

DAOIST MINERAL, PLANT, AND ANIMAL MAGIC

THE SECRET TEACHING OF ESOTERIC DAOIST MAGIC

WRITTEN BY

PROFESSOR JERRY ALAN JOHNSON, PH.D., D.T.C.M
SENIOR ABBOT (ZHUCHI) OF THE TEMPLE OF THE CELESTIAL CLOUD



天云宮

THE TEMPLE OF THE CELESTIAL CLOUD

WWW.DAOISTMAGIC.COM

Table of Contents

The Study of the Realm of Minerals

Alchemical Transformations of Minerals	10
History of Magical and Medicinal Rocks	11
Formation of Minerals and Crystals	12
Minerals in Chinese Pharmacology	13
Magical Properties of Stones	15
Magical Uses of Stones	15
Stones and the Five Elements	20
The Three Primary Laws	23
Combining the Five Element Patterns	25
Five Categories of Manifestation	25
Stones and Colors	28
Types of Colored Stones	29
Colored Stones and Imperial rank	29
Lapidary: Secret Powers of Rocks & Gems	31
Magical Stones used in Daoist Alchemy	31
Agate (Ma Nao)	32
Amber (Hu Po)	34
Amethyst (Zi Shui Jing)	35
Ametrine	36
Azurite	37
Beryl	37
Bloodstone (Tie Shi Yin)	38
Calcite (Fan Jie Shi)	40
Carnelian	42
Chrysocolla	43
Cinnabar (Zhu Sha)	44
Citrine (Xite Lin)	45
Coral (Shan Hu)	45
Diamond	47
Emerald	48
Fluorite (Ying Shi)	49
Garnet (Shi Liu Shi)	51
Hematite (Dai Zhe Shi)	52
Jade (Yu)	53
Jasper (Bi Yu)	55
Jet (Mei Jing)	57
Lapis Lazuli (Chin Jing Shi)	58
Malachite (Kong Que Shi)	59
Moldavite	60
Moonstone	61
Obsidian (Hei Yao Shi)	62
Opal (Dan Bai Shi)	64
Pearl (Zhen Zhu)	64
Peridot	66
Quartz Crystal (Shi Yin)	67
Ruby (Hon Bao Shi)	70

Sapphire (Lan Bao Shi)	71
Sodalite	73
Stibnite	73
Tektite (Bo Shun Shi)	74
Tiger's Eye	75
Tourmaline (Dien Qi Shi)	75
Turquoise (Leu Song Shi)	78
Summery	79
Gem Stone Remedies	81
Digestive-Metabolism Problems	81
Endocrine-Immune System Problems	81
Gynecological Problems	81
Heart-Blood Problems	82
Internal Organ Problems	82
Lungs-Respiratory Problems	82
Muscle-Tendon-Bone Problems	82
Nervous System Problems	82
Skin Problems	82
Miscellaneous Physical Problems	83
Mental Problems	83
Emotional Problems	83
Spiritual States	84
Purifying & Imprinting the Magical Stone	85
Care and Cleaning	86
Cleansing Methods	86
Ritual Cleansing	89
Activation Ritual	89
(1) Purifying the Altar Room	89
(2) Summoning the Celestial Immortals	94
(3) Using Breath Incantations to Open, Imprint, and Activate a Magical Stone	97
(4) Opening the Magic Stone	97
(5) Imprinting, Charging, and Activating the Magic Stone	100
(6) Ending and Closing the Magic Ritual	101
Creating Gem Elixirs	103
(1) Choosing A Crystal	105
(2) Cleaning the Stone	105
(3) Charging the Stone	106
(4) Choosing the Type of Elixir Water	106
(5) Creating the Gem Elixir	107
(6) Using Sunlight or Moonlight to Infuse Elixir	108
(7) Storing and Caring for Gem Elixir	108
(8) Dose and Administration	108
Toxic Stones	109

Planetary Gem Elixirs	110	Magical Stone Tools	134
The Seven Celestial Planets	111	Divination Using A White Jade Ball	134
Planet Incense Offerings	114	Healing With Crystals	134
The "Five Planet Incantation"	115	Combining Qigong and Mineral Magic	135
		Magic Stone Talismans	136
The Categorization of Planetary Gem Elixirs and Specific Powers	116	Magic Stone Rings	136
		Imprisoning a Spirit in the Magic Ring	137
The Planet Jupiter	116	Examples of Imprisoning a Spirit	137
The Jupiter Planetary Elixir (Using Green Emerald)	117	Other Techniques Using Magical Rings	137
		Stone Tongue Ring Techniques	138
The Planet Mars	118		
The Mars Planetary Elixir (Using Red Coral)	119	Stone Prayer Beads (Mala)	138
		Materials used as Prayer Beads	138
		Wooden Beads	139
The Planet Saturn	120	Stone Beads	140
The Saturn Planetary Elixir (Using Yellow Sapphire)	121	Bone Beads	142
		Precious Metal Beads	142
		Constructing Malas	143
The Planet Venus	122	Counting On Malas	144
The Venus Planetary Elixir (Using Clear Diamond)	122	The Function of Using Malas	144
		Using the Mala as an Oracle	145
		Warding Off Ghosts Using Malas	146
The Planet Mercury	124		
The Mercury Planetary Elixir (Using Blue Sapphire)	125	Increasing Psychic Skills Using Crystals	146
		The Qilin Meditation	146
		Opening The Third Eye Exercise	147
The Sun	126		
The Sun Planetary Elixir (Using Citrine)	126	Energized Soil, The Secret Qi of The Earth	148
		Harvesting the Magical Power of Earth Qi Through the Soil	148
The Moon	127	Harvesting Temple Dirt	148
The Moon Planetary Elixir (Using Silver/White Pearl)	127	Harvesting Courthouse Dirt	148
		Harvesting University Dirt	148
		Harvesting Hospital Dirt	148
Creating A Planetary Gem Elixir	128	Harvesting Market Dirt	148
Performing a Planetary Gem Elixir Ritual	129	Harvesting Farm Dirt	149
		Harvesting Prison Dirt	149
Dose and Administration	129	Harvesting Mental Institution Dirt	149
Storage	129	Harvesting Cemetery Dirt	149
Additional Gemstone Formulas	130		
		Spirit Rock Formations	151
Secret Powers of Metals	130	"Good" Energetic Rocks	151
Gold	130	"Evil" Energetic Rocks	151
Mercury	131	Element Rocks	151
Silver	131	Energy Regulators	151
Copper	132	Sacred Stone Formations	153
Brass	132		
Bronze	132	Stalactites and Stalagmites	155
Planetary Metals	132	Stalactites	155
		Stalagmites	155

Gathering Qi from Caves	156	Magical Herbal Tools	188
History of Cave Meditation	157	Magical Sachets	188
5 Element and 8 Trigram Correspondences	158	Magical Charms	188
Five Element Mountain Correspondence	158	Dream Pillows	189
The Eight Trigram Cave Correspondence	159	Magical Herb Dolls	189
Preparation for Cave Meditation	161	Magical Powders	189
Guidelines for Cave Training	161	Incenses	190
Diet	162	Purifying Baths	190
9 Diets of Daoist Magic Cave Training	163	Anointing Oils	191
Additional Advice	163	Potions	191
Best Time for Cave Meditation	164	Smoking Mixtures	191
Freeing The Mind	164		
The Breakthrough	164	Herbs of Magic and Daoist Alchemy	192
Stages of Experience	164	Acacia (A La Bo Jiao Shu)	192
Ending the Training	166	Agarwood (Chen Xiang)	193
Scientific Research	166	Agrimony (Ou Long Ya Cao)	193
"The Imagined Cave" Meditation	167	Allspice	193
		Althea Root (Yao Shu Kui)	194
The Study of the Realm of Plants		Alum (Ming Fan)	194
Alchemical Transformations of Plants	168	Amaranth (Qian Sui Gu)	195
Herbology	169	Amber (Hu Po)	195
Superior, Medium, and Inferior Herbs	170	Angelica (Bai Zi)	195
The Earth's Energetic Fields	172	Angelica (Yuan Dang Gui)	196
Gathering Energy from Nature	172	Asafoetida (E Wei)	197
The Energetic Nature of Plants	173		
		Bamboo (Zhu Zi)	197
The Magical Properties of Plants	175	Basil (Luo Le)	198
Processing Magical Herbs	176	Bay Leaf (Yue Gui Shu)	199
Methods of Processing	177	Bee (Feng Zi)	200
Esoteric Methods of Preparation	177	Benzoinum (An Xi Xiang)	200
Common Methods of Preparation	179	Betony (Yao Yong Shi Can)	201
Energetic Activation of Magical Herbs	181	Bistort (Quan Can)	202
		Black Cohosh (Zong Hua Sheng Ma)	202
Function and Use of Magical Herbs	182	Blessed Thistle	203
Purification and Consecration	182	Bloodroot	203
Protection	182	Blueberry	204
Visions	183	Boneset	204
Healing	183	Borage	204
Love	183	Borneol (Bing Pian)	205
Lust	183	Bracken Fern	205
Luck	184	Bramble	206
Money	184	Broom (Jin Que Er)	206
Divination	184	Bryony (Xie Gen Shu)	206
Spirit Manifestation	184	Burdock (Niu Bang)	207
Invisibility	184		
Weather Magic	184	Calamus Root (Sheng Teng Shu)	208
Exorcism	185	Camphor (Zhang Nao)	208
Hexing	185	Capsicum (Xiao Mi La)	209
Hex-Breaking	185	Caraway (Hao Zhong Zi)	209
Poisoning	185	Cardamon (Bai Dou Kou)	210
Paralyzing	187	Cascara Sagrada	210
		Celandine, Greater (Da Bai Qu Cai)	210

Celery Seed (Qin Cai Zi)	211	Jasmine Flower (Zhi Zi Hua)	232
Centauray (Long Dan Ke)	211	Jet (Mei Jing)	233
Chamomile (Bai Hua Huang Chun Ju)	211		
Chicory (Ju Ju)	212	Lavender (Xun Yi Cao)	233
Cinnamon (Gui Pi)	212	Lemon Balm	234
Cinnamon Fruit (Gui Zi)	213	Lemongrass	234
Cinquefoil	213	Licorice Root (Gan Cao)	235
Clary Sage	214	Lilac Flower (Ding Xiang Hua)	235
Clove (Ding Xiang)	214	Ling Xiang Cao (Lysimachia)	236
Coltsfoot (Kuan Dong Hua)	215		
Comfrey (He Sheng Hua)	216	Magnolia (Wang Chun Yu Lan)	236
Copal Resin (Tou Ming Shu Jiao)	216	Mandrake (Du Shen Qie)	236
Coriander (Yan Sui)	217	Marigold Flower (Jin Zhan Hua)	237
Costus Root (Mu Xiang)	217	Marjoram (Bo He Shan)	238
Cumin	218	Mistletoe (Bai Guo Hu Ji Sheng)	238
Curry (Ke Li Yue Ju)	218	Mock Lemon	239
		Motherwort (Yi Mu Cao)	239
Daffodil (Huang Shui Xian)	218	Mouse-ear	240
Damiana	219	Mugwort (Ai Ye)	240
Dandelion (Pu Gong Ying)	219	Mullein	242
Dill	220	Musk (Deer Gland)	242
Dittany of Crete (Long Dan Zhang)	221	Myrrh Resin (Mo Yao Shu Zhi)	243
Dragon's Blood Resin (Long Xue Shu)	221		
		Nettle (Qian Ma)	243
Elecampane (Tu Mu Xiang)	222	Nutmeg (Rou Dou Kou)	244
Eucalyptus (Lan An)	222		
Eyebright	223	Orrisroot	244
Fennel Seed (Xiao Hui Xiang)	223	Parsley (Ou Qin)	245
Feverfew	223	Patchouli (Dao Shou Xiang)	245
Flax (Yu Zhi Ya Ma)	224	Peppermint (Bo He)	245
Fleabane	224	Periwinkle	246
Frankincense Resin (Ru Xiang)	225	Plantain	247
Fumitory (He Bao Mu Dan)	225	Poppy Seeds (Ying Su Ke)	247
Galangal Root (Liang Jiang Shu)	226	Qian Li Yan (Eyes That See 1,000 Miles)	248
Gecko (Ge jie)	226		
Ginseng (Ren Shen)	227	Resurrection Lily (Jiao Ye Shan Nai)	248
Gentian (Huang Long Dan)	227	Rose Flower (Mei Gui)	249
Goldenrod	227	Rosemary	249
Golden Seal (Huan Lien)	228	Rue	250
Green Snake Grass (Cui She)	228		
Gum Mastic	228	Sage (Dan Shen)	251
		Saint John's Wort	251
Heather	229	Sandalwood (Tan Xiang)	252
Heavenly Hemp (Tian Ma)	229	Sea Horse (Hai Ma)	253
Heliotrope	229	Sea Salt (Yan)	253
Hemlock	230	Shun Feng Er (Ears That Hear The Wind)	254
Hibiscus Flower (Zhu Jin Hua)	230	Slippery Elm	254
Honeysuckle Flower (Jin Yin Hua)	231	Solomon's Seal (Yu Zhu)	255
Horehound	231	Star Anise (Ba Jiao)	255
He Shou Wu	232	Star Anise Seeds (Ba Jiao)	255
Huang Bai (Phellodendri Cortex)	232	Sweet Gum (Feng Shu)	256

Thistle (Da Ji)	256	Suffumigation	282
Thyme (Bai Li Xiang)	257	Meditation for Absorbing Plant's Essence	283
Tormentil	257	Extracting The Essence from Stillness	283
Turmeric (Yu Jin)	258		
Valerian (Xie Cao)	258	Daoist Plant Medicine	284
Vervain	258	Diagnosis	285
Vetivert	259	Treatment	285
		Using Color and Herbs to Tonify Organs	285
White Tongue (Bai She)	260	To Tonify the Liver (Gou Qi Zi)	286
Wormwood (Yang Ai)	260	To Tonify the Heart (Long Yan Rou)	286
		To Tonify the Spleen (Huang Qi)	286
Yarrow (Shi)	260	To Tonify the Lungs (Shan Yao)	287
		To Tonify the Kidneys	287
Visionary Plants	262		
History	262	Herbal Teas and Soups	287
The Use of Psychoactive Plants	262	Herbal Tinctures and Wines	288
Spiritual Awakening Through Herbs	263	Herbal Oils, Balms, and Liniments	288
		Herbal Compresses, Powers and Pills	288
Mushrooms	264		
Amanita Muscaria	265	Herbal Healing and Traumatology	288
The mushrooms of Mexico	266	Herbal Formula	289
Categorization of Magic Mushrooms	267	Herbal Powders and Pills	289
		Patented Hit Pills	291
Plants	267	Herbal Poultice (Herbal Paste)	292
Belladonna (Dian Kai)	267	Herbal Plasters	294
Cannabis (Ma)	268	External Compresses	295
Calea Zachatechi	269	Herbal Oils	295
Datura (Man Tuole)	269	Herbal Teas	295
Lagochilus Inebrians (Inebriating Mint)	271	Herbal Soups	295
Mitragyna Speciosa (Kratom)	271	Internal Wines	297
Nymphaea Caerulea (Blue Lotus)	272	External Wines	297
Ololiuqui (Morning Glory)	272	Tieh Da Yao Formula A	298
Papaver Somniferum (Opium Poppy)	273	Tieh Da Yao Formula B	298
Peganum Harmala	273	Tieh Da Yao Formula D	299
Salvia Divinorum	274	Tieh Da Yao Formula C	299
		Tieh Da Yao Formula E	299
Cactus	275		
Lophophora Williamsii (Peyote)	275	Energizing and Programming Herbs	300
Trichocereus Pachanoi	276	Introduction to Energizing Plant Formula	300
Trichocereus Bridgessi	277	Energy and the Plant Realm	301
		Energetically Imprinting Herbs	302
Gathering Qi From Plants	278	Create, Feel, Imprint, Activate Meditation	303
Healing Power of Trees, Bushes, & Flowers	278	Defining An Herbs Energetic Purpose	304
Different Types of Plant Qi	278		
Plants and the Five Elements	279	Plant Spirits	305
Absorbing Earth Qi	279	Historical Encounters With Plant Spirits	306
Gathering Energy from Bushes	280	Communicating With Plant Spirits	307
Gathering Energy from Flowers	280	Establishing A Relationship	308
Cultivation Techniques	280		
Precautions	282		



Traditional Plant Harvesting	309	Techniques For Qi Cultivation	360
Secret Technique for Harvesting Plant Spirit	310	Precautions	361
Ritual For Harvesting Plant Essence	311	Tree Spirits	362
Compounding the Plant Elixir	311	Trees and Hexing	363
Locating and Creating the Immortal Elixir	313	Trees and Warfare	363
Teacher Plants	314	Forest Spirits	363
Defining a Teacher Plants	314	"The Gift Exchange"	364
Finding a Teacher Plant	314		
Ritual for Finding a Teacher Plant	314		
Ancient Chinese Plant Alchemy	316	The Study of the Realm of Animals	
Cautions in Making Alchemical Elixirs	317	Alchemical Transformations of Animals	365
Choosing the Day	317	Chinese Healing Animal Parts	365
Additional Cautions	318	Animal Images of Ancient China	367
The Magical Art of Plant Alchemy	318		
Creating A Magical Plant Tincture	320	Chinese Totem Animals	368
Preparing the Salt (Plant Mass)	322	Bats	370
Plant Ens (Immortal Elixirs)	323	Bear	371
The Creation of the Ens Elixir	323	Birds	372
How to Use the Ens Elixir	325		
How to Pick a Plant	325	Cats	372
Calculating the Planetary Hours	326	Crane	374
Plant Stones (Creating Immortal Pills)	328	Deer	375
The Creation of the Plant Stone	328	Dogs	376
Constructing A "Plant Stone"	329	Dragons	378
Ingesting the Plant Stone	330		
Using the Moon	330	Eagle	385
Constructing an "Artificial Plant Stone"	330	Eel	385
Sea Salt and Alchemy	331		
Conclusion	331	Fish	385
Using Plant Stones For Protection	332	Fox	387
Herbs for Making Protective Plant Stones	332	Frog	388
The Gate-Keeper Stone	332		
Magical Pattern of the Energetic Grid	333	Gecko	388
Constructing the Energetic Grid	334		
Performing the Magical Ritual	334	Hare	389
The Activation Process	335	Hen	389
		Heron	391
Herbs To Create Daoist Talisman Paper	337	Horse	391
Herbs To Load Daoist Altar Statues	338	Lions	392
Function of Loading Statues	338		
Preparing the Loading	338	Magpie	394
The Ingredients	339	Monkey	395
The Magical Properties of Trees	344	Owl	395
Gathering Qi from Trees	359	Ox (Cow)	396
Locating Tree Power Spots	359		

Parrots	396	Daoist Bagua Animal Totems	424
Peacock	397	Daoist Celestial Animal Totems	426
Pheasant	397	Animal Shape-shifting	427
Phoenix	398	Meditation & Attracting Small Animals	429
Pig	400		
		Animal Sacrifices	430
Quail	401	History of Offering and Sacrifice	431
Rat	401	History of Blood Magic	432
Raven (Crow)	402	The Energetic Power of Blood	432
Rhinoceros	404	Two Types of Blood Magic	434
Rooster	405	Life Magic	435
		Death Magic	436
Sheep	406	The Blood Ritual Altar Table	438
Snake	406	Magical Properties of Body Parts	439
		Disposing of the Body	440
Tiger	408	Using a Cemetery Bone	440
Toad	410	Creating a Blood Spirit	441
Tortoise	411		
		Abortions, Blood Sacrifices, & Yingling Sorcery	441
Unicorn (Qi Lin)	413	The Yingling	442
		Using a Yingling for Sorcery	442
Wolf	415	Methods of Gathering the Fetus's Soul	443
		Binding a Fetus's Soul to a Haunted Doll	444
Animal Physiognomy	416	Creating a Willow Doll Spirit	444
Using Animal Masks For Protection	417	Using Baby Spirit Oil	445
Types of Ritual Masks	418	Using Blood Magic for Initiating Curses	446
Animal Magic (Familiars)	419	Combining Blood Magic With Sex Magic	446
Types of Familiars	419	Blood Sacrifices and Sex Magic	446
Interacting With Animal Familiars	420	Blood Sacrifices and Group Sex Magic	447
Attunement With An Animal Familiar	420	Blood Magic for Training Plant Spirits	448
Attunement With A Spirit Animal Familiar	421	Animal Blood Sacrifice Ritual	449
Training The Sage Animal Spirit	423		
		About the Author	451

THE STUDY OF THE REALM OF MINERALS

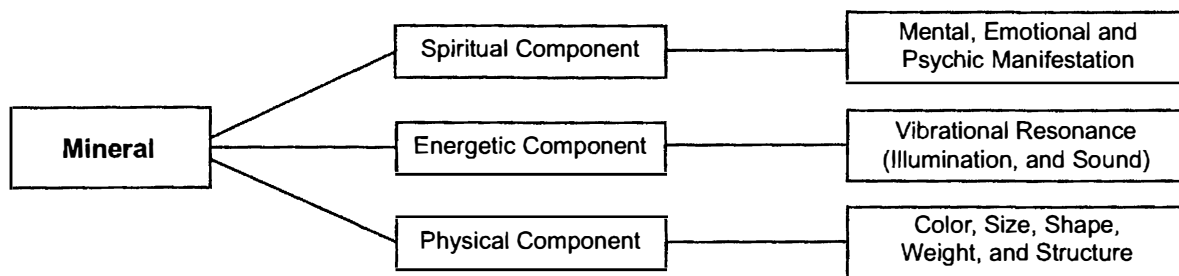


Figure 1.1. Each mineral has a unique physical, energetic and spiritual component within its structural formation.

INTRODUCTION TO THE ALCHEMICAL TRANSFORMATIONS OF MINERALS

According to ancient records, the use of magical and medicinal rocks and minerals has a long history in China. Information about the magical and medical components of gems and minerals can be found dispersed throughout ancient texts written in all of China's various dynasties. This information focuses not only on the magic virtues of particular stones, but also the formation and individual powers of various minerals. In ancient China, these esoteric Daoist teachings were kept secret, and they were traditionally only passed down from master to disciple due to Confucianistic "ethics," which officially tried to suppress such magical training.

In ancient China, understanding, cultivating, and utilizing the hidden power contained within the Realm of Minerals was considered to be one of the most powerful levels of magic, because the energetic vibrations of minerals are the most direct external manifestations of the Earth's energetic field. The ancient Daoists also believed that each rock and mineral that was found in nature was also imbued with special qualities and magical powers developed from the various Elements that surrounded and sustained them. Therefore, each rock and mineral had a unique physical, energetic and spiritual component to its structural formation (Figure 1.1). For example, most rocks and minerals have a crystalline structure that can collect, store, and release electromagnetic energy. Through experimentation, modern scientists have

discovered that a crystal will accumulate and concentrate the Qi of any given energy field in close proximity. When compressed, energy is released from the crystal (i.e. piezoelectric charges). While this expression is infinitesimal, electrons are emitted and then reabsorbed by the crystal, thus producing energy.

The nature of ancient Chinese alchemy is the manipulation of the divine spiritual and invisible Elemental components which are contained within all matter. The core essence of any material object is its Jing (reproductive essence or semen). In the first level of Daoist magic, the disciple is taught how to gather and cultivate this magical essence. Extracting and utilizing the Jing of an object seems possible in the realms of plants, animals, and humans. However, the energetic extraction of the metallic or mineral Jing is traditionally known only by a few adepts, and was considered one of the most powerful energetic and spiritual accomplishments by these ancient Daoist priests.

The powerful allure of magical stones (gems, crystals, stones, and minerals) has attracted humans for thousands of years. Minerals affect and influence the growth and energetic state of plants, water, air, animals, and humans. The ancient Chinese believed that certain magical stones could be used as a gateway into the energetic and spiritual realms, allowing the mystic access to increased psychic powers, miraculous healing ability, increased spiritual development, physical and spiritual protection, and divine guidance.

The ancient Daoist mystics believed that all minerals and crystals belong to the Elemental realm. This realm also encompasses the energetic activities of certain spirit entities and immortals that guard and influence the various quadrants of the Earth and the Heavens. Additionally, certain crystals were considered to be record keepers or storehouses of memories, and are believed to contain the knowledge of the Earth's energetic history.

The ancient Daoist priests used these magical rocks and minerals as mystical tools, energetic generators, communication enhancers, and healing instruments. Archeological digs confirm their ancient use as magical talismans for protection and good fortune.

HISTORY OF MAGICAL AND MEDICINAL ROCKS

Many historians believe that human civilization had its origin in the East, and that the peoples of these regions (China and India, in particular) were the first originators and masters of magic and medicine. Research reveals that the magical properties of minerals and crystals were recorded by the ancient Chinese more than 3,500 years ago.

Eventually, the various magical properties of medical rocks and herbs were compiled into manuals, and used to assist ancient doctors in their healing practices. The oldest Chinese book specializing in magical and herbal medicine, *Shen Nong Ben Cao Jing* (Divine Husbandman's Classic of the Materia Medica) was written in the period of the Eastern Han Dynasty (25-220 A.D.), and gives precedence to several medicinal minerals over prescriptions made from just animal and plant products. This ancient book states that the position of these medicinal minerals as drugs is simply higher and more energetically powerful than that of animals and plants. The *Baopuzi Neipian* written by the ancient Daoist Master GeHong states, "when roasted, all herbs turns to ash; but when cinnabar is burned, it turns to mercury, and if the mercury is mixed with sulphur and heated, it returns to cinnabar. Such cyclic behavior cannot be achieved by a plant."

The ancient Chinese have always used gems and special healing stones in clinical practice. In 1998, while I was in Beijing, China, a friend of mine presented me with a gift of a Chinese Healing Stone called "Sa Bin Fu Shi" (Sa Bin Floating

Stone). The Floating Stones were believed to be volcanic rock and had energetic properties. She explained that in ancient China, these stones were originally used to treat individuals in a clinic. The mystic would emit Qi through the stones into the patient's body via the channel points in order to Tonify deficient conditions or breakup stagnant Qi. This ancient use of precious gems produced a miraculous effect within the body tissues. Later, as the population in China grew, the stones were eventually replaced with the insertion of metal needles in order to accommodate the larger patient load. Some Medical Qigong clinics in China still use the healing stones in their treatments today.

In ancient China, mineral remedies were included in the Daoist pharmacopoeia. Forty-six inorganic substances were commonly used, arranged according to three ranks, and categorized according to their importance in therapeutic value, for example:

- **First Rank:** These stones and minerals included alum, amethyst, various types of clays, cinnabar, copper carbonate, hematite, mica, mineral waters, quartz, saltpeter, stalactites, and steatite.
- **Second Rank:** These stones and minerals included actinolite, azurite, copper sulphate, feldspar, magnetite, marble, mercury, orpiment, realgar, and sulphur.
- **Third Rank:** These stones and minerals included agate, arsenolite, fuller's earth, iron, iron oxides, lead carbonate, lead tetroxide, lime, salt, stalagmites, and tin.

With the passage of time, the number of medicinal minerals increased, growing from 46 to 83 entries for medicinal minerals used during the Tang Dynasty (618-907 A.D.) and eventually increasing to 133 entries in the source text used for Chinese medicine today.

The modern Chinese herbal pharmacopoeia includes as many as 5000 plant and animal species and other substances called "herbs" but which are actually derived from animals and minerals. Mineral substances, some of which are derived from animals, include oyster shell, talc, borax, dragon bone (fossil mammal bone), amber, and magnetite. These minerals are used to treat a wide variety of internal and external maladies.

FORMATION OF MINERALS AND CRYSTALS

Just as the physical body is constructed of the energetic components of cells which form tissues, organs, and organ systems, the Earth's energetic body is constructed of minerals and crystals which form the Earth's crust, rock formations, and mountain structures. These various mineral structures possess the ability to promote the physical, energetic and spiritual growth of animals, plants, and humans.

Crystals were created when the Earth formed, and have continued to metamorphose as the planet itself has changed. Crystals are considered the Earth's DNA, containing a chemical imprint of its many years of evolution. They are considered to be miniature storehouses containing the records of the development of the Earth and the powerful forces that shaped and transformed it.

Formed out of an array of minerals, a crystal is defined by its internal structure. While a number of crystals may be formed out of the same material or combination of minerals, each stone will crystallize differently. Because of chemical impurities, radiation, Earth and solar emissions, and the exact means of their formation, each type of crystal has a unique energetic pattern.

Broken down or disintegrated mineral particles combine with the elements of air and water to form the Earth's soil. Every particle in the soil still retains the original primordial energy force of the mineral realm, which interacts with the energy of the Divine.

The Earth is composed of three basic layers: the core, mantle, and crust. The most extreme heat is found in the center or core of the Earth. Less heat is found in the mantle, where internal temperatures are less concentrated. The coldest areas of the Earth are found within and on top of the crust. Magma (molten rock from the mantle) is pushed to the surface, cooled and mixed with water to create distinctive types of rock. Such rocks form as deposits of igneous rocks (formed by the solidification of molten rock), metamorphic rocks (formed by pressure, heat, and water), and sedimentary rocks (formed by water, wind, or glacier). Within the various structures of the Earth there are energetic and physical differences between rocks

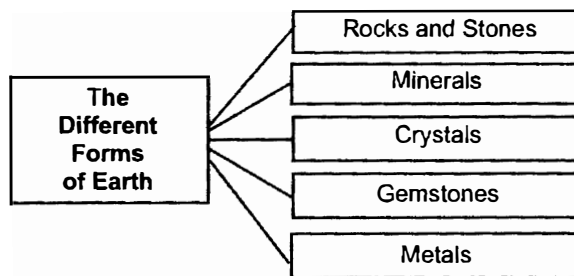


Figure 1.2. The Four different forms of Earth stones

and stones, minerals, crystals, gemstones and metals, described as follows (Figure 1.2):

- **Rocks and Stones:** These are combinations of minerals formed from a unique mixture of elements and environmental circumstances.
- **Minerals:** These are chemical elements with a homogenous constitution (i.e., salt, coal, sulphur, etc.)
- **Crystals:** This term often refers to clear quartz formations, yet there are numerous other types of crystals that contain small amounts of unique chemical elements which change its color and quality. Crystals are powerful energy conductors, containing various colors, shapes, and inclusions (foreign substances enclosed within the mineral), all of which influence how they magnify specific energies. Initially, there are seven categories of crystal formation. Each category has its own geometric structure, molecular similarity, imaginary axis of rotation and different angles at which the axes intersect. The lengths of the axes and the angles between them define the crystal's shape.

The seven categories are described as follows: Isometric (cubic), Tetragonal (four-sided), Hexagonal (six-sided), Trigonal (three-sided), Orthorhombic (lozenge-shaped), Monoclinic (slightly inclined), and Trilinic (thrice inclined).

- **Gemstones:** These are described as semiprecious or precious materials based on their purity, color, availability, and mining requirements.
- **Metals:** These are described as containing certain metallic chemical elements such as copper, gold, silver, platinum, mercury iron and aluminum.

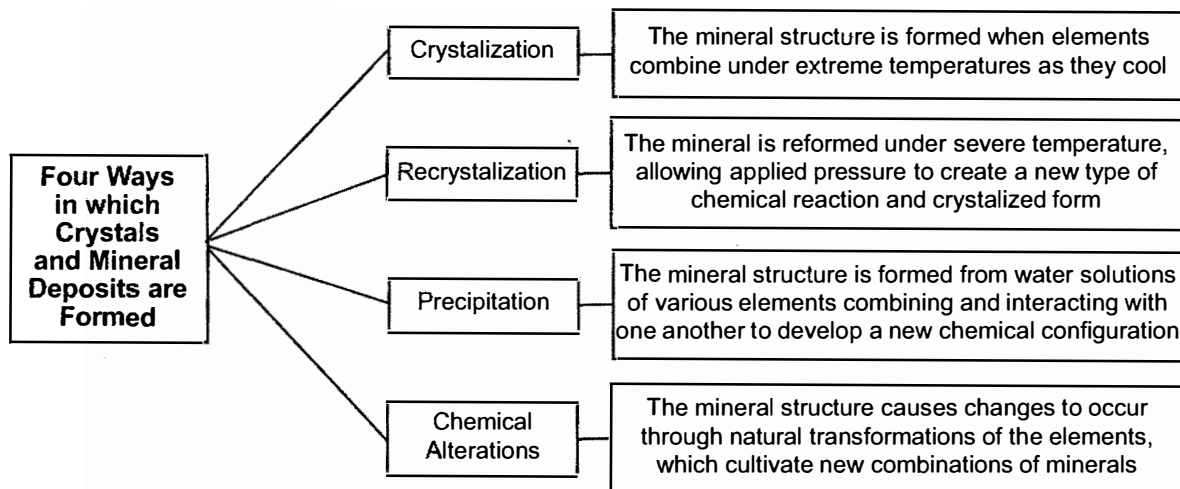


Figure 1.3. There are four ways in which crystals and mineral deposits are formed

Rocks and stones, minerals, crystals, gemstones and metals are all formed from a wide range of environmental influences. These Earth formations are blended through various chemical ingredients and temperatures that create specific geological deposits through the mechanism of plate tectonics (the movement of sections of the Earth's crust). Basically there are four ways these deposits are formed (Figure 1.3):

1. **Crystallization:** In this type of mineral structure, the elements combine under extreme temperatures as they cool.
2. **Recrystallization:** In this type of mineral structure, a mineral is reformed (a second time) under severe temperature, which allows the applied pressure to create a new type of chemical reaction, thereby generating a different crystallized form.
3. **Precipitation:** This type of mineral structure is formed from water solutions, in which the various elements mix and move (interacting with one another) in order to develop a new chemical configuration (i.e., an opal is formed in this manner).
4. **Chemical Alterations:** This type of mineral structure is formed from changes that occur through natural conditions of the elements, creating new combinations of minerals (e.g., Malachite is formed through the oxidation of copper).

MINERALS IN TRADITIONAL CHINESE PHARMACOLOGY

Certain crystals can act as resonators and transducers of electromagnetic energy. All solid matter is composed of atomic particles arranged in some form of organized crystalline structure called a "lattice" (i.e., its geometrical arrangement). The crystal lattice structure found in minerals provides the stone with great energetic stability and also facilitates the regularity of electromagnetic energy that flows through the stone. This allows certain stones the ability of transforming and/or amplifying other forms of energy.

The ancient Chinese believed that minerals possessed the ability to promote the growth of plants, animals, and humans, or to assist individuals in building up resistance to disease. Wild animals instinctively perceive the state of their own health, and eat earth and drink spring water to recondition themselves. Furthermore, when wounded, wild animals instinctively know which rocks are good for healing, and they rub their bodies against them and wait for their wounds to heal. Even animals bred in farm buildings will still lick stones and eat dirt when released into fields. They instinctively know that they need components from natural minerals for their bodies.

The following is a partial list of minerals used in Traditional Chinese Medicine; these are still being currently used in China because of their medicinal properties.

- **Ming Fan (Alumen) Alum:** This mineral enters into the Lung, Large Intestine, Liver, Stomach, and Spleen Channels. It relieves toxicity, kills parasites, dries dampness, alleviates itching, stops bleeding, clears heat, and expels phlegm.
- **Peng Sha (Borax):** This mineral enters into the Lung and Stomach Channels. It relieves toxicity, prevents petrification, clears heat, dries dampness, dissolves Phlegm, and transforms stones.
- **Qing Fen (Calomelas) Light Powder:** This mineral enters into the Liver, Kidney, and Urinary Bladder Channels. It relieves toxicity, kills parasites, expels water, and unblocks the bowels and Urinary Bladder.
- **Zhu Sha (Cinnabaris) Vermillion Sand:** This mineral enters into the Heart Channel. It is used to calm the spirit and treat restlessness, insomnia, and palpitations with anxiety.
- **Zi Shi Ying (Fluoritum) Purple Stone Radiance:** This mineral enters into the Heart and Liver Channels. It sedates the Heart and settles tremors and palpitations. It is used in conditions of disorientation, insomnia, palpitations with anxiety, or convulsions due to Heart Blood Deficiency or Liver Yang Rising.
- **Shi Gao (Gypsum) Calcium Sulfate:** This mineral enters into the Lung and Stomach Channels. It clears the heat from the body, drains Fire, and is used to treat high fevers.
- **Dai Zhe Shi (Haematitum) Red Stone From Dai County:** This mineral enters into the Heart, Pericardium, and Liver Channels. It calms the Liver, anchors floating Yang, clears Liver Fire, directs Rebellious Qi downward, cools the Blood and stops bleeding.
- **Mi Tuo Seng (Lithargyrum) Elusive Reclusive Monk:** This mineral enters into the Liver and Spleen Channels. It absorbs fluids, reduces swelling, and stops bleeding.
- **Ci Shi (Magnetitum) Magnetic Stone:** This mineral enters into the Liver and Kidney Channels. It roots and calms the spirit, and is used to treat restlessness, palpitations, insomnia or tremors, especially in patients with Yin Deficiency and ascending Yang.
- **Qian Dan (Minium) Lead Elixir:** This mineral enters into the Heart, Liver, and Spleen Channels. It expels toxins, directs the Phlegm downward, and suppresses spasms.
- **Mang Xiao (Mirabilitum) Glauber's Salt:** This mineral enters into the Stomach and Large Intestine Channels. It is used to clear Heat and reduce swelling.
- **Hua Shi (Talcum) Slippery Rock:** This mineral enters into the Stomach and Urinary Bladder Channels. It is used to promote urination and drain heat from the bladder. The ancient Chinese believed that Talcum is born of the vapors of the Pole Star.
- **Fu Long Gan (Terra Flava Usta) Hidden Dragon Liver:** This mineral enters into the Stomach and the Spleen Channels. It is used to warm the Blood, stop bleeding, stop vomiting, and stop diarrhea.
- **Zi Ran Tong (Pyritum) Natural Copper:** This mineral enters into the Liver and Kidney Channels. It dispels Blood stasis and promotes the healing of the bones and sinews. It is also used for relieving swelling and pain.
- **Xiong Huang (Realgar) Male Yellow:** This mineral enters into the Heart, Liver, and Stomach Channels. It is used to relieve toxicity, kill parasites, dry dampness, and expel Phlegm.
- **Lu Gan Shi (Smithsonitum) Stove Sweet Stone:** This mineral enters into the Liver and Stomach Channels. It brightens the eyes and removes superficial visual obstructions such as red and swollen eyes, and dries dampness.
- **Liu Huang (Sulphur) Sulphur Yellow:** This mineral enters into the Kidneys and Large Intestine Channels. It relieves toxicity, kills parasites, tonifies Mingmen Fire, and strengthens the Yang.
Sulphur was used in ancient China to ward off the "Five Noxious Creatures." In ancient times, sulphur was also believed to be able to force women who have assumed the form of snakes to revert back to their original shape and human form. At the Feast of the Summer Solstice (which is also a day when ghosts and demons are considered to be active) powered sulphur is rubbed on the ears and nose of children to protect them from spirit oppression or possession. It is for this very same reason that sulphur is put into coffins.

MAGICAL PROPERTIES OF STONES

The ancient Daoists believed that minerals and stones were vehicles through which the Earth's energy was distributed. These priests saw minerals as being resonant cells that carried different frequencies of energy through the energetic body of the Earth. Some of these magical stones acted as regulators and were therefore used for balancing energy; other stones acted as tonifiers and were used for amplifying energy; still others were respected for their ability to purge and were therefore used for cleansing and purifying energetic fields.

When a mineral or stone is brought into contact with the body's energetic field, two things occur.

- First, the energetic frequency created by the stone will vibrate the body's energetic fields according to the "law of resonance." This is similar to placing a vibrating tuning fork next to another tuning fork of the same pitch and causing the second tuning fork to vibrate. This increases the energetic interaction between the body and the stone, creating a larger (third) energetic field of vibration. The body's nervous system then attunes itself to the subtle energetic shifts and transmits this new information to the brain. This stimulation of the brain, caused by the stone's subtle energetic frequencies, initiates biochemical shifts that affect the physical body and trigger emotional experiences. These subtle energetic experiences can be used to elevate the awakened conscious mind of a priest and allow him or her to experience higher states of spiritual insight and perception.
- The second thing that occurs is that tiny particles of minerals existing within the physical tissues begin to resonate with the particles of minerals within the stone. This causes the body to believe that it actually contains more of that mineral, and the tissues react accordingly with additional biochemical shifts. For example, if an individual is holding a calcium-based stone, the calcium particles in his or her tissues will be activated as they begin to resonate with the calcium particles inside of the stone. This increases the energetic interaction between the body and the stone, creating

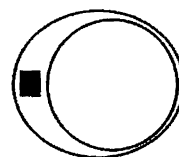


Figure 1.4. Magical Stone Ring

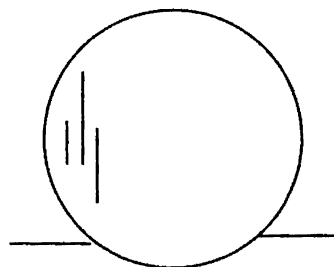


Figure 1.5. White Jade Ball Used for Scrying

a larger (third) energetic field that carries a calcium based energy signature to the brain. As the brain receives this information (via the body's nervous system), it reacts by adjusting the body's biochemistry, causing it to act as if it had more calcium within its physical tissues. Therefore, the type of experience a priest has while holding a mineral or stone (i.e. the stone's effect on the priest's physical, energetic, and spiritual fields) is directly related to the strength and quality of that stone's energetic signature.

MAGICAL USES OF STONES

Because the ancient Daoists understood that certain stones and minerals vibrated at a very high energetic frequency, they used these magical stones and minerals in order to amplify their body's Ling Shen (Magical Spirit). In ancient China, the Daoists priests established numerous esoteric uses for these magical stones, including: Magical Tools, Magical Rituals, Healing, Tinctures and Elixirs, Feng Shui, and Divinations. These magical uses are described as follows:

- **Magical Tools:** This category includes magical stones that are used for the purpose of enhancing the priest's personal energetic fields. A Daoist priest's magical tools included the use of stone talismans, stone amulets, stone rings (Figure 1.4), stone mirrors and scrying balls

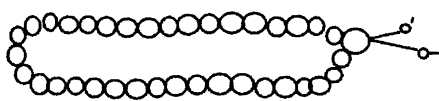


Figure 1.6. Prayer Stone Beads (Mala)
Used for Protection

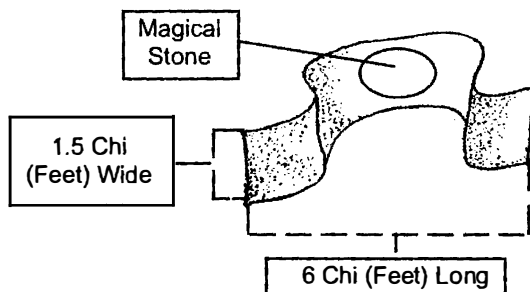


Figure 1.7. The One Character Hat (Yizi Jin)
is one example of an ancient Daoist head-band
that used the esoteric powers of a Magical Stone

(Figure 1.5), healing stones, stones used for protection (Figure 1.6), stones used as spiritual weapons, spirit stones (magical stones used to help connect the priest to a certain Immortal or spirit entity), ascension stones (magical stones used to induce dreams, clairvoyant states, visions, and out-of-body experiences), prosperity stones, and love stones.

One powerful type of Daoist magical tool is the Magical Stone Head-band (Figure 1.7). This ancient tool involved secretly placing magical stones into the Daoist priest's head-bands and ritual hats (usually over the Yintang or Baihui areas). These magical stones were used for increasing the priest's powers of intuition, perception, and Shen projection.

- **Magical Rituals:** This category includes magical stones that are used in rituals for summoning spirit entities and for affecting the Elements of nature (i.e. used in Weather Magic).

Additionally, in ancient China, certain Daoist rituals called for magical stones to be laid out in a circular Bagua pattern (Figure 1.8). This circular Bagua pattern was used in order to energetically surround any person, place, or thing that the priest wished to magically manipulate and influence. Sometimes the

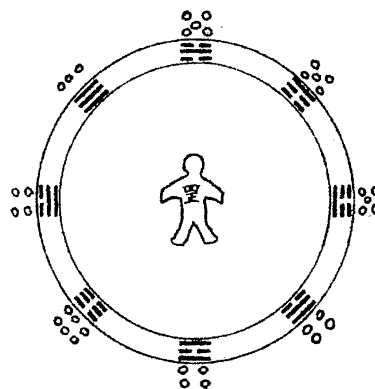


Figure 1.8. In certain ancient Daoist rituals,
magical stones were laid out in the Bagua pattern

image of the person was represented by a rice or straw effigy. This effigy was then placed into the center of the magical stone circle. The energy created from this type of ancient ritual allowed the priest to either positively or negatively manipulate the life-force energy of that person, place, or thing.

Five Element Healing Rituals are sometimes performed by a Daoist priest by placing certain magical stones onto an individual's body (Figure 1.9). The placement of these magical stones (i.e., Wuji, Wood/Air, Fire, Water, and Earth) varies according to the patient's specific condition and the priest's desired result. For example, magical stones that represent the energetic properties of Wuji are sometimes placed above the patient's Upper Dantian (i.e., at the Baihui area) in order to draw the body's Qi and Shen upwards and reawaken their spiritual connection to life.

In patients suffering from an excess condition due to emotional trauma or a disconnection from their spiritual life, magical stones that represent the energetic properties of Earth can be placed onto the patient's Lower Dantian (i.e., at the Qi Hai area) in order to draw the body's Qi and Shen downwards. This technique is used to root the patient's Ethereal Soul back into his or her body and is traditionally used in magical rituals in order to "return the Hun."

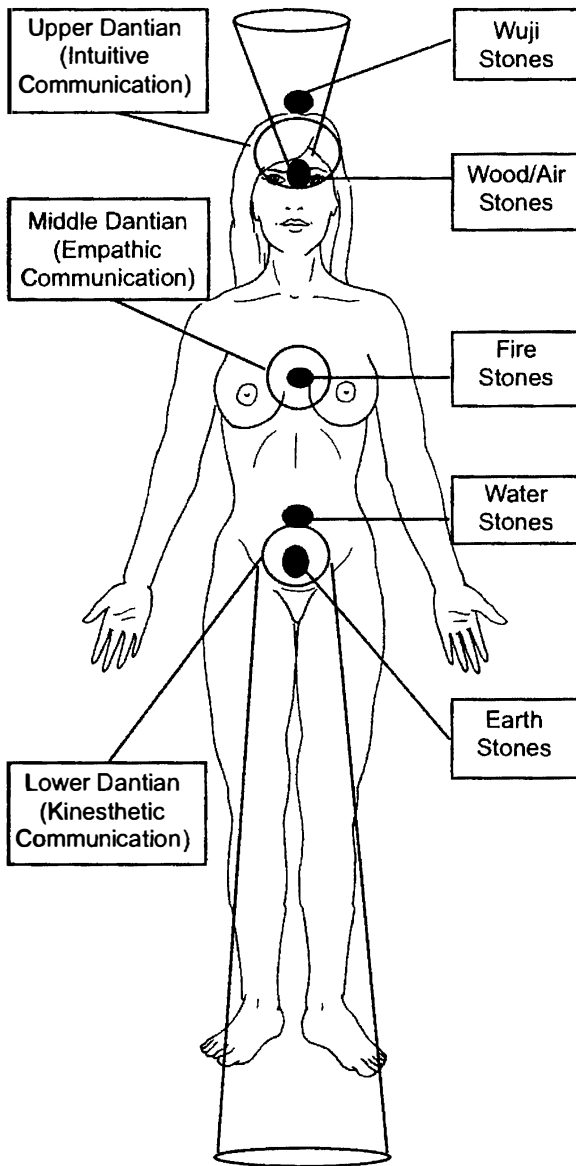


Figure 1.9. The placement of Magical Stones varies, according to the priest's intention.

- **Magical Healing:** This category includes magical stones that are used as powerful healing tools in order to boost the priest's natural healing powers. Because each geometric shape and cut of a crystal affects its energetic field and power, certain minerals and magical crystals were used as powerful conduits of healing energy (Figure 1.10).

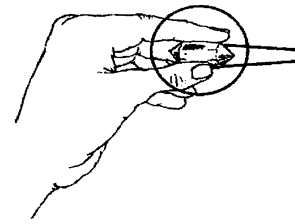


Figure 1.10. Emitting Qi from a Healing Stone



Figure 1.11. Magical Stones were used for creating Magical Tinctures and Elixirs

Magical stones can also be used to purge, tonify, or regulate the Qi and blood within body's internal organs, nervous system, endocrine system, circulatory system, digestive system, respiratory system, and reproductive system.

- **Magical Tinctures and Elixirs:** This category includes magical stones that are placed into purified water (i.e., stream, well, or rain) and used for creating alchemical tinctures or elixirs. The magical elixirs were then used to strengthen and enhance the priest's physical, energetic, or spiritual state (Figure 1.11).
- **Magical Energetic Fields:** This category includes magical stones that are used for creating a protective energetic grids. These powerful energetic grids can be used for purifying, healing, or protecting areas, and can also be used to create energetic fields that helped induce deep meditative states.

The Nine Palace Energetic Grid: The energy of the magical stones can be used to create a powerful magical canopy that envelops and protects any person, place, or thing (i.e., house, temple, etc.) existing within the magical grid's energetic boundaries. When creating

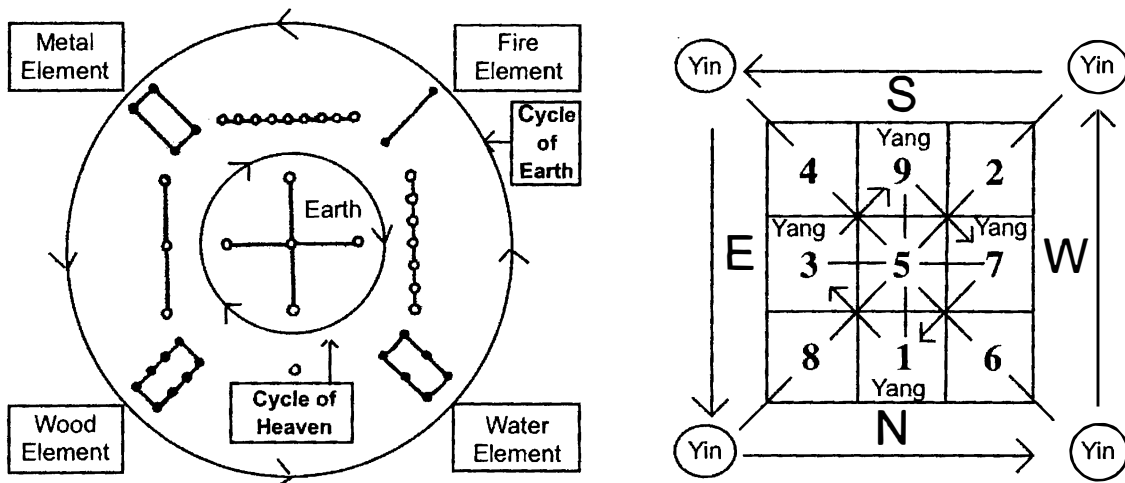


Figure 1.12. The energetic movement of the Nine Palaces of the Magic Square, according to the ancient Daoist design of the Luo River Graph

the protective Nine Palace energetic grid, nine pieces of either Fire Agate, Amber, Amethyst, Jade, or Jet were sometimes chosen as protective stones. These nine protective stones were then energetically imprinted as nine magical guardians. Each of the nine protective stones (i.e., nine pieces of Amethyst) were activated and then placed into one of the Nine Palace positions of the Magic Square, superimposed upon the property (Figure 1.12). The magical fields of the nine protective stones were then fused together and used in order to create an energetic net or magical fence. This magical fence was then fused to the Number Five position (also known as the Ming Tang or Bright Hall) on the property, which acted as the center pillar and Taiji Pole of the Magic Square. Next, the priest connected and fused the energy of the Number Five position to the celestial powers of the Heavens above, and rooted it to the Celestial Pole Star. The Number Five position was then anchored to the energetic field under the Earth, rooted to the Earth's center core (Figure 1.13).

These powerful energetic grids could also be used for purifying, healing, or protecting areas, and they could also be used to create an energetic field that helped induce deep meditative states.

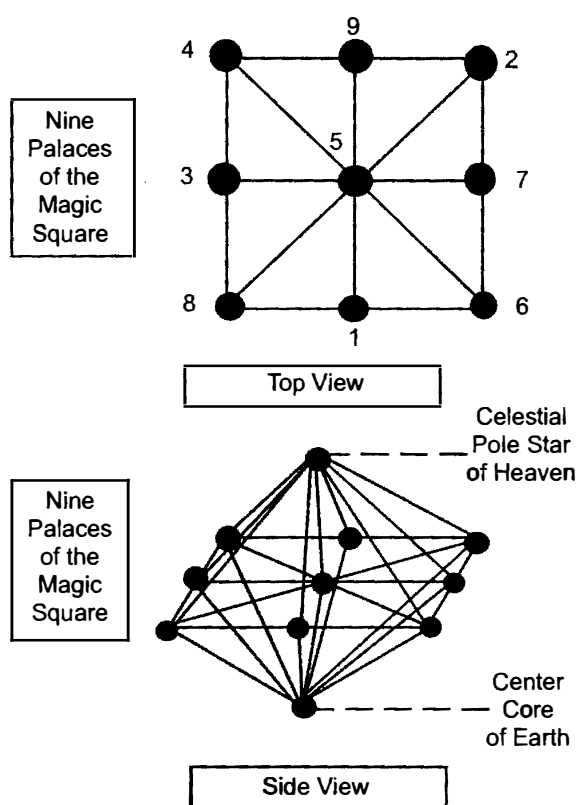


Figure 1.13. The energetic canopy of the Nine Palaces of the Magic Square

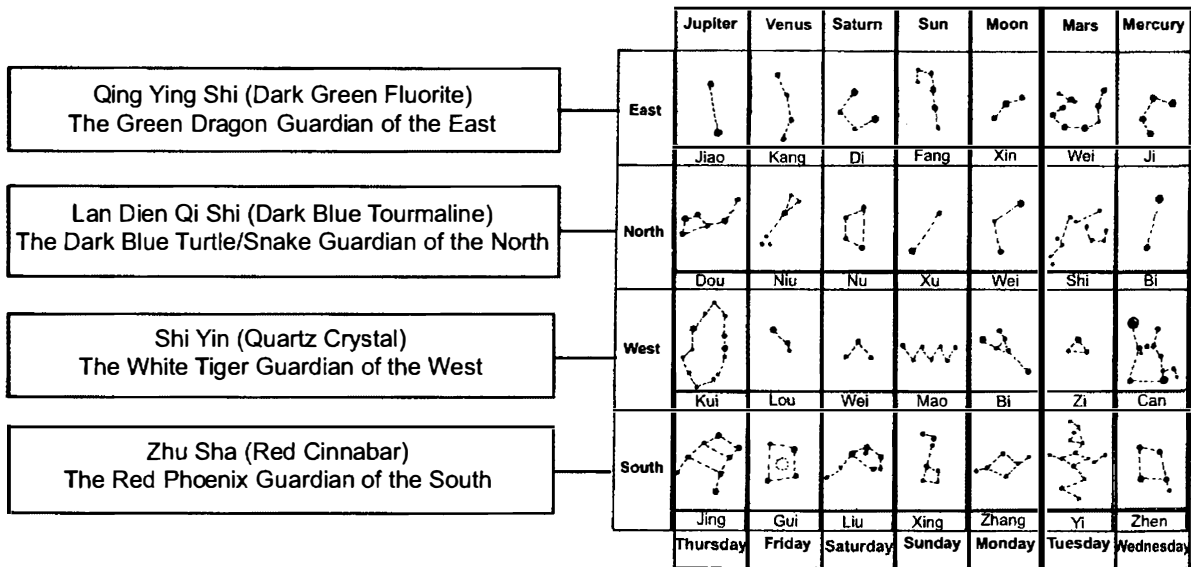


Figure 1.14. The Seven Divisions of the Twenty-Eight Star Constellations arranged according to the celestial energies of the Five Elements and the Sun and Moon

The Five Element Energetic Grid: When used as a protective energetic grid, the energy of the magical stones can be used to create five magical guardians that surround and protect any person, place, or thing (i.e., house, temple, etc.) existing within the magical stone's energetic boundaries. When creating the protective Five Element energetic grid, five magical stones are chosen to represent the magical power of the Five Elements. These Five Elements are then energized and placed on the property according to their assigned locations. Some examples of Five Element stones and their magical correspondences are described as follows:

Qing Ying Shi (Dark Green Fluorite): This magical stone is used to represent the Wood (Wood / Air) Element, and the Green Dragon Guardian of the East. The Guardian Dragon obliterates evil with its Celestial Wind that shreds spirit entities.

Zhu Sha (Red Cinnabar): This magical stone is used to represent the Fire Element, and the Red Phoenix Guardian of the South. The Guardian Phoenix consumes and destroys evil with its Celestial Fire and Divine Light.

Huang Bi Yu (Golden Yellow Jasper): This magi-

cal stone is used to represent the Earth Element, and the Golden Dragon Guardian of the Center. The central Guardian Dragon envelops and destroys evil with powerful rays of Divine Light emanating from the Celestial Pole Star.

Shi Yin (Quartz Crystal): This magical stone is used to represent the Metal (Wuji) Element, and the White Tiger Guardian of the West. The Guardian Tiger destroys evil with the powerful vibration of its Divine Roar.

Lan Dien Qi Shi (Dark Blue Tourmaline): This magical stone is used to represent the Water Element, and the Dark Blue/Black Turtle/Snake Guardian of the North. The Guardian Turtle/Snake envelops, consumes and dissolves evil with the power of its Celestial Waves.

After choosing five stones, the priest will then dedicate five sperate nights (one night per stone) for cleansing, purifying, imprinting, and activating each stone. This ancient practice is essential for activating and utilizing the magical power of each stone. During the ritual, each stone (i.e., Red Cinnabar) must be connected to a specific Element's magical power (i.e., Fire), a Guardian Animal (i.e., Phoenix), protective power (i.e., consume with Celestial Fire and destroy with

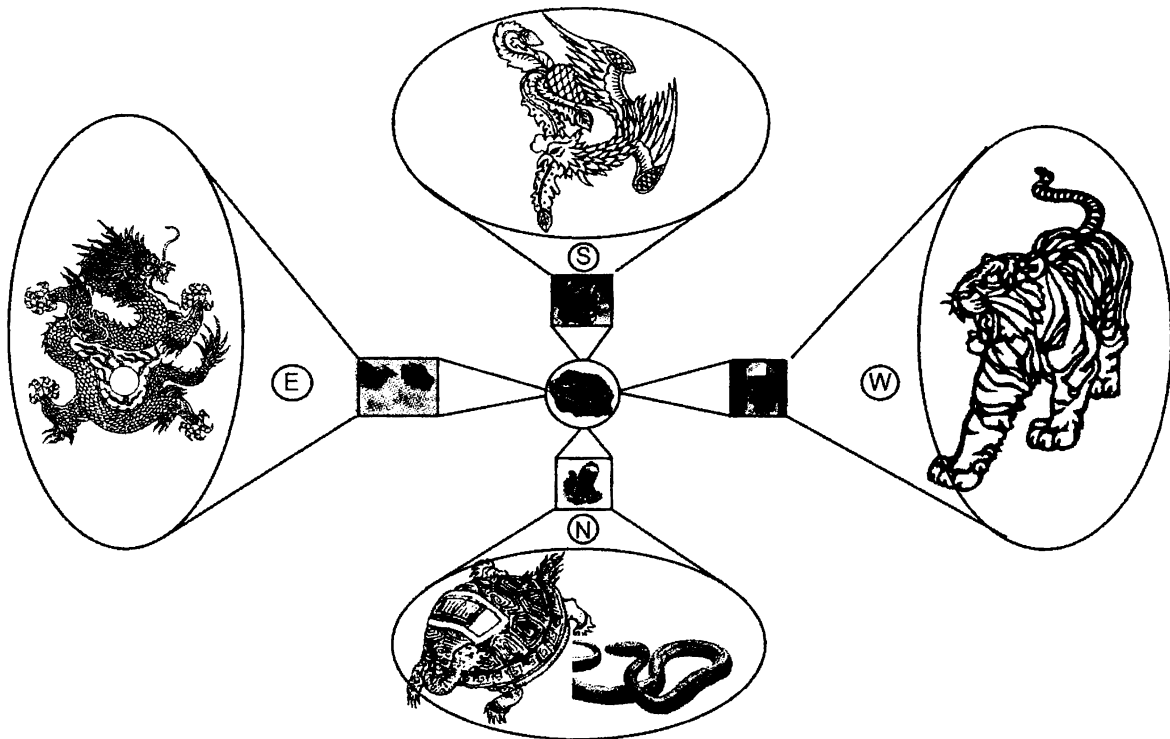


Figure 1.15. The Four Guardian Animals act as protectors of the property

Divine Light), Heavenly Direction (i.e., South) and Celestial Constellation (Figure 1.14).

After dedicating the magical stones, the priest will perform a summoning and protection ritual and then bury each magical stone at its corresponding directional location. Next, the priest will stand in the center of his or her property and connect all of the five guardians together, linking their magical powers with that of the center Golden Dragon. The center Golden Dragon acts as the priest's primary Guardian and the main guardian of the house and is energetically connected to the Celestial Pole Star and Big Dipper. The four directional guardians act as protectors of the property (Figure 1.15).

- **Divinations:** This category includes magical stones that are used for oracle casting (usually throwing 2 or 3 stones) in order to create the energetic patterns of the sixty-four hexagrams of the Yi-Jing. These resulting energetic patterns were then deciphered according to their specific trigram images.

STONES AND THE FIVE ELEMENTS

In ancient China, though sacred stones were seen as being part of the Mineral Realm, they were also believed to be physical manifestations of the Spirit Realm. The specific shape and design of every crystal, rock, and mountain formation was believed to correspond to the energetic structure and spiritual nature of one of the Five Elements. The understanding of these magical structures and their energetic influences created the ancient Daoist science of Feng Shui. This magical science is known to be the precursor to what is known in the West today as "Sacred Geometry" and "Geomancy."

The ancient Daoists believed that through the interaction of Wind, Fire, and Water, the formation of minerals and crystals were created in the womb of the Earth over millions of years. These rock formations were therefore believed to contain the life-force energy and magical powers of the Heavens and the Earth.

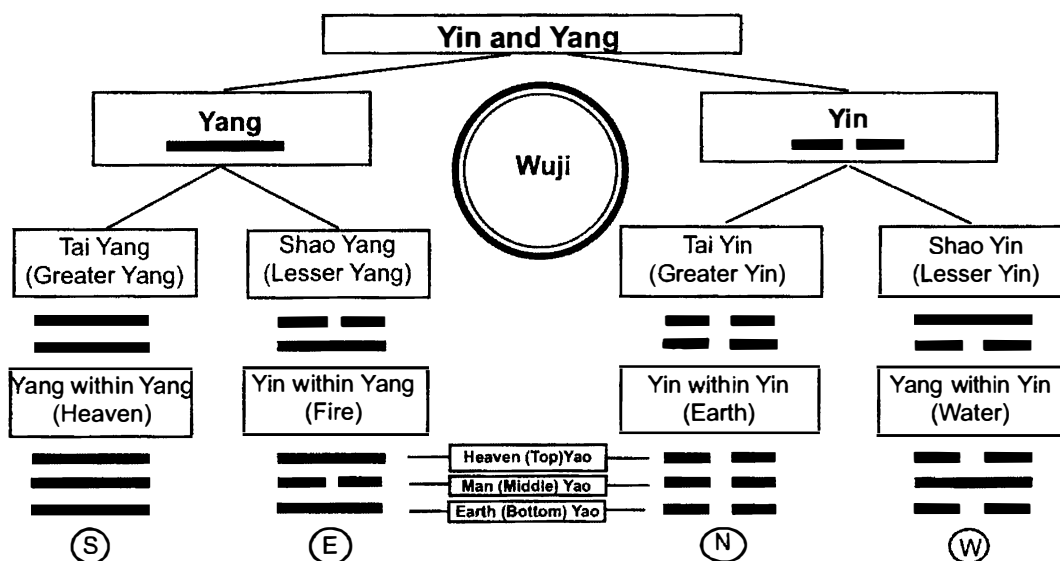


Figure 1.16. The Ancient Daoist Concept of Yin and Yang Expressing the Four Phases of Universal Energy

The ancient Daoists understood that the Dao creates Yin and Yang from the infinite space of the Wuji. Yin and Yang in turn give birth to four phases of universal energy: Great Yang, Lesser Yang, Great Yin, and Lesser Yin (Figure 1.16). These four phases of universal energy give birth to the eight natural forces of the Bagua (Heaven, Thunder, Water, Mountain, Earth, Wind, Fire, and Lake) symbolized by combinations of Yin and Yang lines (Yao).

Traditionally, a Yin line is represented as a broken line (---), and a Yang line is represented as a solid line (—). A Yao Trigram is composed of three lines, constructed with either Yin Yaos, Yang Yaos, or a combination of both Yin and Yang Yaos. These eight prenatal and postnatal energetic actions act as a template for all creation and can be further combined in order to form the ever-changing energetic patterns of the 64 Hexagrams of the Yi-Jing.

The ancient Daoists also believed that all of creation took place due to the combination of the Five Elements, and that through these Elements "the ten-thousand things" were sustained. Each of these Five Elements permeates an individual's entire physical, energetic, and spiritual matrix.

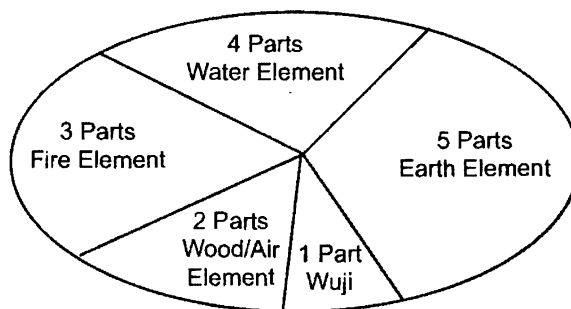


Figure 1.17. Within the creation of the Physical Body, the Five Elements can be organized in order of energetic progression, totaling 15 in number, which is the ancient Chinese number used to depict Man (as expressed in the Magic Square):

- 1 Part Infinite Space (Wuji),
- 2 Parts Wood/air (Feng) Element,
- 3 Parts Fire (Huo) Element,
- 4 Parts Water (Shui) Element,
- 5 Parts Earth (Di) Element.

For example, within the creation of the physical body, the Five Elements are organized in order of energetic progression; from the most subtle and refined vibrational states to the slower and denser vibrational states. Traditionally, the Five Elements are believed to be organized within the human

	Li Trigram (Fire)			
Xun Trigram (Wind)	4 Ji	9 Gui	2 Xin	Kun Trigram (Earth)
Zhen Trigram (Thunder)	3 Geng	5 Wu	7 Bing	Dui Trigram (Mist, Rain, Lake)
Gen Trigram (Mountain)	8 Ding	1 Ren	6 Yi	Qian Trigram (Heaven)
	Kan Trigram (Water)			

Figure 1.18. The Lou Shu Magic Square. Each of the four corner Yin squares correspond to Earth (20); Each of the center Yang squares correspond to Heaven (20); each line drawn through the Magic Square corresponds to Man (15).

body as follows: 1 part Infinite Space (Wuji), 2 parts Wood / Air, 3 parts Fire, 4 parts Water, and 5 parts Earth (Figure 1.17). The sum total of these Element number combinations is 15, which also corresponds to the Chinese number used to depict Man, as expressed in the ancient image of Lou Shu Magic Square (Figure 1.18).

The ancient Five Element Theory sees the Elements as stages in a vast energetic continuum in which each successive Element is derived from its predecessor. This energetic template is described as follows (Figure 1.19):

1. **The Wuji (Metal-Space):** The first Element to evolve from the Dao is associated with the infinite space existing within all matter, and is known as the Wuji. This is the most subtle of the Five Elements and is considered to be the energetic space or spiritual matrix in which to house Qi. This Element is simultaneously considered to be the energetic field from which everything within the universe manifests and the energetic space in which all events occur.

The energetic and spiritual nature of the Wuji is all pervading, limitless, and motionless. It controls the energetic space surrounding the organs and tissues and is also believed to be the conveyor of sound.

The infinite space of the Wuji diffuses the movements of light (physical, energetic, and

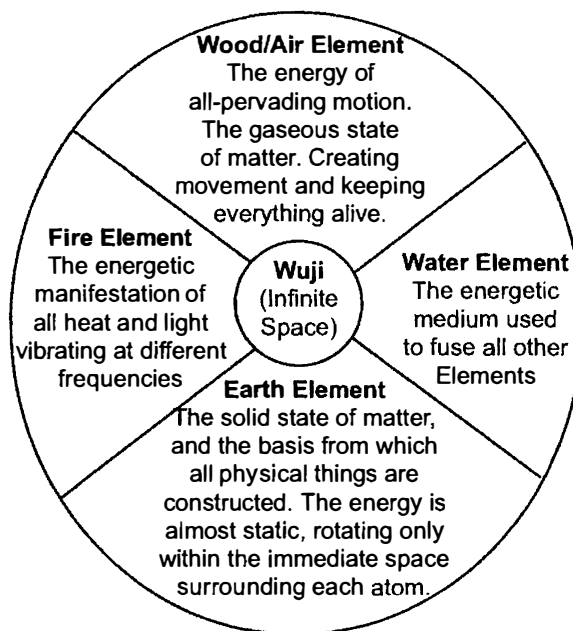


Figure 1.19. In Daoist Rituals used for empowering magical stone tools, the priest uses the powers of the four Elements in order to imprint the energetic matrix of the stone.

spiritual) simultaneously in all directions. Therefore, when a priest has mastered the energetic and spiritual nature of this Element, his or her mind has the ability to transcend beyond time to perceive the past, present, and future.

2. **The Wood/Air Element (Yang):** As the energy inherent within the infinite space begins to vibrate, movement is created, and the next Element emerges in the form of Wood / Air. The energetic particles of the Wood / Air Element have greater movement; therefore, the Wood / Air Element is seen as an Element of all-pervading motion. The Wood / Air Element is also associated with the gaseous state of matter, creating movement and keeping everything alive.

The Wood / Air Element manifests as kinetic energy in all its diverse forms (organic, electrical, and chemical). Through expansion and contraction, the innate energetic movement

of the Wood/Air Element stimulates and controls the energetic functions of the body's various internal organ systems.

Therefore, when a priest has mastered the energetic and spiritual nature of the Wood/Air Element, he or she will have the ability to extend his or her perceptions beyond the limitations of the five physical senses and discern the subtle sensations of the higher spiritual realms. Such expanded perceptions include the movements of subtle energetic flows occurring within and around the priest's three bodies (physical body, energetic body, and spiritual body).

3. **The Fire Element (Yang):** As the energy of the Wood/Air Element continues to move, the excess motion generates heat, and the next Element emerges in the form of Fire. The Fire Element is associated with the heat and light of an energetic substance, however, it has no physical form.

When the Fire Element arises as light, it is considered to be first obvious (easily perceivable) form of energetic manifestation. Light is energy vibrating at different frequencies, which can be perceived as various colors. Therefore, the Fire Element represents the energetic and spiritual quality that gives definition, color, and form to the various types of Qi manifestations occurring within the Wood/Air Element.

4. **The Water Element (Yin):** The Fire Element's movement of energy is less active than that of the Wood/Air Element. This decrease of motion enables the Fire Element to dispel part of its radiant heat, and it cools to form the next Element, which emerges in the form of Water. The Water Element is associated with the liquid state of matter, and it provides the cohesive medium that enables the other Elements to fuse. However, with the birth of the Water Element, the complete freedom of movement of the Wood/Air Element and the partial freedom of movement of the Fire Element are lost, since the particles of these Elements are now confined within a definite

space (now only moving within a small radius).

The Water Element can be described as a vast quantity of intensely active matter that has begun to emerge out of the Fire Element. However, since the atoms and molecules resonating within the Water Element are still in a state of chaos, this type of matter has not yet begun to gather into cohesive and separate bodies.

5. **The Earth Element (Yin):** The last Element to form evolves out of a further decrease in energetic vibration, which causes the Water Element to solidify into the Earth Element. Within the Earth Element, even the limited movement of the Water Element is lost. Each particle of the Earth Element has its own assigned place, and any vibration within this Element is confined to the specific space it occupies. The Earth Element is associated with form and the solid state of matter, and it is the basis on which all physical things are built.

The lower frequency of the Earth Element provides stability. The energy within this state appears almost static, rotating only within the immediate space surrounding each atom. At this energetic state, Qi manifests as matter, whether in its solid, liquid, or gaseous form.

THE THREE PRIMARY LAWS

The study of the Five Elements centers around understanding the "Three Primary Laws." These three laws govern the Five Elements and give the priest access to the magical template of creation.

In order to understand the Three Primary Laws, it is important to first understand that the energetic pattern of each of the Five Elements is held together through the conscious will of the Divine Mind, which takes the primary role in the formation of matter.

According to ancient Five Element theory, the continuous interaction of the energy (Qi) of these Five Elements manifests through two opposite and interdependent energetic forces called Yin and Yang. These two energetic powers create and manifest a duality of energetic interactions within each Element (Figure 1.20).

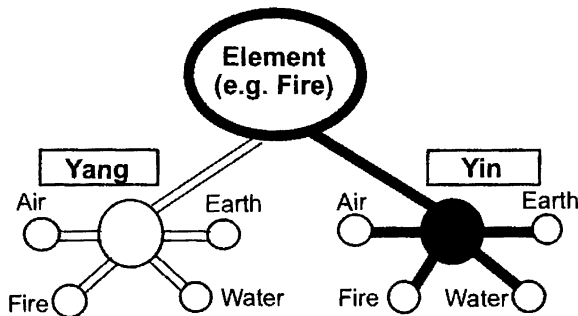


Figure 1.20. Each Element includes two equal parts; the second part of each Element is further divided into four equal parts for a total of eight energetic manifestations.

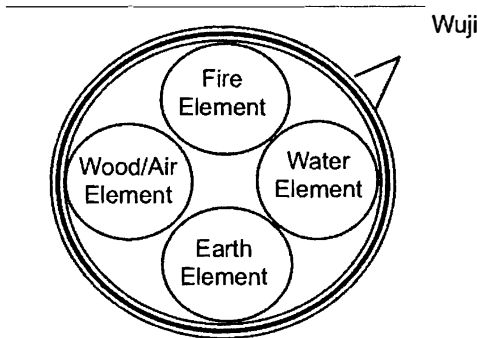


Figure 1.21. Each Element Stands Alone

The ancient Daoists believed that by mastering these Five Elements, they could bind (contain and control), release (free), or transmute (alchemically transformation matter into energy, and energy into spirit) all things in nature. This could be done spiritually, energetically, or even physically, according to the priest's magical skill and ability. The Three Primary Laws of the Five Elements are described as follows:

1. **Each Element Stands Alone:** Each individual Element contains specific powers and patterns the are unique to that Element. This includes specific physical, energetic, and spiritual properties characteristic to each individual Element's manifestation (Figure 1.21).

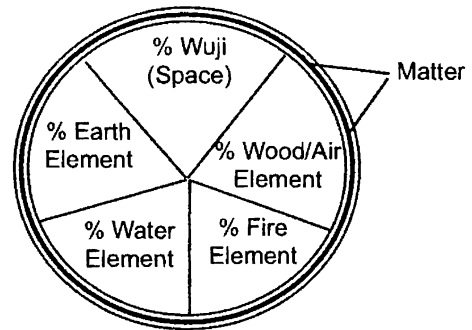


Figure 1.22. Everything Contains Each of the Five Elements

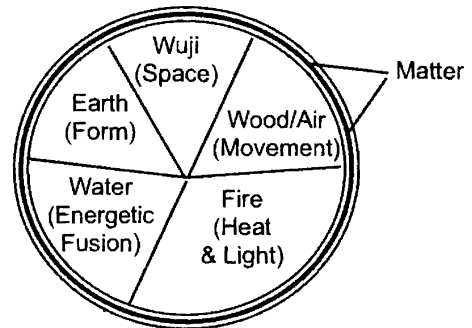


Figure 1.23. Different Combinations Produce Different Manifestations

2. **Everything Contains Each of the Five Elements:** Each substance, whether material or immaterial, is composed of varying proportions of each of the Five Elements (Figure 1.22).
3. **Different Combinations Produce Different Manifestations:** The differences in the textures and compositions of all material or immaterial things are due to differences in the specific Element combinations that form, create, and maintain that item's spiritual, energetic, and physical matrix. The predominance of the Fire Element, for example, gives an item heat and light and makes it active (Figure 1.23).

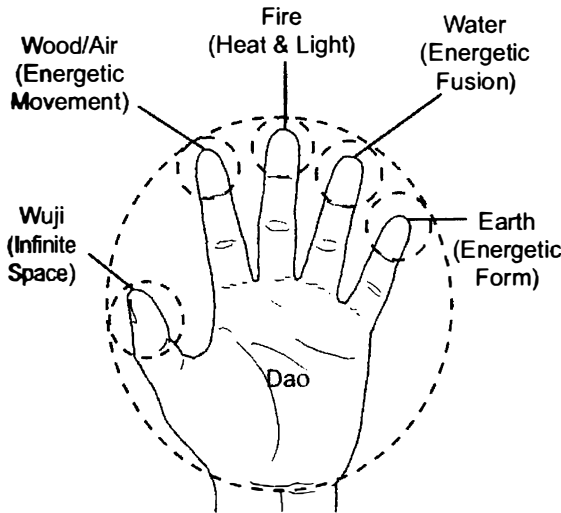


Figure 1.24. In ancient Daoism, the Five Element Hand Seal was commonly used in order to access and command the various ancient Elements

COMBINING THE FIVE ELEMENT PATTERNS

As previously stated, the ancient Daoists used the Five Element Theory in order to explain the energetic transformations that occurred within the various stages of all life. They observed, that the differences in the textures and compositions of all material or immaterial things were due to the differences in the specific Element combinations that formed, created, and maintained that item's spiritual, energetic, and physical matrix.

When performing certain magic rituals, the priest could choose to utilize his or her left Five Element Hand Seal, in order to represent the subtle states and energetic combinations contained within the esoteric matrix of all creations (Figure 1.24).

When necessary, the Daoist priest could also use both left and right Five Element Hand Seals in conjunction with each other, in order to create 36 separate magical patterns. For example:

Right Hand - Dao & Left Hand - Dao
 Right Hand - Dao & Left Hand - Wuji
 Right Hand - Dao & Left Hand - Wood / Air
 Right Hand - Dao & Left Hand - Fire
 Right Hand - Dao & Left Hand - Water
 Right Hand - Dao & Left Hand - Earth

Right Hand - Wuji & Left Hand - Dao
 Right Hand - Wuji & Left Hand - Wuji
 Right Hand - Wuji & Left Hand - Wood / Air
 Right Hand - Wuji & Left Hand - Fire
 Right Hand - Wuji & Left Hand - Water
 Right Hand - Wuji & Left Hand - Earth

Right Hand - Wood / Air & Left Hand - Dao
 Right Hand - Wood / Air & Left Hand - Wuji
 Right Hand - Wood / Air & Left Hand - Wood / Air
 Right Hand - Wood / Air & Left Hand - Fire
 Right Hand - Wood / Air & Left Hand - Water
 Right Hand - Wood / Air & Left Hand - Earth

Right Hand - Fire & Left Hand - Dao
 Right Hand - Fire & Left Hand - Wuji
 Right Hand - Fire & Left Hand - Wood / Air
 Right Hand - Fire & Left Hand - Fire
 Right Hand - Fire & Left Hand - Water
 Right Hand - Fire & Left Hand - Earth

Right Hand - Water & Left Hand - Dao
 Right Hand - Water & Left Hand - Wuji
 Right Hand - Water & Left Hand - Wood / Air
 Right Hand - Water & Left Hand - Fire
 Right Hand - Water & Left Hand - Water
 Right Hand - Water & Left Hand - Earth

Right Hand - Earth & Left Hand - Dao
 Right Hand - Earth & Left Hand - Wuji
 Right Hand - Earth & Left Hand - Wood / Air
 Right Hand - Earth & Left Hand - Fire
 Right Hand - Earth & Left Hand - Water
 Right Hand - Earth & Left Hand - Earth

Each of these Five Element Hand Seal Combinations also correspond to a special Five Element Sound (Incantation), Color, and Deity.

FIVE CATEGORIES OF MANIFESTATION

When focusing on the magical power and influence of minerals and stones, their energetic effect can be divided into five categories, described as follows:

- **Physical:** The physical level of a stone's vibration is governed by the Earth Element
- **Energetic:** The energetic level of stone's vibration is governed by the Water Element

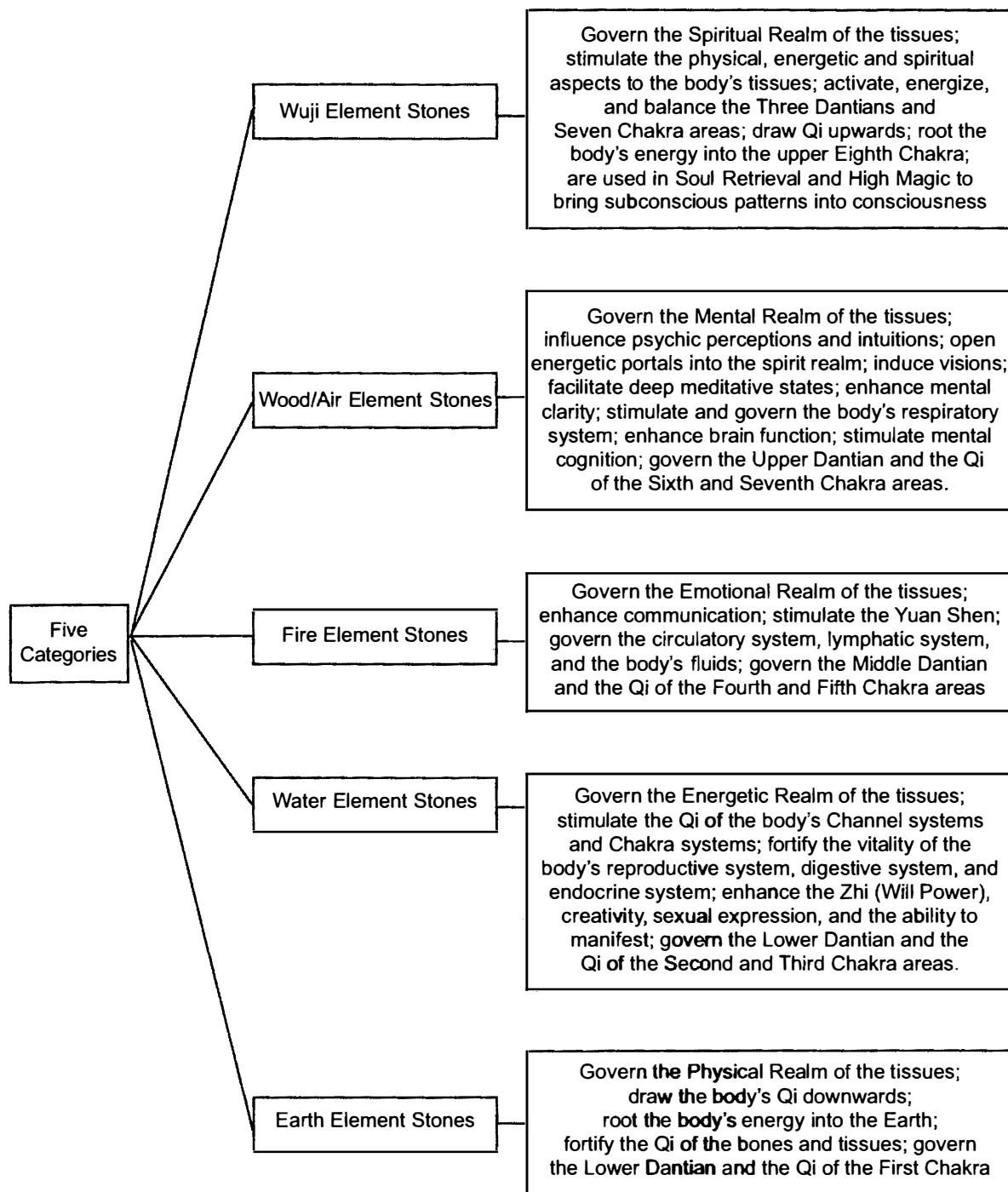


Figure 1.25. Five Categories of Manifestation

- **Emotional:** The emotional level of stone's vibration is governed by the Fire Element
- **Mental:** The intellectual level of stone's vibration is governed by the Wind Element
- **Spiritual:** The spiritual level of the stone's vibration is governed by the infinite space of the Wuji

The following are some examples of some of the energetic influences through which the various Five Element stones manifest, and some of the energetic centers that they stimulate (Figure 1.25):

- **Earth Element Stones:** These magical stones stimulate and balance the energy of the body's Lower Dantian and First Chakra (located at the base of the perineum). Earth Element stones are also used in order to draw the body's energetic field downward, rooting the Qi into the lower Ninth Chakra (Earthly Transpersonal Point) located below the bottom of the feet (about a foot underneath the ground). On a more physical level, Earth Element Stones fortify the vitality of the body's bones and tissues.
- **Water Element Stones:** These magical stones stimulate the energy of the body's channel system (Eight Extraordinary Vessels and Twelve Primary Channels), and they fortify the vitality of the body's Chakra system. On a physical level, Water Element Stones fortify the vitality of the body's reproductive system (used for treating sexual dysfunctions, enhancing fertility, and inducing passion), endocrine system (used for balancing hormones and treating glandular dysfunctions), and the digestive system (used for treating the body's metabolism). Water Element Stones enhance the energetic ability of how to use the Zhi (will power), creativity, sexual expression and the ability to manifest. The Water Element governs the energy of the Lower Dantian, the Second Chakra (located at the navel area), and the Third Chakra (also known as the Yellow Court, located at the Solar Plexus area). Water Element Stones are sometimes used in order to treat the lymphatic system and the fluids of the body, and for treating fear induced sleep deprivation.
- **Fire Element Stones:** These magical stones enhance communication and stimulate the energy of the body's Yuan Shen. The natural expression of the Yuan Shen is the spiritual communication of the True Self (Eternal Soul). On a more physical level, Fire Element stones stimulate and govern the body's circulatory system. The Fire Element governs the energy of the Middle Dantian, the Fourth Chakra (located at the heart area), and the Fifth Chakra (located at the throat area). Fire Element Stones are sometimes used in order to assist in maintaining emotional balance as well as for alleviating depression.
- **Wood/Air Element Stones:** These magical stones govern psychic perceptions and intuitions, and they are often used in order to open energetic portals into the spirit realm. Wood / Air Element stones are used to induce visions, facilitate deep meditative states, and enhance mental clarity. On a more physical level, Wind Element stones stimulate and govern the body's respiratory system, enhance brain function, and stimulate mental cognition. The Wood / Air Element governs the energy of the Upper Dantian, the Sixth Chakra (located at the Third Eye), and the Seventh Chakra (located at the top of the head).
- **Wuji Stones:** These magical stones are considered to be a synchronistic combination of the energetic powers and vibrational frequencies to the other four Elements. Wuji stones stimulate the physical, energetic, and spiritual aspects to the body's tissues, and can be used in order to stimulate any of the Three Dantians or Seven Chakra areas. These magical stones are particularly known for their ability to stimulate and balance the energy of the body's Upper Dantian and Seventh Chakra (located at the top of the head). Wuji stones are also used in order to draw the body's energetic field upward, rooting the body's Qi into the upper Eighth Chakra (Heavenly Transpersonal Point) located about a foot above the top of the head (Figure 1.26). Commonly used in Soul Retrieval and High Magic, Wuji stones can also be used in order to assist the priest

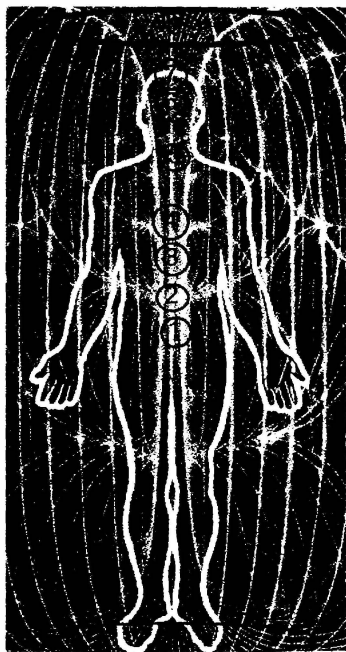


Figure 1.26. The Heavenly Energy is received through the Eighth Chakra.

in bringing deep seated subconscious patterns into the light of conscious awareness. Because of their immense power, Wuji stones are generally only used for short periods of time in order to induce radical states of transformation (energetic, emotional, or spiritual), to cleanse, or to balance.

STONES AND COLORS

Each of the Five Elements is energetically present, in varying degrees, within each of the body's internal organs, tissues, and cells. In order to stimulate the energy within the body's tissues and cells, specific colors and Elements are sometimes introduced into an individual's energy field via a magic stone. Through focused intention, a priest can project his or her energy through a specific colored stone into the tissues and influence the energetic movement of the body's Qi.

For example, Fluorite is a Wood / Air Element stone and can be used in order to govern the Mental Realm of the tissues. However, the actual energetic influence it will have on the body's internal organs and tissues depends on the specific color of Fluorite that is used and the area on the body

where it is introduced. Examples of how different colors of the same stone (in this case Fluorite) can be used to affect the body include the following:

- Purple Fluorite can be used in order to stimulate the Wind Element inside of the Kidneys and Urinary Bladder organs. When placed on the Upper Dantian and Third Eye area, it can be used as an energetic amplifier to enhance psychic perceptions and intuitions, stimulate the Upper Dantian, enhance brain function, induce visions, and facilitate deep meditative states. For healing, Purple Fluorite can be placed onto the Lower Dantian and Mingmen areas in order to treat the kidneys, bones, and bone marrow disorders.
- Green Fluorite can be used in order to stimulate the Wind Element inside of the Liver and Gall Bladder organs. It can also be used to ground excess Qi and dissipate emotional trauma (i.e., anger and hostility released from the Liver). For healing, Green Fluorite can be useful for relieving stomach pains and cramps caused from the Qi stagnation (i.e., as a result of Liver Qi attacking the Spleen).
- Pink Fluorite can be used in order to stimulate the Wind Element inside of the Heart and Small Intestine organs. It can be used to cleanse and heal the emotions, harmonize the heart with the mind, and activate the "seat of the soul" (located deep within the Heart, Middle Dantian, and Taiji Pole area).
- Yellow Fluorite can be used in order to stimulate the Wind Element inside of the Spleen and Stomach organs. This stone is especially used for improving intelligence and awakening the memory (in Chinese medicine, the energy of the spleen organ is associated with memory). For healing, Yellow Fluorite is useful for releasing toxins from the tissues, and it was used in ancient China to aid the energetic movement of Liver Qi.
- White or Clear Fluorite can be used in order to stimulate the Wind Element inside of the Lungs and Large Intestine organs and to govern the body's respiratory system. This stone is especially useful for cleansing the spirit, stimulating the Qi of Upper Dantian, and energizing the body's Wei Qi fields. White or Clear Fluorite is sometimes used to calm the Po and

harmonize the Shen (mind and the emotions), thereby allowing the Yuan Shen (Original Spirit) to settle into a state of quiescence.

TYPES OF COLORED STONES

According to ancient Daoist teachings, the color of an animal, plant, or stone was believed to reveal its secret magical characteristics and attributes. The following are some examples of treatment stones and the T.C.M. organs that respond to their energetic Influence (Figure 1.27):

- **Green Gemstones:** This category corresponds to the beginning of new life. It was believed that the mysterious substance that makes all plant life green was derived from the supreme source of life, and is reflected in such stones as green jade, emerald, peridot, tsavorite, chrome tourmaline, chrome diopside, and other natural green gems. The green colored gem stones can be used to treat the tissues of the Wood Element orb (tendons, ligaments, small muscles, peripheral nerves, eyes, vision, tears, bile, nails, and external genitalia), as well as the liver and gall bladder organs and channels.
- **Red Gemstones:** This category corresponds to the "fire of life," and includes such stones as rubies and other natural red gems. The deep red colored gem stones are believed to be powerfully impregnated with "soul-substance," and can be used to treat the tissues of the Fire Element orb (blood vessels, complexion, perspiration, and the tongue), as well as the heart, small intestine, pericardium, and triple burners organs and channels.
- **Yellow Gemstones:** This category corresponds to the Earth (Yellow-Brown), and the vital energy of the Sun (Golden Yellow). It includes such stones as yellow sapphires, topaz, citrine, heliodor, and other flawless yellow gems. The light yellow or golden colored gem stones can be used to treat the tissues of the Earth Element orb (large muscles, lymph, saliva secretions, mouth, lips, and taste), as well as the spleen and stomach organs and channels.
- **White Gemstones:** This category corresponds to the Heavens (Clear and Transparent), and the vital energy of the Clouds, the Moon,

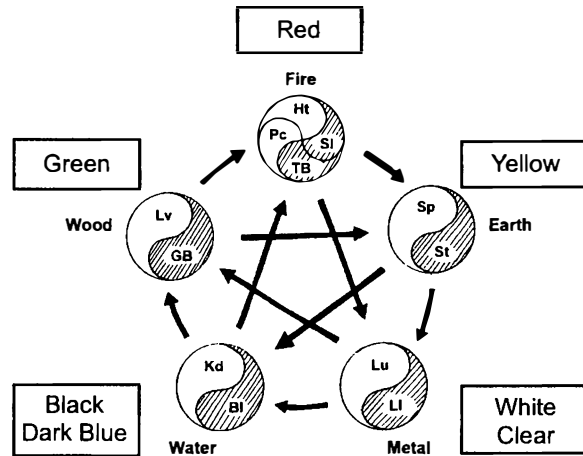


Figure 1.27. The Five Precious Gems of the Five Elements

and Stars (White). It, includes such stones as clear diamonds, quartz crystals, zircons, goshenites, white topaz, white sapphires, and other colorless gemstones with clear transparency. The white or clear colored gem stones can be used to treat the tissues of the Metal Element orb (skin and mucous membranes, body hair, nose, and the sense of smell), as well as the lungs and large intestine organs and channels.

- **Black or Dark Blue Gemstones:** This category corresponds to the colors of both the sky and water. It includes such stones as onyx, blue sapphire, blue spinel, tanzanite, indicolite, iolite, amethyst and other natural blue to violet gems with transparent clarity. The black, dark blue or violet colored gem stones can be used to treat the tissues of the Water Element orb (brain, inner ear, hearing, spinal cord, cerebrospinal fluid, bones, bone marrow, ovaries, testes, head and pubic hair, anus, urethra and sexual fluids), as well as the kidneys and urinary bladder organs and channels.

COLORED STONES AND IMPERIAL RANK

The following are some examples of colored stones and precious metals used in ancient China in order to indicate imperial rank. According to the ancient insignia of Imperial Rank, the official classification and division of imperial position within the Chinese empire was organized as follows:

1st Rank: The superior division of 1st Rank was recognized by the officials Red Ruby button and hat insignia jewel (which was later changed to opaque red glass). The clasp that the officials wore was ornamented jade, set with rubies.

- The civil official wore a mandarin square embroidered with a white crane;
- The military official wore a mandarin square embroidered with a Qilin (unicorn).

2nd Rank: The superior division of 2nd Rank was recognized by the Red Coral button and hat insignia jewel (later changed to opaque red glass) with the Chinese character "Sou" (meaning a wise old man) engraved in its center. The clasp that the officials wore was ornamented gold, set with rubies.

- The civil official wore a mandarin square embroidered with a Golden Pheasant;
- The military official wore a mandarin square embroidered with a Indian Lion.

3rd Rank: The superior division of 3rd Rank was recognized by the Blue Sapphire button and hat insignia jewel (later changed to clear blue glass). The clasp that the officials wore was ornamented gold.

- The civil official wore a mandarin square embroidered with a Peafowl;
- The military official wore a mandarin square embroidered with a North China Panther.

4th Rank: The middle division of 4th Rank was recognized by the Blue Lapis Lazuli button and hat insignia jewel (later changed to opaque blue glass). The clasp that the officials wore was ornamented gold, with a silver button.

- The civil official wore a mandarin square embroidered with a Wild Goose;
- The military official wore a mandarin square embroidered with a Manchurian Tiger.

5th Rank: The middle division of 5th Rank was recognized by the Clear Quartz button and hat insignia jewel (later changed to clear glass).

The clasp that the officials wore was plain gold, with a silver button.

- The civil official wore a mandarin square embroidered with a Silver Pheasant;
- The military official wore a mandarin square embroidered with a Black Bear.

6th Rank: The middle division of 6th Rank was recognized by the White Adularia (also White Jade or Moonstone) button and hat insignia jewel (later changed to opaque white glass). The clasp that the officials wore was mother-of-pearl.

- The civil official wore a mandarin square embroidered with an Eastern Egret;
- The military official wore a mandarin square embroidered with a Mottled Bear.

7th Rank: The lower division of 7th Rank was recognized by the plain Gold button and hat insignia jewel (later changed to a gold plated orb). The clasp that the officials wore was silver.

- The civil official wore a mandarin square embroidered with a Mandarin Duck;
- The military official wore a mandarin square embroidered with a Tiger-Cat.

8th Rank: The lower division of 8th Rank was recognized by the ornamented Gold button and hat insignia jewel (later changed to gold plated orb) with the Chinese character "Sou" (meaning a wise old man) engraved in its center. The clasp that the officials wore was clear horn.

- The civil official wore a mandarin square embroidered with a Quail;
- The military official wore a mandarin square embroidered with a Seal.

9th Rank: The lower division of 9th Rank was recognized by the ornamented Silver button and hat insignia jewel. The clasp that the officials wore was buffalo-horn.

- The civil official wore a mandarin square embroidered with a long-tailed Jay;
- The military official wore a mandarin square embroidered with a Rhinoceros.

LAPIDARY: THE SECRET POWERS OF ROCKS AND GEMS

The ancient Chinese were among the first to understand and record the subtle energetic powers of precious stones and attribute magic virtues to them. Historically, understanding how to use the magical powers contained within each stone was generally kept hidden from the public and passed on only from the tribal shaman to his or her acolytes. This esoteric information and experience was then shared among shamans of different tribes, at periodic intertribal gatherings.

Ancient Chinese folklore contains many stories that have been uncovered and reconfirmed by historians regarding the magical powers of stones and the incredible feats accomplished by the Daoist priests who wielded them. These magical properties remained imprinted within the conscious and subconscious minds of the priest's disciples. The mysterious techniques of these esoteric properties were eventually handed down to future generations in the course of time (sometimes in writing). These mystical writings or esoteric manuals are considered "lapidaries."

A "Lapidary" is a secret list of power-stones that a priest uses as his magical tools. It is considered to be his or her personal workbook, containing important formulas for gem elixirs and certain magical incantations that activate the specific powers of each stone.

The priest's lapidary is generally divided into specific categories that deal with each stone's magical qualities and its manifold properties (e.g., the stones specific healing, martial and/or spiritual natures). According to the times in which they were written and the nationality of their authors, each lapidary may differ, varying in length, scope of intention and practice, and in structural criteria. In terms of content, each lapidary will generally be inspired by esoteric works, magic, the occult sciences, or medicine.

The Eastern lapidaries (primarily those of China or India), are fundamentally magical, even though they also consider the intrinsic qualities of the stones, such as their commercial value, their fine points (clarity, color, etc.), and their defects (inclusions, impurities, etc.).

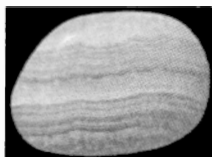
MAGICAL STONES USED IN DAOIST ALCHEMY

Back in the early 1970's, when I first began studying the energetic properties of Chinese medicinal herbs and minerals, one of my teachers, Dr. Yao, explicitly detailed the various reasons why I should also be studying American herbal therapy and the specific herbs and minerals indigenous to the area where I was living. He explained,

"Johnson, you don't live in China. If you want to be a powerful healer, you must first study the energetic and spiritual properties of the animals, plants, and minerals of where you live. The sickness that exists in the mountains is different from the sickness that exists by the ocean; the energy within the animals, plants, and minerals living within the mountains are different from the energy within the animals, plants, and minerals living by the ocean. As a healer, you must learn how to observe, gather, and utilize the natural energetic properties of the animals, plants, and minerals existing within the surrounding environment, and within the specific area where you live."

In Daoist Magic, when a priest is constructing a particular herb or mineral formula for blessing (e.g., gathering a specific type of energy, money, land or position of power, healing, etc.) or cursing (e.g., destroying a specific type of energy, binding and restricting, bringing bad-luck, sickness, or death) he or she will generally follow the magical rule of correspondence that states "like attracts like." Therefore, the priest will sometimes choose various colored stones to represent the magical correspondence of certain Elemental powers. For example, a bright and translucent stones can sometimes be used in order to bring healing light and clarity into someone's life; additionally, specific types of dark stones can also be chosen to bring darkness or "shadow spirits" into someone's life. The determining factor is the priest's intention.

The following is an alphabetical list of some of the most commonly used magical gems and minerals found in several ancient and modern Chinese and Western magical traditions. The compilation of this lapidary is meant to educate the reader as to the many energetic potentials ascribed to these magical stones.



Water
Element

Figure 1.28. Blue Laced Agate (Lan Dai Ma Nao)

AGATE (MA NAO)

The swirling, luminescent Agate can be brownish red, orange, blue or green in color. Agates, generally known as Ma Nao in China, are considered to be stones of lower energetic intensity, that resonate at slower vibrational frequencies than other magical stones. They have a stabilizing and strengthening effect on the body's energetic fields. Each of the various colors have different magical powers.

- **Blue Laced Agate (Lan Dai Ma Nao):** This stone is connected to the Water Element, and it stimulates the Fifth Chakra (throat). Lan Dai Ma Nao (also known as Blue Laced Agate) is banded in intricate patterns of light blue and white (Figure 1.28). Working in a slow and steady manner, Blue Laced Agate is believed to be a wonderful healing stone. It enhances deeper spiritual connection and allows for deeper brain connections (i.e., the more primitive levels of the brain that enhance neural connections relating to modes of expression, quicker decisions and more expressive information transfer).

By activating and healing the Fifth Chakra (throat), Blue Laced Agate can be used to assist with the verbal expression of thoughts and feelings, and it is commonly used with spoken affirmations (e.g., it amplifies the power of the priest's spoken intention via the Qi of the throat).

Blue Laced Agate is sometimes placed on the Third Eye to soothe and calm an overactive mind, and counteract mental stress. In the clinic, Blue Laced Agate has been used to treat inflammation of the throat (i.e., hyperactive thymus or thyroid glands, sore throat, laryngitis, and swollen glands).

Couples should meditate with Blue Laced Agate for 15 minutes just before communicating over delicate topics of conversation. This will allow for more clarity and for easing relationship difficulties.



Fire
Element

Figure 1.29. Fire Agate (Huo Ma Nao)

Recharging Lan Dai Ma Nao: As the moon begins to wax (increase in size), use moonlight to recharge Blue Lace Agate.

- **Fire Agate (Huo Ma Nao):** This magical stone is connected to the Fire Element (Figure 1.29), its ruling planet is Mars, and it stimulates the Lower Dantian (First and Second Chakras), Middle Dantian, and Yellow Court (Third Chakra) areas. Favored for its iridescent appearance, some priest's believe Huo Ma Nao (also known as Fire Agate) contains the essence of fire, and is the physical manifestation of the absolute spiritual flame. Fire Agate is used to stimulate and strengthen the body's Three Fires: the Imperial Fire located in the heart, the Mingmen Fire located between the kidneys, and the Common Peoples Fire located at the base of the perineum.

The ancient Chinese believed that the blood of evil demons gives rise to the red color in Fire Agate. Therefore Fire Agate was used by the ancient Chinese to amplify the magical power of incense burning and candle magic.

Fire Agate that is Brownish-Orange in color is credited with protective powers that fight against all kinds of evil. The orange and red glow in Fire Agate is believed to be the most powerful energetic projection of the magical stone.

Fire Agate has a deep connection to the Earth and its energy is used for protection and building an energy field around the body. It is believed that the red fire inside the Agate provides a protective shield that banishes evil creatures and spirit entities, sending them back to their source. Fire Agate clears the energetic blockages inside the physical body and naturally purges the body's three Wei Qi fields. It also stimulates sexual energy, increases stamina and blood circulation, and is sometimes used to treat sexual imbalances.

It resonates with the Triple Burner channel (responsible for digestion and elimination) and can be used to bring the Triple Burner channel into balance. Holding onto Fire Agate encourages introspection, effortlessly bringing up one's problems for emotional and mental resolution.

Fire Agate is considered to be a master enhancer of all flower essences and a master healing stone when used in conjunction with color therapy. It benefits the entire endocrine system and stimulates tissue regeneration by restimulating cellular memory. It stimulates appropriate mitosis and longer cell division.

Recharging Huo Ma Nao: Pass Fire Agate through the flame of the left red altar candle in order to recharge its energy.

- **Moss Agate (Qing Tai Ma Nao):** This stone is connected to the Earth Element (Figure 1.30), and it stimulates the Lower Dantian (First Chakra) and Middle Dantian (Heart and Fourth Chakra) areas. Qing Tai Ma Nao (also known as Moss Agate) can be used as a talisman for increasing the effectiveness of the Yi (Intention). For example, when meditating on Moss Agate, the priest can project the image of a completed project or goal into the stone, the stone will then magnify the energy of the priest's intention resulting in manifesting the desired goal. Because of its ability to accelerate the growth in plants, it is sometimes used in Plant Magic to increase the priest's ability to understand the magical properties of herbs, flowers, and trees.

Moss Agate is strongly connected to Earth energy, nature, and the spirit realm, and is commonly used by priests to stimulate psychic contact with Elementals (spirits entities that dwell within the Air, Water, Fire and Earth) and Nature Spirits (spirits of mountains, forests, rivers, trees, and rocks). Because of its magical connection to the spirit realm, and its ability to open up energetic portals, Moss Agate is often used in Weather Magic in order to create storms, for "cloud busting," to help stabilize weather patterns, and is sometimes associated with rain and fog.

In Daoist magical rituals, Moss Agate was sometimes used by ancient priests in rites of



Earth
Element

Figure 1.30. Moss Agate (Qing Tai Ma Nao)

prosperity, in order to contact the Three Star Gods to request long-life, wealth, and position. It is also used to remove spiritual blockages and bring peace and stability to the Energy Body. As an elixir, Moss Agate can be used in order to tonify the immune system, cleanse the circulatory system and elimination system, and reduce swelling within the lymph nodes.

Moss Agate benefits the colon, circulatory system, lymphatics, pancreas, and the pulses. It improves capillary action, and increases elimination of unnecessary proteins. It can be used for treating lymphatic swelling and an overabundance or increase of plasma. Clinically, it has been used for easing anorexia nervosa, and treating lymphoma, Hodgkin's disease and blood sugar imbalances (i.e., diabetes and hypoglycemia). It can be used for the retention of (or rapid loss of) body fluids, to ease allergies, kidney disorders, liver problems, pulmonary edema, and to increase the ability to absorb nutrients into the cells. It inter-links the emotional and mental bodies to function as a single unit, and can be used to balance left-brain (mental) priorities with the emotions, as well as ease depression.

Recharging Qing Tai Ma Nao: Place Moss Agate overnight inside the center foliage of a healthy plant in order to recharge its energy.

Spiritual Properties: All Agate stones have strong grounding powers and can be used for support in difficult times.

Martial Properties: Agate stones can be used to protect an individual against psychic attacks by creating a protective shield around the body. It can be also used to banish hostile spirits, create storms, and to return a curse back to its source.

Healing Properties: Agate stones can be used for healing the stomach, nervous system, endocrine system, and circulatory system.

AMBER (HU PO)

Hupo (meaning the “soul of a tiger”) is also known as Amber. Its name originated from the ancient Chinese belief that when a tiger dies, its spirit enters into the ground and becomes transformed into a mineral. Therefore Amber is popularly regarded as a symbol of courage, being imbued with the powerful qualities of that fierce animal.

Amber is not a true mineral, but a solidified and fossilized resin. It is said that the sap of the pine tree turns into Amber when the tree was a thousand years old.

The opaque or transparent resin of Amber can be either golden brown or yellow in color. It will sometimes contain insects or vegetation that has been trapped inside. In ancient China, Amber was believed to contain the souls of many tigers and the power of many Suns.

A variety known as Blood Amber is primarily used in Chinese medicine as an aphrodisiac. Another belief claimed Blood Amber to be the precious drops of petrified dragon’s blood.

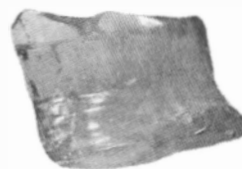
Amber, like Jet, has the property of becoming electrically charged when rubbed with wool or silk. Therefore, many priests and witches wear necklaces made out of both Amber and Jet.

Amber is connected to the Earth Element (Figure 1.31), and it stimulates the Yellow Court (Solar Plexus and Third Chakra) and Third Eye (Sixth Chakra) areas.

Spiritual Properties: Amber can be used as a gateway into other spiritual realms, magically creating a doorway of golden radiance through which to travel. Amber also stimulates the intellect, clears depression, and attracts compassion and understanding. It is used to help short-term memory, stimulate the Lower Dantian, and help ground and root the body’s Qi.

Martial Properties: Amber has been held in high regard as a powerful protective talisman for thousands of years. It is considered a powerful protector that links the conscious-self to the higher spiritual-self. Amber purifies the body’s physical, energetic, and emotional fields, absorbing negative energies and transmuting them into clear, positive forces that stimulate the body to heal itself.

Amber also protects against psychic attacks



Earth
Element

Figure 1.31. Amber (Hu Po)

released from sorcery or witchcraft, and it relieves nightmares. It is also used as a magical amplifier, and, because of its purification ability, Amber is sometimes used by priests when traveling into the lower spiritual realms of the Underworld.

Healing Properties: Amber is considered to be a form of solidified sunlight and is therefore sometimes used as a powerful Chakra cleanser. On the physical level, it imbues the body with vitality and has the power to draw disease out of the tissues. Amber resonates with the throat, and is therefore used for treating goiters and other throat problems. It is also used to treat the stomach, spleen, kidneys, bladder, liver, and gallbladder.

In certain traditions, Amber is used to alleviate joint problems and strengthen the mucous membrane. It is also believed to “draw out disease,” particularly afflictions of the brain, inner ear, thyroid gland, lungs and spleen. When used as an elixir, Amber is an excellent natural antibiotic, and can protect against indigestion, loss of teeth (if held in the mouth in powdered form), deafness, and the spread of infection. It is also used to treat whooping cough, asthma, and erysipelas. In ancient China, Amber was sometimes worn around the throat in order to prevent nasal congestion, hay fever, and asthma.

Clinically, Amber is used to strengthen the thyroid gland, inner ear, stimulate all neurological tissue, stimulate the DNA processes, and aid in cellular mitosis. It can be used to treat diseases of the brain and central nervous system, memory loss, inability to make decisions, eccentric behavior, and anxiety.

Recharging Hupo: Choose sunlight to recharge Amber, placing it outside at high noon for several minutes, rather than choosing moonlight.

Caution: Because of its natural ability to absorb toxic Qi from the body, you should clean Amber every time you use it. Additionally, since Amber is a centering and grounding stone, it should not be worn all the time.

AMETHYST (ZI SHUI JING)

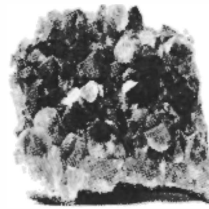
Zi Shui Jing (also known as Amethyst) can be found in deep purple to transparent lavender color. Prized for its beauty and its legendary energies, Amethyst is a pointed crystal that can come in various sizes (i.e., as a geode, cluster, or single point). Amethyst is believed to be more powerful when it is in its natural state (i.e., unpolished). Amethyst is connected to the Wood / Air Element (Figure 1.32), its ruling planet is Jupiter, and it stimulates the Upper Dantian, Sixth Chakra (Third Eye), Seventh Chakra (Baihui), and Eighth Chakra (Heavenly Transpersonal Point) areas.

The Chinese have been wearing Amethyst for more than 8,000 years. It is a powerful healing, cleansing and protective stone, that enhances higher states of consciousness and is used to improve and enhance meditation. It is a natural tranquilizer and encourages calmness. Amethyst that is violet-lavender in color has a particularly high vibration, and the double-terminated lilac crystals facilitate dropping the mind into a theta wave state of consciousness.

One ancient Chinese Love Ritual used to prevent infidelity required the Daoist priest to tie a Amethyst geode to a couples bottom bed-post with a red rope while speaking a binding incantation. This magical ritual was used to safeguard both the husband and the wife from infidelity.

Spiritual Properties: Amethyst is one of the most spiritual of stones, promoting divine love and giving insights into the true nature of the core self. It accelerates the development of intuition and is used in order to enhance psychic abilities. This is an excellent stone for meditating and scrying and can be placed on the Third Eye (Sixth Chakra) to stimulate its awakening. Sleeping with Amethyst facilitates out of body travel and brings about intuitive dreams. It transmutes the body's lower energies to the higher frequencies of the energetic and spiritual realms. Amethyst is also said to bring contentment and sincerity, prevent drunkenness, and keep its owner from falling in love foolishly.

Amethyst should be carried by mourners in order to bring them comfort in their time of loss.



Wood/air
Element

Figure 1.32. Amethyst (Zi Shui Jing)

It should also be placed beside the bed of terminal patients in order to help them transition from this world into the next.

Martial Properties: Amethyst is a powerful psychic enhancer. It can be used to energetically effect the Plant, Animal, and Human realms. It can also be used to recharge other crystals with magical powers, and can offer some protection against radiation.

Amethyst clears the body's energetic fields of negative influences and attachments. It can be used in order to create a protective energetic shield or "bubble of violet flame light." When creating a protective energetic force field, one popular combination used by priests is to mix Amethyst with Moldavite. The Amethyst will naturally create a protective energetic field, while the moldavite stone will naturally raise the priest's vibrational frequency to a higher energetic level. This higher energetic level will make it easier to ward off negative spirit entities who are attracted to and feed off lower energetic frequencies.

Ancient legends state that Amethyst can be used to protect against nightmares, thieves, storms, hail, locusts, plagues, and infidelity. It also has been used in order to guard against psychic attacks, and it changes brightness when near poisoned foods.

Healing Properties: Amethyst is extremely beneficial to the mind as it turns thoughts away from the mundane and deepens spiritual understanding. Mentally it helps the individual become less scattered, and it assists in focused concentration and spiritual insights. Amethyst balances emotional highs and lows and promotes centering. It dispels anger, rage, jealousy, fear, and anxiety, and it alleviates grief and sadness.

Amethyst boosts the production of hormones and is used to balance the endocrine system and metabolism, and to strengthen the immune system. Amethyst was used in ancient China for strengthening the Yang organs (responsible for eliminating waste). It is used to reduce bruising and swelling, and to treat hearing disorders, as well as diseases of the respiratory track, digestive track, lungs and skin. Amethyst is used to treat headaches, toothache, gout, neuralgia, nerve trouble, and help maintain the body's blood-sugar balance.

Clinically, Amethyst can be used to balance the metabolism, augment the activity of the pancreas, pituitary, pineal, thymus, and thyroid glands. Because it eases left/right brain imbalances, Amethyst can be used to treat such conditions as autism, dyslexia, epilepsy, neurological discharge, physical coordination problems, and certain visual problems.

Amethyst can also be used to treat diseases of the pituitary gland, diseases involving immune system collapse, and diseases influencing blood sugar levels (i.e., diabetes and hypoglycemia).

Recharging Amethyst: Choose one of the three days of the Full Moon to recharge Amethyst rather than sunlight. It is also advised to clear Amethyst by holding it under running water two to three times a week. Because Carnelian connects more strongly with the physical body, it counteracts the energy of Amethyst.

Caution: Although Amethyst can stabilize psychiatric conditions it should never be used in cases of schizophrenia or paranoia.

AMETRINE

This stone is a combination of both amethyst and citrine. It is a transparent stone that is purple and yellow in color. Ametrine is connected to the Wood/Air and Fire Elements (Figure 1.33), its ruling planet is Mercury, and it stimulates the Yellow Court (Solar Plexus and Third Chakra), Sixth Chakra (Third Eye), and Seventh Chakra (Baihui) of the Upper Dantian.

Spiritual Properties: Ametrine facilitates and protects an individual during Soul Travel. It is a stone that combines the energetic qualities of the Wind Element (stimulating spiritual power and



Wood/Air
and Fire
Element

Figure 1.33. Ametrine

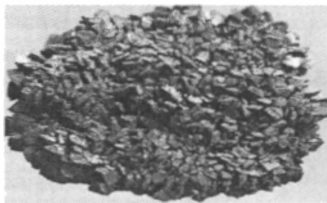
clarity) with that of the Fire Element (stimulating action and orientation). This combination allows for the connection to the spiritual realm to receive divine instruction and guidance. Once this connection has been established, the priest's Zhi (Will) and Yuan Shen (Original Spirit) connect the divine inspiration to the energetic fields of the Sixth Chakra (Third Eye) and Upper Dantian area.

Ametrine is said to increase the priest's divination ability and promote healing. It calms the Shen (thoughts and emotions), clears stress and tension from the head, and brings greater focus to meditation. It harmonizes the body's Yin and Yang, and connects the physical realm with the higher realms of consciousness. Ametrine also facilitates spiritual transformation, releasing emotional blockages (including negative programming and expectations). It can be used in moonlight in order to visualize energetic portals that lead into other dimensions.

Martial Properties: Ametrine is fast and effective in its action and is used to relieve psychic attacks. It is sometimes used in magical rituals to make contact with spirit entities and Power Animals.

Healing Properties: Ametrine has a powerful cleansing property which disperses negativity from the body's energetic field, and expels toxins from the body. It is an exceptional blood cleanser and energizer. It is used to purge the physical, energetic, and spiritual bodies, is also used to tonify the physical body and strengthen the immune system. It tonifies the autonomic nervous system, stabilizes the DNA/RNA, and oxygenates the body. Ametrine is used to heal chronic fatigue syndrome, depression, lethargy, tension headaches, gastric disturbances and ulcers.

Recharging Ametrine: Choose one of the three days of the Full Moon in order to recharge Ametrine (begin at sunset).



Wood/air
Element

Figure 1.34. Azurite

AZURITE

This is a deep blue stone that contains shiny crystals. It is said that no other stone has a purer embodiment of the dark-blue energy than Azurite, allowing it to be used as a stone of inner vision. Azurite is connected to the Wood/Air Element (Figure 1.34), its ruling planet is Jupiter, and it stimulates the Upper Dantian, Sixth Chakra (Third Eye), and Seventh Chakra (Baihui) areas.

Spiritual Properties: Azurite is considered to be a stone of inner vision and psychic awareness. It facilitates development of psychic powers and intuitive perception, urging the soul towards enlightenment. Azurite cleanses and stimulates the Upper Dantian and Sixth Chakra areas, attunes spiritual guidance, raises consciousness, assists in past-life recall, and enables the priest to Soul Travel. Azurite increases the ability to enter the trance state, and helps bring on prophetic dreams. It is especially powerful when placed on the Sixth Chakra (Third Eye).

Martial Properties: In ancient times, Azurite was considered the most potent of psychic stones. Because of its energetic potential for connecting the priest's mind to various spirit deities, the secret of using its magical power was known only to the high priests and senior abbots. It can be used to strengthen the Energy Body and Spirit Body, making them less vulnerable to psychic attacks or attachments from parasitic spirit entities. Azurite can also be used to seal holes in the body's aura field, alleviating energetic fatigue.

Healing Properties: Azurite is a powerful healing stone that increases and facilitates the energetic effect that the Shen (mind and emotions) has on the body's Jing (essence and tissues). Azurite is used to clear the physical body of the energetic charges caused from stress related



Wood/air
and Fire
Element

Figure 1.35. Beryl

discharges. It can be used to clear away worry and grief, and to transmute fear and phobias by bringing about and understanding of how and why such fears originated. It increases the flow of Qi throughout the body, oxygenates the blood, and repairs brain cells.

Traditionally Azurite is used to treat arthritis and joint problems, align the spine, treat throat problems and restore any blockages or damage to the brain. It is also used to heal Kidney, Spleen, Liver, and Gall Bladder problems as well as treat the thyroid, bones, teeth, and skin. In ancient times, Azurite was used to treat brain damage, and to encourage the development of the embryo within the womb.

Recharging Azurite: Place Azurite in the starlight, outside for several hours, after sunset during a New Moon in order to recharge its power.

Caution: Azurite may sometimes induce palpitations therefore the mystic should proceed with caution. Azurite is rather soft and cleaves easily. Therefore, care should be used when wearing Azurite as jewelry, as it is not durable enough for every day wear. Also, since Azurite is nearly always found in combination with Malachite (which is poisonous), extreme care should be taken if using Azurite to create internal elixirs.

BERYL

This is a prismatic and pyramidal crystal that may either be transparent or occur in shades of pink, golden, yellow, green, blue, and white. Beryl is connected to the Fire and Wood/Air Element (Figure 1.35), and it stimulates the Yellow Court (Solar Plexus and Fourth Chakra), Upper Dantian, and Seventh Chakra (Baihui) areas.

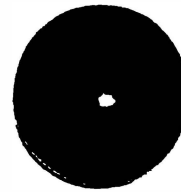
Spiritual Properties: Beryl strengthens the pituitary gland. Almost all colors of Beryl, including

Golden, are said to increase psychic awareness. It has the power to increase the wearer's attractiveness to the opposite sex, as well as to promote love. It opens and activates the Yellow Court and Upper Dantian. In ancient times Beryl was used to reawaken the love in individuals who were once married but felt rejected and alone.

Martial Properties: Beryl is said to protect the wearer from psychic attacks, or from being manipulated telepathically. In ancient times, Golden Beryl was considered a powerful magical tool. It was traditionally cut into spheres for scrying and was considered superior to Clear Quartz. Beryl also strengthens the Lower Dantian and awakens Yang (masculine) energetic qualities.

Healing Properties: Beryl is said to energize the body in a general way and to boost the immune system. Beryl is traditionally used to treat the glands, eyes, liver, heart, stomach, and spine, and to heal concussions. An elixir of Beryl can be used to treat throat infections. Golden Beryl is a good stone to use for exhaustion or depression, nausea, diarrhea, ulcers, constipation, and obesity. It tonifies the Yang organs (the organs of elimination), strengthens the pulmonary and circulatory systems, increases the body's Righteous Qi, and alleviates any cardiovascular disease (especially deterioration of cell walls, atherosclerosis, or hemorrhaging). Beryl completely restores the elasticity of the tissues. In ancient times, elixirs constructed out of Beryl were used to treat symptoms caused from the Bubonic plague.

Red Beryl strengthens the First Chakra, legs, knees, feet, and the minor chakras located in the soles of the feet at Kidney 1. It also generates a feeling of energetic connection flowing between the bottoms of the feet and the top of the head.



Earth
and Fire
Element

Figure 1.36. Bloodstone (Tie Shi Yin)

BLOODSTONE (TIE SHI YIN)

Tie Shi Yin (also known as Bloodstone) is a deep dark forest green form of Bi Yu (Jasper) spattered with specs of blood red. Bloodstone is probably the most famous of the Jasper family. It was revered by the ancient Chinese who saw it as a symbol of the setting Sun (Heavenly Yang) casting its fiery red over the green ocean (Earthly Yin). Bloodstone is connected to the Earth Element and Fire Element (Figure 1.36), its ruling planet is Mars, and it stimulates the Lower Dantian and First Chakra (Perineum) areas.

Spiritual Properties: An elixir created from Bloodstone can be used to strengthen the spirit body so that it can integrate more gracefully with the physical body.

Bloodstone has magical properties of controlling the weather, and is used in ancient China for Weather Magic (i.e., creating storms). It stimulates dreaming and was also believed to be an "audible oracle," giving off sounds as a means of guidance. According to ancient Chinese legend, Bloodstone has the power to detect changes in the Heavens. The ancient Chinese believed that Bloodstone was a heliotrope (a stone that turns towards the Sun) and that it could detect solar eclipses (indicating the presence of the Moon as it approaches the Sun). Therefore, ancient tradition claims that it

can be used in weather magic to call forth storms, thunder, and also enable the wearer to read omens from the sounds of thunder and rain.

Martial Properties: Bloodstone is an intense healing stone and in certain magical traditions considered to be the "Stone of Courage." It is excellent for invigorating the body and raising all energy levels. Bloodstone can be used to dispel states of bewilderment and obscure thought. Aligned with solar forces and sacred powers of healing, it is a useful crystal to work with energizing and protection.

Bloodstone can also be used to increase the power of the priest's magical incantations. In ancient China, it was believed that a bat engraved on Bloodstone will give the wearer power over demons. Also in ancient times, it was believed that Bloodstone could bestow the power of invisibility onto its owner when rubbed with the juice of the heliotrope plant. When a priest was thinking of casting a spell during an eclipse, he or she would traditionally include the use of Bloodstone in the ritual.

Healing Properties: Bloodstone is used as an energy cleanser, purifying and dispelling negative influences from the Wei Qi field. It tonifies the immune system, increasing the body's Righteous Qi in order to fight against acute infections. It also stimulates the flow of the lymph glands and the body's metabolic processes. In ancient China, Bloodstone was connected with the blood and the circulatory system and used to treat all blood disorders. It was traditionally ground into powder and mixed with honey in order to shrink tumors and to stop hemorrhaging.

Bloodstone was thought to stop the flow of bleeding, clear bloodshot eyes, cure hemorrhoids and protect the bearer from poison. It has also been used to aid in the rectification of failing eyesight, lung congestion, and rashes. Bloodstone purifies the blood and is used to detoxify the Liver, Spleen, Intestines, Kidneys and Urinary Bladder. In certain traditions, it was ground up and taken in an elixir as an aphrodisiac.

Clinically, Bloodstone is used to benefit the bone marrow, spleen, heart, testicles, ovaries, cervix and uterus. It also benefits the hemoglobin, capillary action, cell mitosis, and penetration of blood fluids into the ductless gland system.

An elixir created from Bloodstone can also be useful with biofeedback. Because it spiritually generates higher states of consciousness, it can be used to connect the conscious mind directly to the body's circulatory flows, increasing one's capacity to mentally send the blood to specific parts of the body.

Recharging Tie Shi Yin: Place Bloodstone in sunlight (i.e., place outside at high noon for several minutes) or in running water (i.e., place it in a stream for several minutes two to three times a week) in order to recharge its power.

Caution: Once the Bloodstone has been used for energizing the body and energetic protection, it is believed that a permanent link between the stone and the priest is made. Therefore, a personal stone (one worn next to the skin) is never discarded, and is always guarded and kept away from the public.

CALCITE (FAN JIE SHI)

Fan Jie Shi (also known as Calcite or limestone) is a common, very soft, translucent and waxy mineral which comes in a rainbow of colors (black, clear, red, orange, golden yellow, green, blue, blue/gray, and pink). It may be completely transparent in its crystalline state, or opaque as in limestone and marble. All Calcite are attributed to the Fire Element (Figure 1.37), and are excellent at moving Qi through the energetic channels (i.e., the Twelve Primary Channels and Eight Extraordinary Vessels) and the body's Chakra system.

- **Black Calcite (Hei Fan Jie Shi):** This stone is connected to the Fire Element and Wood / Air Element, and it stimulates the body's three Dantians. Thought to be a "record keeping" stone, Black Calcite is used for regaining memories. It returns the soul body after trauma and is a useful companion during soul retrieval healing.
- **Blue Calcite (Lan Fan Jie Shi):** This stone is connected to the Fire Element and Wood / Air Element. It stimulates the Fifth Chakra (throat), and Sixth Chakra (Third Eye) areas. Blue Calcite helps remove blockages in the Third Eye and can aid in developing inner-vision, clairvoyant skills and telepathy. It is believed to have calming properties, able to soften the impact of projected psychic attacks. Blue Calcite lowers blood pressure and soothes the nerves, releasing negative emotions. It can also be used to absorb energy, transform it, and return it back to benefit its sender.
- **Clear Calcite (Tou Min Fan Jie Shi):** This stone is connected to the Fire Element and Wood / Air Element, and it stimulates the body's three Dantians and all seven chakras. It can be programmed to amplify the effect of the priest's thoughts and intention, helping to enhance clarity and focus, bring energetic manifestation into the physical world. Clear Calcite is colorless and transparent (similar to clear quartz), and is considered to be a "cure-all" when taken as an elixir, dissolving energetic stagnation and restoring proper Qi flow. It is a powerful detoxifier and acts as an antiseptic. At a subtle level, Clear Calcite clears and aligns all of the body's chakras.
- **Golden Yellow Calcite (Huang Fan Jie Shi):** This stone is connected to the Fire Element and Wood / Air Element, and it stimulates the Lower Dantian, First Chakra (perineum), Yellow Court, Third Chakra (Solar Plexus), Upper Dantian, and Sixth Chakra (Third Eye) areas. This is an excellent stone for meditation as it increases intellect and wisdom, and can assist in Soul Projection. Yellow Calcite can be used to help the priest understand how to place Divine inspiration and guidance into action. When placed on the Lower Dantian, it instills mental alertness and grounds the Yuan Shen (Original Spirit) into the physical realm.
- **Green Calcite (Qing Fan Jie Shi):** This stone is connected to the Fire Element and Water Element, and it stimulates the Fourth Chakra (Heart) area. Green Calcite is considered to be an emotional cooling gemstone, and it can be a powerful support to people in transition, bringing joy, emotional balance, and clarity to the decision making process. Green Calcite can be used to improve the quality of meditation, helping to still the "monkey mind." It is said to heal infections, and aid the lungs and heart. Green Calcite is a powerful tonifier for the immune system and is especially useful in



Fire and
Wood/Air
Element

Figure 1.37. Calcite (Fan Jie Shi)

protecting a person or place from toxic energy. It is also helpful in treating arthritis and assisting the tissue construction of muscles or ligaments. In ancient China, Green Calcite was used to cool fevers, burns and inflammation.

- **Orange Calcite (Chenghuang Fan Jie Shi):** This stone is connected to the Fire Element, and it stimulates the Lower Dantian, Second Chakra (Navel), Yellow Court, and Third Chakra (Solar Plexus) areas. Orange Calcite stimulates the physical body and is highly energizing, especially for the Lower Dantian and the Second Chakra areas and is sometimes used as a mineral aphrodisiac. It is also considered a stone of wisdom, especially for those in charge of other's fates, and is thought to be helpful in all new beginnings, including creating new projects. In ancient China, Orange Calcite was used to treat the reproductive system, Gall Bladder, and intestines, as well as to remove phlegm from the body. It is also used to balance emotions, remove fear, overcome depression, support endocrine and hormonal balance, aid the digestive system and support the body's metabolism.
- **Pink Calcite (Fen Hong Fan Jie Shi):** This stone is connected to the Fire Element, and it stimulates the Fourth Chakra (Heart) area. Considered to be a "stone of forgiveness," Pink Calcite is used to release fear and grief trapped within the heart due to trauma. It is a gemstone that brings hope in despairing times, and is thought to improve diplomatic skills. Pink Calcite enhances the body's Wei Qi fields and can be used in order to support the body's ability to regenerate tissue (especially after heart surgery or traumatic injury to the heart). It can also be used to aid circulation and treat heart disease.
- **Red Calcite (Hong Fan Jie Shi):** This stone is connected to the Fire Element and Earth Element, and it stimulates the Lower Dantian,

First Chakra (perineum), Upper Dantian, and Seventh Chakra (Baihui) areas. Red Calcite is used to increase Qi and strengthen the body's life force energy. It is used to remove stagnation and dissolve blockages, balance hormones, heal broken bones, treat bone loss, and activate the endocrine system and the lymphatic system. Red Calcite is also used for supporting reproductive health, pregnancy, and birth.

Spiritual Properties: Considered to be a mental stone, Calcite enhances the intellect, improves wisdom, and increases mental harmony. Therefore, it is also often recommended as a study aid. Due to its ability to amplifying energy, many religious structures have been composed of marble and limestone. Because calcium carbonate is excreted by living creatures, it was believed to mystically increase the power of prayer and rituals.

Martial Properties: Because of its energetic properties as a psychic amplifier, Calcite is thought to double the intention of its wearer. It is also used as a memory booster and to bring clarity to decision making.

Healing Properties: Calcite removes stagnant energy and clears the Yang organs (organs of elimination). It encourages calcium intake within the bones in order to strengthen the joints and skeletal structure. However, it is also used to dissolve calcifications. Calcite is used to treat conditions of the large intestines or skin, as well as to stimulate blood clotting and tissue healing. As an elixir composed of Calcite can be applied to the skin, ulcers, warts and suppurating wounds.

Recharging Fan Jie Shi: Place Calcite in a stream for several minutes in order to recharge its power.

Caution: Because Calcite is extremely soft, it should not be worn every day. Extreme caution should be used when cleaning and recharging this mineral, as it is easily broken down by most solvents.

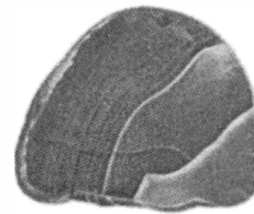
CARNELIAN

This small translucent stone can be red, orange, pink, or brown. Carnelian is a powerful stone that has the ability to cleanse other stones. Carnelian is connected to the Fire Element (Figure 1.38), its ruling planet is the Sun, and it stimulates the Lower Dantian, First Chakra (perineum), Second Chakra (Navel), Yellow Court, and Third Chakra (Solar Plexus) areas.

Spiritual Properties: Powered Carnelian was believed to fill the heart with happiness. It ensures friendship, banishes fear, and gives self-confidence. Carnelian is a stabilizing stone with high energy. It is excellent for restoring vitality and motivation. It sharpens concentration, dispels mental lethargy and is used in removing extraneous thoughts which arise during meditation and prevents daydreaming. Therefore, Carnelian is said to root and ground the wearer into the present reality.

Martial Properties: Carnelian is associated with "Karma" and the "Law of Return." It brings reckoning and acceptance. It can also be a powerful protector, especially when used as a defence against toxic emotions such as envy, rage and resentment, projected from other people. It is also said to protect against evil, impure thoughts, and lightning. Carnelian was believed to give its wearer courage in battle and help the timid to speak boldly. In ancient times, Carnelian was used to protect the dead on their journey through the afterlife.

Healing Properties: Because Carnelian is full of life force energy, it vitalizes and tonifies the body's metabolism. It activates the Lower Dantian and influences the female reproductive organs,



Fire
Element

Figure 1.38. Carnelian

increasing fertility. In ancient times, Carnelian was used to overcome frigidity and impotence as well as to heal lower back problems, rheumatism, arthritis, neuralgia and depression. It regulates the body fluids and balances the kidneys, accelerating healing within the bones and ligaments. Carnelian is also used to improve the absorption of vitamins and minerals and to ensure a good supply of blood to the body's organs and tissues.

It can also be used to increase oxygenation and general tissue regeneration, improve capillary action, cause greater elasticity of the blood vessels, and strengthen the respiratory system. Clinically, Carnelian can be used to treat anorexia nervosa and ease overexposure to radiation (from the sun and from x-rays). It can also be used to alleviate atherosclerosis (particularly when there is also evidence of brain damage), ease apathy, and balance the Emotional Body.

Recharging Carnelian: Because it will fade in the sunlight, place Carnelian in running water (i.e., place it in a stream for several minutes two to three times a week) in order to recharge its power. Also, store Carnelian in a closed container to prevent it from absorbing negative environmental energies.

Caution: Because Carnelian connects more strongly with the physical body, it counteracts the energy emitted from Amethyst.

CHRYSOCOLLA

Chrysocolla is a soft, vibrantly colored semi-precious gemstone sometimes referred to as Gem Silica. It is an opaque green and blue colored stone that can be found in various sizes with colorful bands or inclusions. Chrysocolla is connected to the Water Element (Figure 1.39), its ruling planet is Venus, and it stimulates the Lower Dantian, First Chakra (perineum), Yellow Court, Fourth Chakra (Solar Plexus), Fifth Chakra (throat), and the area of the medulla oblongata.

Spiritual Properties: Chrysocolla calms, cleans and reenergizes all of the body's chakras (especially the Heart Chakra) and aligns them with the Divine. When placed on the third eye it helps to open and increase psychic vision. This stone helps in meditation and spiritual communication. Chrysocolla is believed to improve psychic ability, aiding in prophetic dreaming, attaining trance states and communicating with the spirit world. It was traditionally used by musicians for its ability to ease expression and give greater beauty to the singing voice.

Martial Properties: Chrysocolla is used to draw off all types of energy. It can be helpful in invoking great inner strength. It also amplifies sensitivity to aid in understanding what is spoken, as well as what is unspoken. Chrysocolla governs all aspects of sound healing, whether through words or sound frequencies. Therefore, priests who chant, sing, or speak mantras are strongly encouraged to wear or carry Chrysocolla, especially Gem Silica (a crystallized form in which the Chrysocolla is infused in Quartz).

Chrysocolla can be used during Qi Gong breathing exercises to help the priest develop more control over spiritual forces.



Water
Element

Figure 1.39. Chrysocolla

Healing Properties: Chrysocolla strengthens the lungs, thyroid, coccyx and medulla oblongata. It is used to treat arthritis, bone disease, muscle spasms, digestive track disorders, ulcers, and blood disorders. It detoxifies the liver, kidneys, and intestines. It re-oxygenates the blood and is used in rebuilding the cellular structure of the lungs, facilitating greater capacity for respiratory functions. Chrysocolla regenerates the pancreas, regulates insulin and balances the blood. It strengthens the muscles and alleviates muscle cramps and is also used for treating infections, especially those within the throat and tonsils. Because of its cooling action, Chrysocolla is often used to lower blood pressure and to soothe burns. It is also used to relieve arthritic pain, strengthen the Thyroid and tonify the metabolism. In ancient times Chrysocolla was used to treat PMS symptoms such as menstrual cramps. It also eases stress and hypertension.

Recharging Chrysocolla: To recharge Chrysocolla, place it on the Earth Altar in the copper Altar Dish during the purification ritual, and leave it overnight.

Caution: Because Chrysocolla is a hydrous or wet gemstone, it must be protected from heat and harsh chemicals which will cause the stone to dry and crumble.

CINNABAR (ZHU SHA)

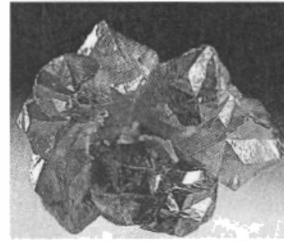
Zhu Sha (also known as Cinnabar), is sometimes written as “cinnabarite,” which is the name used to describe red mercury sulfide, or native vermillion, the common ore of mercury. Cinnabar is a vermillion red or brownish red colored crystal that often forms around volcanic vents and hot springs. It may also occur in sedimentary rocks associated with recent volcanic activity.

Cinnabar is believed to be at the head of all magical minerals and metals, and is said to be capable of transmutation. It is connected to the Fire Element (Figure 1.40), and it stimulates the Lower Dantian, First Chakra (perineum), Second Chakra (Navel), Upper Dantian, and Sixth Chakra (Third Eye) areas.

To the ancient Daoists, the term Zhu Sha (“Cinnabar”) has always been used in alchemical practices. The Lower Dantian for example, was sometimes referred to as the “Cinnabar Field.”

In ancient Daoist magical practices, ink paste composed of Cinnabar was traditionally used to officially fuse talismanic paper with the magical spirit of the priest’s will, and the spiritual power and authority of his or her monastery. Cinnabar ink paste was made by mixing cinnabar, seal oil, and moxa fibers. A wooden or stone chop was then placed into the red paste while speaking a magical incantation. The talisman was then stamped and energetically “sealed” with the cinnabar ink.

In ancient China, transforming the physical body to that of an Immortal Body was the primary goal of the practitioners of alchemy. These ancient priests hoped to internally transmute the highly toxic Cinnabar into the magical elixir of immortality. The use of Cinnabar in Daoist alchemy arose out of homological thinking that sought to connect the Cinnabar’s red color with blood, and its transformation into liquid mercury “quicksilver” with the vitality of human semen, the source of new life. The ancient Daoist master Ge Hong (261-341 A.D.) wrote the alchemical text called *Baopuzi* (*The Book of the Master Who Embraces Simplicity*), which provides recipes for the transmutation of alchemical Cinnabar into the elixir of immortality.



Fire
Element

Figure 1.40. Cinnabar (Zhu Sha)

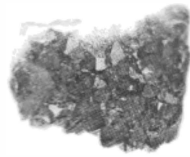
However, by the end of the Tang Dynasty (618-907 A.D.), the esoteric formulas that required the use of Cinnabar powder in Wai Dan had declined and eventually died out, as Daoist adepts began to realize the extreme toxicity of the metals they were experimenting with.

Spiritual Properties: Cinnabar stones are considered to be magical talismans of alchemical transformation, stimulating the flow of Qi in the body and allowing for greater insight into the underlying energy of creation. In ancient China, it was used in order to help perceive the infinite power of the Dao through sexual union.

Martial Properties: Cinnabar has the ability to manifest energy into physical form and was used by ancient priests and spiritual alchemists in the practice of shape-shifting, magical manifestation, and other forms of energetic transformation.

Healing Properties: Cinnabar is an excellent stone for treating deep-seated or systemic infections (viral or bacterial). It can help stimulate the body’s immune system and to purify the blood. Although Cinnabar is known to be highly toxic, it was nevertheless used in ancient China in powdered form as part of medicinal formulae. It can be mixed with water and sometimes prescribe on the basis of “using poison to cure poison.” Used internally, Cinnabar is believed to clear away “heat” and tranquilize the mind. It is also used as a tonic to reduce the incidence of heart palpitations, restlessness, and insomnia, and to treat sore throats and cold sores that occur in the mouth and tongue. In addition, Cinnabar is applied externally to treat certain skin disorders and infections.

Caution: Because mercury is a toxic material, caution should be used when handling Cinnabar.



Fire
Element

Figure 1.41. Citrine

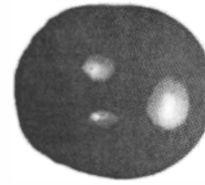
CITRINE (XITE LIN)

This rare transparent yellow, yellowish brown, or smoky gray-brown crystal is often obtained as a geode, point, or cluster. Citrine is connected to the Fire Element (Figure 1.41), its ruling planet is Mercury, and it stimulates the Lower Dantian, First Chakra (perineum), Second Chakra (Navel), Yellow Court, and Third Chakra (Solar Plexus) areas.

Spiritual Properties: Citrine awakens the higher mind and is particularly useful for individuals who are sensitive to environmental and other outside influences. It has the ability to cleanse the chakras, especially those located in the Lower Dantian and Yellow Court areas. Citrine also activates the Upper Dantian, and stimulates the Sixth Chakra (Third Eye). It opens intuition, and is commonly used to cleanse and balance the spiritual body by aligning it with the physical body. Citrine increases the powers of concentration and revitalizes the mind, promoting inner peace so that true wisdom can emerge. It can be used during meditation to rejuvenate the physical body and also eliminate toxic thought forms.

Martial Properties: Citrine absorbs, transforms and dissipates negative energy, and is therefore extremely protective for the environment. As an aura protector it acts as an early warning system so that action can be taken to protect oneself.

Healing Properties: Citrine is a powerful cleanser and regenerator, and is traditionally used for reversing degenerative diseases. It stimulates digestion and tonifies the spleen and pancreas. It negates infection of the kidneys and urinary bladder, helps eye problems, increases blood circulation, detoxifies the blood, activates the thymus and balances the thyroid gland. Its warming effect tonifies the nervous system. An elixir made from citrine is helpful for treating menstrual problems



Water
Element

Figure 1.42. Coral (Shan Hu)

and menopausal symptoms (such as hot flashes), balancing the hormones and alleviating fatigue.

Citrine is used clinically to benefit the heart, kidneys, liver and muscles. It stimulates general tissue regeneration and is sometimes used to remove toxemia from the body, as in conditions such as a appendicitis, when there is gangrene or for intestinal toxemia (when the body has turned on itself and become toxic).

Recharging Citrine: To recharge Citrine, place it in the sunlight from sunrise to noon.

Caution: When cleansing and recharging Citrine, do not frequently overexpose it to intense sunlight, as it may start to crack.

CORAL (SHAN HU)

Shan Hu (Coral) is found in all the oceans of the world, and is connected to the Water Element (Figure 1.42). In ancient China, Coral was revered for its medicinal qualities, as well as for its beauty. It occurs in all colors, but is most commonly found in black, blue, pink, red, or white forms. The specific healing qualities of each type of Coral vary according to color.

Coral is included as one of the Eight Treasures, (also known as the "Eight Precious Things" and the "Eight Auspicious Treasures"), which are the coin, Ruyi, coral, lozenge, rhinoceros horn, silver ingot, stone chime, and the flaming pearl.

Coral resembles deer antlers and deer are symbols of longevity. Therefore, Coral also symbolizes longevity and official promotion. As a symbol of longevity, the Chinese have traditionally believed that coral represents an "iron tree" ("Tieshu") that grew under the sea and blossomed only once every hundred years.

Red coral is considered particularly auspicious because the Chinese believe the color red signifies good luck, good fortune, and happiness.

Coral is also a symbol of official promotion because a coral button on the hat identified one of the nine grades of government officials.

Since the period of the Han Dynasty (206 B.C.-220 A.D.), coral had been an extremely valuable commodity in China. The ancient histories of the Later Han, give a detailed description of how coral was collected from the sea. Also mentioned were the revered many-branched red coral trees, twelve or thirteen feet high, which ornamented the garden of the Han Palace, that had been the gift of the ruler of Vietnam.

- **Black Coral (Hei Shan Hu):** This type of coral is believed to both absorb and transform negative energy when worn, carried, or taken internally as an elixir. Black Coral is used to foster tranquility, and is used to energetically elevate an individual's creative intentions. It can also be used to dispel the fear of darkness and bring hidden matters to the forefront. In certain ancient traditions, Black Coral was considered to be a stone of regeneration and purification, and it was used in the treatment of disorders relating to the internal organs, skin, pores, and digestive system.
- **Blue Coral (Lan Shan Hu):** This type of coral is used to clear the Second Chakra. It is also used to activate and energize the Fifth (throat) Chakra, treat throat ailments, and cleanse and purge the mucoid systems. Blue Coral has been used to illuminate the Third Eye and enhance the priest's psychic awareness. It is also been used to tonify the liver, pituitary gland, pineal gland and circulatory system.
- **Pink Coral (Fen Hong Shan Hu):** This type of coral is used to stimulate and activate the Fourth (heart) Chakra and enhance the intuitive aspects of love. Pink Coral has also been used for emotional healing, and in the treatment of disorders of the heart, breast, stomach, and reproductive organs.
- **Red Coral (Hong Shan Hu):** This type of coral was used in ancient times to balance the physical and spirit realms, further aligning the priest with the divine source of all wisdom. It both opens and activates the Lower Chakra

and is believed to protect the individual from depression and despair. Red Coral has been used to treat hiccups, colic, and heartburn, and to stimulate the metabolic process and release impurities from the muscular system. It can also be used in the treatment of disorders of the kidneys, bladder, or parathyroid gland. In ancient times, Red Coral was scattered on fields in order to shield crops from storms, blight, and locusts. It was also used to protect ships and houses from storms.

Red Coral was commonly used in ancient China in Sea Rituals, in Fertility Charms, Sex Magic (where brighter shades of red are used to attract passionate lovers), and for the creation of talismans used for initiating psychic invisibility.

- **White Coral (Bai Shan Hu):** This type of coral is used in different cultures to open and clear the Upper Dantian. It is also used to align the major Chakras of the body with the subtle energies of the spirit realm, helping to dissipate energetic blockages in the physical body and to fill any holes in the body's second Wei Qi field (aura). It is used clinically to facilitate the renewal of the cellular structure of the brain and olfactory system. White Coral is also believed to stimulate clairaudient abilities, open the door to the subconscious mind and induce vivid dreams when placed under the pillow.

Spiritual Properties: Coral enhances the mental processes, creates emotional openness and enthusiasm, and pacifies the mind. Because it is constructed of many generations of living organisms, Coral is considered to be an energetic gateway to the past. It also facilitates intuition and visualization, helping to enhance the priest's psychic abilities.

Martial Properties: In ancient China, Coral was believed to be able to calm the ocean and was commonly worn as a magical amulet or pendant. Coral loses its hue when the wearer's health declines (e.g., turning pale when the wearer is ill).

Healing Properties: Coral supports the growth of bones, cleanses the blood, and strength-

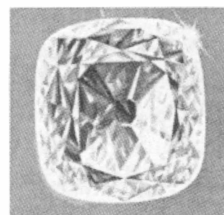
ens the circulatory system. It supports and balances the Heart, circulatory system, digestion, and metabolism. Coral can also enhance fertility, balance the body's Fire and Water energy, increase stamina and vitality, and ease internal pains. The ancient Chinese believed that Coral could be used to prevent nightmares, epilepsy, and sterility in women. They also used it to cure fits and whooping cough in babies, and for the treatment of ulcers and sores. When rubbed on the gums, Coral was believed to strengthen the teeth. Coral was used in ancient times to stimulate tissue regeneration and has been used in modern times to nourish the blood cells, and to treat disorders of the spine, nervous system, and thymus gland. Moonlight was believed to intensify its healing power.

Recharging Coral: To recharge Coral, sprinkle it with seawater and then place it under the moonlight during the time of the Waxing Crescent Moon.

DIAMOND

This stone is generally considered to be the highest and purist of all gemstones, and was sometimes known as the "King of the Crystals." Diamonds have long been valued for their magical properties. The ability of the diamond to refract light into flashing multicolored prisms enhances its ability to increase the power of other minerals. Diamond is connected to the infinite space of the Wuji and contains the combined powers of the Wind, Fire, Water, and Earth Elements (Figure 1.43). It energetically stimulates the Middle Dantian, Fourth Chakra (heart), Upper Dantian, Sixth Chakra (Third Eye), Seventh Chakra (Baihui), and Eighth Chakra (Heavenly Transpersonal Point) areas.

Spiritual Properties: The diamond is a stone of manifestation, attracting abundance (the larger the diamond the more the abundance). Ancient priests believed that diamonds aid intuition. Diamonds crystals are energetic transducers and can assist in activating the prefrontal lobes of the brain, the seat of most paranormal abilities and visionary consciousness. In ancient times, placing a diamond onto the Sixth Chakra was said to open doors to psychic powers, enhance inner-vision, and facilitate psychic intuition.



Wuji
Element

Figure 1.43. Clear Diamond

Martial Properties: Diamonds are one of the few stones that never need recharging. They are superb in conjunction with other stones because they amplify the properties of other gems. Diamonds are also known to imbue courage, feelings of invincibility, and fearlessness. They were sometimes used in ancient times against feelings of fear or actions of cowardice. Certain traditions believe that a diamond will provide its owner with protection from evil spirits, fire, poison, snakes, and illness.

Healing Properties: Diamonds are considered to be master healer stones. It is believed that the unique blue light of a diamond is helpful to treat eye conditions such as Glaucoma. Clear diamonds are known to stimulate the brain, adjust the cranial plates, clear emotional and mental pain, reduce fear, and bring about feelings of new beginnings. Diamonds are also believed to provide a link between the intellect and the higher mind. On the subtle level, diamonds are believed to fill and reenergize the body's energetic Wei Qi fields (aura). In ancient times diamonds were traditionally used to counteract poisons. Because they promote greater strength and harmony in the body's Water Element, diamonds were used in ancient times to treat diseases of the kidney and reproductive organs.

As a healing stone, a Diamond can be used to remove Toxic Qi from most diseased areas. Its energy acts as a general cleanser of all the subtle energy bodies. It can be used to remove blockages in the Seventh chakra (Baihui area), stimulate the Second (Lower Dantian) and Sixth chakras (Third Eye), and totally cleanse the 12 major channels with little effect on the acupuncture points. A large diamond is excellent for blocking pathogenic Qi.

Clinically, Diamond Elixirs can be used to treat many forms of brain diseases, including

brain fever, brain tumors, difficulties with the pituitary and pineal glands, diseases of the midbrain extending into the cerebellum, atlas, cranium, and medulla oblongata; as well as hemorrhaging, inflammation and left-right brain disorders such as autism, dyslexia, epilepsy, neurological discharge, physical coordination problems and visual problems. It can also be used to increase synapse activity between individual neurons and stimulate the cranium.

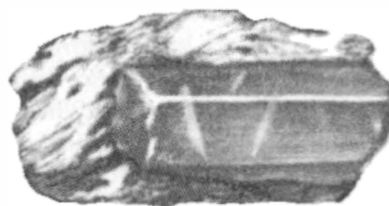
Recharging Diamonds: Diamonds are one of the few stones that never need recharging. When used with an Herbal Elixir, it does not amplify or unify a particular herb and mineral combination, however, it is extremely powerful in removing blockages and negativity that can interfere with these vibrational remedies. Therefore, it can be used with other elixir remedies in order to draw toxicity out of the physical and subtle energy bodies. It can also be used to keep other elixir remedies from becoming weakened in the cleansing process (elixir remedies are better able to recharge their properties with the presence of a diamond).

Caution: Because diamonds will increase the power and intensity of an individual's emotional and energetic state, any negative state of mind will also be amplified.

EMERALD

Emerald is a form of green beryl that crystallizes in the structure of prismatic crystals. It is sometimes observed as being vertically striated and terminated by small pyramid-like faces. Emerald is connected to the Water Element (Figure 1.44), and it stimulates the Middle Dantian and Fourth Chakra (heart) areas.

Spiritual Properties: Emeralds are stones of wisdom, and they provide inspiration, intuition, mental clarity, discernment, and truth. They are known for their ability to strengthen the memory and inspire deep inner knowing. The Emerald stone can be used in order to stabilize the priest's spirit body, and generally increase psychic and clairvoyant faculties. Emeralds are also known to open the Fifth Chakra (heart) and have a calming effect on the emotions, balancing the physical, emotional, and mental equilibrium. At one time,



Water
Element

Figure 1.44. Green Emerald

Emeralds were believed to assist the priest in foretelling the future.

Martial Properties: Emeralds are believed to eliminate negativity and bring in positive actions. They can be used to focus intention, raise consciousness, enhance psychic abilities, increase clairvoyance, and stimulate the ability to gather wisdom from the spiritual realm. Traditionally an emerald was believed to protect from enchantment and the psychic attacks of other priests, as well as banish nightmares and night phantoms. In ancient times, it was believed that an emerald could detect poison when worn as a ring. It was believed that the Emerald ring would change color and fade, or become hot and vibrate when around toxic substances. Emeralds were also said to bring victory in court cases and turn enemies into friends. Emeralds have long been used in order to protect sailors and fishermen from the perils of sea.

Healing Properties: The emerald is considered a stone of the heart, offering healing benefits on the physical and emotional planes. Emerald Elixirs can be created to treat conditions of general paranoia, schizophrenia, and any form of severe mental illness.

An Emerald can be used to strengthen the heart, kidneys, liver, and pancreas; as well as enhance certain parts of the spinal vertebrae associated with these areas. It is commonly used to aid recovery after infectious diseases. Emeralds are used to alleviate diabetes, treat problems of the spine, back and skeletal system, lungs, heart, liver, eyes, and treat mental and emotional stress. Emerald has been used as an antidote for poisons. When worn around the neck, the emerald was believed to ward off epilepsy. In ancient times, the

emerald was used for treating faintness, curing loss of memory, easing pain in childbirth, controlling blood pressure, and treating nervous disorders. It was also used to treat epilepsy, dysentery, sores, and ulcers. Emerald relieves eyestrain and eye inflammation and is said to protect the wearer against blindness and eye diseases. The ancient mystics believed the emerald to be able to negate the harmful effects of certain types of snakebites.

Recharging Emeralds: To recharge an Emerald, place it under the moonlight during the time the moon begins to wax (increase in size). It is also advised to clear the energies of an Emerald by holding it under cold running water two to three times a week.

Caution: It is important not to wear emeralds all the time as its super positive force will start to reverse.

FLUORITE (YING SHI)

Ying Shi (also known as Fluorite) is a transparent crystal, that comes in a rainbow of colors (yellow, blue, green, violet and purple, white or clear, and rainbow) and can be obtained in either cubical or octahedral shapes. Because of its softness, ancient Chinese carved vases and tea cups from Fluorite and considered them to be valuable treasures. Drinking herbal tea out of Fluorite cups, for example, enables one to also absorb the stone's magical properties. Fluorite is connected to the Wood / Air Element (Figure 1.45). The different colored properties of Fluorite will have various affects on the physical, energetic and spirit bodies, described as follows:

- **Black Fluorite (Hei Ying Shi):** This stone is considered to be the ultimate cleanser in removing energetic toxins (i.e., negative thought patterns or spiritual parasites) from the body. Black Fluorite is also used to treat mental imbalances, arrest nightmares and stop certain energetic forms of psychic attacks.
- **Blue Fluorite (Lan Ying Shi):** This stone enhances creativity, orderly thoughts and clears mental communication. It is considered a "dual-action stone" because it both calms the emotions and revitalizes the body's life force energy. Blue Fluorite is especially good for opening the Sixth Chakra (Third Eye)

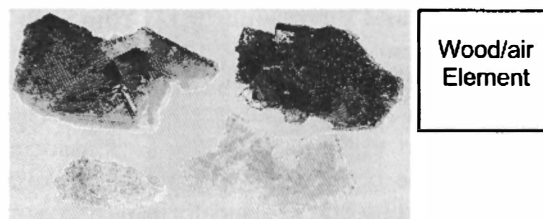


Figure 1.45. Fluorite (Ying Shi)

and ensuring psychic clarity. It amplifies the mystic's healing potential by tightly focusing the brain activities so as to invoke a spiritual awakening. Blue Fluorite is also used to stimulate both the physical and energetic bodies. In healing, Blue Fluorite is effective for treating eyes, ears, nose and throat problems.

- **Golden Yellow Fluorite (Huang Ying Shi):** This stone is especially used for improving intelligence and awakening the memory. Yellow Fluorite enhances creativity and stabilizes group consciousness. It is particularly helpful as an aid for combining the psychic powers of several priests, channeling the projected Qi and Shen into one single pointed endeavor. On the physical level, Yellow Fluorite releases toxins and was used in ancient times to aid the liver.
- **Green Fluorite (Qing Ying Shi):** This stone grounds excess Qi, and is used to dissipate emotional trauma, particularly negative environmental energies. Green Fluorite brings information up from the subconscious mind and accesses higher intuition. It is sometimes used in magical elixirs in order to increase the power of the herbs.
Green Fluorite is effective in clearing infections and is also used for clearing the body's energetic fields, Chakras and Shen (mind and emotions). It is sometimes used to relieve stomach pains and cramps within the intestines.
- **Pink Fluorite (Fen Hong Ying Shi):** This stone is used to cleans and heal the emotions and harmonize the heart with the mind. Pink Fluorite activates the "seat of the soul," located deep within the Middle Dantian and Taiji Pole area.

- **Purple and Violet Fluorite (Zi Ying Shi):** The more common Violet and Purple Fluorite are energetic amplifiers. It stimulates the Sixth Chakra (Third Eye) and opens the Upper Dantian to the mystical powers associated with the upper realms of magic. Violet and Purple Fluorite is used to impart common sense to psychic communication and is an excellent meditation stone. For healing, Violet and Purple Fluorite is useful for the treatment of bones and bone marrow disorders.
- **Rainbow Fluorite (Cai Hong Ying Shi):** The multicolored banded variety of Rainbow Fluorite is sometimes called the "Philosopher's Stone." The ancient Daoists believed that Rainbow Fluorite had special powers that could assist the priest in the process of internal and external alchemy, increase telepathic abilities, and aid in shape-shifting. Rainbow Fluorite is considered to be one of the best overall energy cleansers and is sometimes used to repair energetic holes in the Wei Qi (aura) field.
- **White Fluorite (Bai Ying Shi) or Clear Fluorite (Tou Min Ying Shi):** White and Clear Fluorite are said to help cleanse the priest's spirit. They stimulate the Upper Dantian and energize the body's Wei Qi fields. White and Clear Fluorite both harmonize the mind and the emotions, allowing the spirit to settle into a state of quiescence. They can also be used to align all of the body's chakras, clear obscure visions, and enhance the effects of other crystals during healing.

Spiritual Properties: Fluorite cleanses and stabilizes the body's energetic fields by naturally drawing off negative energy. It grounds and supports the body's spiritual energies and is said to give the spirit safe journey on soul projections and forays into the spirit world. Because it heightens intuitive powers, Fluorite gently opens the door to the subconscious mind and is excellent for advancing greater concentration, meditation, and spiritual awakenings. It links the Yuan Shen (Original Spirit) with the Shen Xian (Eternal Soul). Fluorite also helps one grasp higher, more abstract concepts, facilitates inter-dimensional communication, and balances the Yang (positive) and Yin

(negative) aspects of the mind. Fluorite is used to purify and detoxify both the body's spirit and living places. It is often recommended to reduce stress and relieve negative forces. Natural Healers associate Fluorite with concentration, as it is supposed to bring balance to mental-emotional energies and reduce chaotic and misguided energies.

Martial Properties: Because of its pyramid-like cleavage planes, Fluorite is considered to be a highly protective stone, especially on the psychic level. It is most commonly associated with protection against psychic manipulation and antagonistic mental influences. It is used to foster the intellect and advance the mind from one mental reality to the next. Fluorite also aids in fighting mental disorder and gaining spiritual awakening. It helps to increase the assimilation of Qi into the body, and is said to give form and structure to thoughts (i.e., energies, ideas, and concepts), helping them manifest within the material world. Because Fluorite can be used to increase focused concentration, it is traditionally used to assist the priest in working with large amounts of energy.

Healing Properties: Fluorite is a powerful healing tool that works with chakras and has various energetic attitudes according to color of stone. It can be used to help remove infections, repair DNA damage, regenerate the skin and mucus membranes, particularly in the respiratory tract. It can also be used to heal ulcers, help in healing wounds, strengthen the teeth and bones, and improves absorption of vital nutrients. Fluorite is also beneficial for dissolving adhesions, tonifying the blood vessels and spleen, and for alleviating pain caused from rheumatoid arthritis, and spinal injuries. It grounds excess energy, heals the skin and helps remove blemishes. When taken as an elixir, Fluorite is a powerful agent used against viruses.

Recharging Ying Shi: Place Fluorite in the moonlight, during the three days of the Full Moon, or in running water (i.e., place it in a stream for several minutes) in order to recharge its power.

Caution: Because Fluorite is rather soft and cleaves easily, care should be taken when wearing any form of jewelry, as it is not durable enough for every day wear.

GARNET (SHI LIU SHI)

Shi Liu Shi (also known as Garnet) is found in four types of magical stones, described as follows (Figure 1.46):

- **The Almandine Red Garnet:** This is a deep orange-red to purplish red colored stone. This stone is connected to the Earth Element, its ruling planet is Mars, and it stimulates the Lower Dantian, First Chakra (perineum), Middle Dantian, and Fourth Chakra (heart) areas. The Almandine Red Garnet allows for the manifestation of one's heartfelt desires to materialize within the physical realm. It is also an excellent "grounding" stone, and because of its relative dense energies (used for rooting the energetic body and spirit body). It can also be used as a stone of psychic protection, making it more difficult for negative spirit energies to attach themselves. The Almandine Red Garnet is a strong regenerative healing stone, building strength and stamina.
- **The Pyrope Red Garnet:** This is a deep red to reddish black colored stone. This stone is connected to the Earth Element, its ruling planet is Mars, and it stimulates the Lower Dantian, First Chakra (perineum), Middle Dantian, Fourth Chakra (heart), Upper Dantian, and Seventh Chakra (Baihui) areas. The Pyrope Red Garnet stabilizes, strengthens, and protects the bodies three external Wei Qi (aura) fields by aligning the powers of the Lower Dantian with the subtle creative forces of the Middle and Upper Dantians.
- **The Rhodolite Red Garnet:** This is a wine colored stone, varying from rose red to pale violet. This stone is connected to the Earth Element, its ruling planet is Mars, and it stimulates the Lower Dantian, First Chakra (perineum), Middle Dantian, Fourth Chakra (heart), Upper Dantian, and Seventh Chakra (Baihui) areas. The Rhodolite Red Garnet combines the energies of all three Dantians in order to simultaneously facilitate physical, energetic and spiritual fusion. It encourages its owner to both receive and radiate the frequency of Divine love that is constantly flowing from the eternal light of the Dao. It realigns and



Earth
and Fire
Element

Figure 1.46. Garnet (Shi Liu Shi)

balances the body's external and internal energetic fields, cleanses and expands the body's Wei Qi (aura) field, and opens the priest's psychic vision.

Clinically, a Rhodolite Red Garnet is used to Increase capillary action, especially within the lung tissue. It also increases nutritional assimilative properties of the internal villi of the intestinal lining, provides greater flexibility in the skin's tissue, and alleviates general nausea during detoxification. Rhodolite Red Garnet has mild anticarcinogenic properties when used for treating precancerous conditions, but should not be used on patients who have cancer.

- **The Spessartine Red Garnet:** This is a brownish red to yellowish orange red colored stone. This stone is connected to the Earth Element and Fire Element, its ruling planet is Mars, and it stimulates the Lower Dantian, First Chakra (perineum), Second Chakra (Navel), Yellow Court, and Third Chakra (Solar Plexus) areas. The Spessartine Red Garnet is a powerful stone of attraction and manifestation. It increases the Qi of the Lower Dantian (increasing creativity and sexuality). It can be used to enhance charisma or attract a person or thing into one's life. It also stimulates the Yellow Court and Third Chakra (Solar Plexus) area, increasing power to one's Zhi (Will). During meditation, Spessartine Red Garnet can be used to stimulate the spiritual essence of interpersonal relationships.

Clinically, a Spessartine Red Garnet is used to strengthens the heart, liver, kidneys, and thyroid. It alleviates liver and heart diseases, especially various types of anemia, increases plasma and hemoglobin.

Spiritual Properties: Garnet is said to aid those interested in astral projection. Because it helps to align the emotional body to the spiritual body, sleeping with it will help you remember your dreams. Garnet is said to perpetuates friendships, as it helps the wearer to be firm and steadfast in commitment yet aids in patience and persistence. It also helps to balance the body's energetic fields, stimulate desires, uplift mental attitudes, and enhance the imagination. It has a strong affinity with the Lower Dantian and the transformation of Jing to Qi. Therefore Garnet is sometimes used to increase creative energy and sexual appetite. In ancient times, Garnet was used to stimulate the controlled rise of energy flowing up the Conception Vessel and Taiji Pole, and also to aid sexual potency. It stimulates expanded awareness and past life recall and clears away negative chakra energy.

Martial Properties: Garnet is believed to have the power to strengthen the will (Zhi) and are used by priests as magical tools for making the products of his or her creative imagination manifest in the world of matter. In ancient times, it was believed that an oath sworn over a Garnet was nearly impossible to break. Garnet is said to ward off demons, night phantoms, and nightmares. It activates and amplifies the energetic effects of other crystals and is used in order to reinforce magical oaths.

Garnet was said to change color when danger approaches, and in ancient times it was carried as a talisman in order to ward off danger, protect against lightning, thieves, and repel flying insects. In ancient times it was also believed that anyone who unlawfully obtained Garnet would bring a curse upon its wearer until it was returned to its original owner.

Healing Properties: Garnet is a powerful reenergizing stone. It cleans and reenergizes the chakras, stimulates the pituitary gland, and strengthens the bloodstream. Energetically, it vitalizes, purifies, and balances the Qi. Garnet is thought to be an antidote to fevers, and to ward off inflammatory diseases. It stimulates the body's metabolism and assists in the assimilation



Earth
Element

Figure 1.47. Red Hematite (Dai Zhe Shi)

of minerals and vitamins. Garnet is used to treat spinal and cellular disorders, and to regenerate the body's DNA. It is also used to purify and energize the blood, heart, and lungs, as well as to .

Garnet comes in many colors and different varieties are associated with different healing abilities. The blood-red varieties are often associated with blood diseases. Since it is the color of menstrual blood, it is believed to be a stone of fertility. Women were known to wear it around their waist to help with the menstrual cycle. The pink Grossular varieties is said to soothe a stressed nervous system and are used by healers for stress-related diseases, such as anorexia, mistrust, and people needing comfort. The browner varieties are used by healers to draw out stress.

Recharging Shi Liu Shi: Place Garnet outside in the moonless light of a New Moon, or in the dark energetic field of a cloudy night in order to recharge its power.

HEMATITE (DAI ZHE SHI)

Dai Zhe Shi (also known as Red Hematite) is a black silvery red stone, and is quite heavy. In its raw form, Hematite is a "brain-like" black, reddish gray structure. When polished, it is sometimes known as a black diamond, and was used in ancient China as a Magic Mirror. It was also believed to have the power to reflect back psychic attacks and all forms of negativity. Hematite is connected to the Earth Element (Figure 1.47), its ruling planet is Mars, and it stimulates the Lower Dantian and First Chakra (perineum) areas.

Spiritual Properties: Hematite has long been associated with psychic awareness, and some people believe that it assists in spirit travel, soul travel, and scrying. When used as a talisman, Hematite is said to ensure for the wearer a favorable hearing of petitions addressed to the celestial

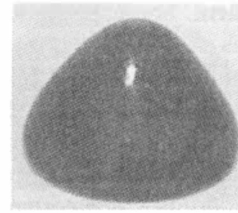
kings and good fortune in the area of lawsuits and other judgements. In addition, it is also considered a grounding stone, which makes it useful for those people who have difficulty concentrating on the "here-and-now." Hematate brings a greater attunement, harmonizes the body with the mind and spirit. It eliminates emotional and spiritual disassociation, strengthens the intuition, and promotes common sense.

Martial Properties: Hematate is considered to be a stone of protection. Priests use it to protect the soul and ground it back into the body after soul travel. In ancient times, warriors rubbed their bodies with the stone before battle, believing it protected them and made them invincible. A seal of Hematate was thought to enable a man to destroy his enemies. By strengthening the physical and energetic bodies, it also energizes, vitalizes, and enhances personal magnetism, optimism, will, and courage.

Healing Properties: Hematate has a strong Yang influence and is used to balance the body's channels. Priests historically have believed that when placed over the location of an illness, Hematate, will draw the "spirit" of the illness out of the patient and into the stone itself. Hematate is used for treating swollen and inflamed eyelids, headaches, blood disorders and hysteria. Because it has a positive effect upon the bloodstream, it can be used for lowering high blood pressure and treating cases of anemia. Hematate is a principal blood purifier among stone healers. It can be placed anywhere on the body for this purpose, or worn as a ring, pendant or necklace for continuous healing. Hematate helps circulate oxygen throughout the body and is good for treating kidney and spleen diseases. It assists the kidneys in cleansing the blood and stimulates the absorption of iron in the formation of red blood cells. Hematate is used to treat leg cramps, anxiety and insomnia, and it aids spinal alignments and fractures. It can also be used as an elixir for the treatment of fevers.

Recharging Dai Zhe Shi: Place Hematate over the Earth Altar's incense smoke in order to recharge its power.

Caution: Hematate should not be used where inflammation is present or for long periods of time.



Earth
Element

Figure 1.48. Jade (Yu)

JADE (YU)

More information is available on the ancient Chinese use of Yu (also known as Jade) than is available on any other material (Figure 1.48). For example, in ancient China food bowls were made out of Yu in order to energize the food with Qi.

The word "Jade" comes from the Spanish word "piedra de hijada," meaning "stone of the flank," because it was used to treat kidney disease. In China, where Jade has been venerated for thousands of years, over a hundred different names are in use for the equally numerous varieties of color and quality.

In ancient China, the Dark Green variety of Yu known as "Dragon Jade" was considered to be the semen of dragons. According to legend, dragons, like certain fish, do not ejaculate inside their female counterparts but on them. The females are then impregnated by absorbing the semen through their gills and scales. Any semen that is not absorbed by the female dragon falls to Earth and congeals becoming Dragon Jade.

The toughness of Jade made it a favored stone for making axes, war clubs, knives, and other various weapons. For many centuries, it was believed to strengthen the body's Qi during life and protect its owner's Shen (spirit) after death. As China's great civilization expanded, Yu was eventually used for both tools and ornamentation (e.g., jewelry, incense burners, musical instruments, beads, talismans, religious icons, etc.), and even worn as magical amulets and symbols of power.

According to ancient Daoist belief, there are nine virtues that make Jade precious. These nine virtues are the reasons why the rulers of ancient China appreciated and valued Jade, and used it for making auspicious seals. The Nine Virtues of Jade are described as follows:

- Jade is warm, agreeable, and enriched with favors, this may be called its “benevolence”
- Its lines run back and forth close to each other, communicating systematically, this may be called its “wisdom”
- It is hard, but not over-compacted (Zu), this may be called its “righteousness”
- It is sharp, but its angles are not hurtful, this may be called its “conduct”
- It is fresh and bright, but cannot get dirty, this may be called its “purity”
- It can be broken but not bent, this may be called its “courage”
- Its cracks and spots all appear on the exterior. This may be called its “refined quality,” as it does not try to cover up its weak points.
- Its flourishing, shining, agreeable lights reflect each other but do not trespass upon one another, this may be called its “tolerance.”
- Upon being struck, it gives a clear, faraway and pure sound, not screaming, this may be called its “gentleness.”

Jade is connected to the Earth Element, its ruling planet is Venus, and occurs in two primary mineral forms: Jadeite (Sodium Aluminum Silicate) and Nephrite (Calcium Magnesium Iron Silicate).

- **Jadeite:** The Jadeite variety is generally considered more rare and expensive, especially the naturally occurring lavender and emerald green Jadeite. It is a metamorphic mineral with a hardness of 6.5 - 7. Jadeite that is semitransparent to translucent green is traditionally called “Jade.” The most common Jadeite colors are white to green, and white with greenish spots. Less common colors are pink, lilac, lavender, emerald green (known as “Imperial Jade”), lime green, silvery white, reddish brown, and brown with red. The most valued is the pink or lilac Jadeite. Jadeite’s value as a gemstone increases with the level of transparency, color, and flawlessness.
- **Nephrite :** The Nephrite variety usually appears more fibrous and is a deeper, richer

green than its Jadeite counterpart. Tremolite is actually Nephrite in a less compacted form. Nephrite is an amphibole mineral of tremolite and actinolite with a hardness of 5 - 6. Green Nephrite with semitransparent to translucent characteristics is also referred to as “Jade.” The Chinese recognize nine kinds of Nephrite Jade, described as follows:

1. **Fen:** the color of clear water
2. **Bi:** the color of indigo blue
3. **Bi:** the color of moss green
4. **Fu:** the color of kingfisher feathers
5. **Gan:** the color of yellow
6. **Jiong:** the color of cinnabar red
7. **Men:** the color of blood red
8. **Xie:** the color of lacquer black
9. **Zha:** the color of opaque white

The gemstones value increases with the level of transparency, intensity, evenness of color, and flawlessness. The search for the raw material was surrounded by an atmosphere of particular sacredness and was solely in the hands of women.

Spiritual Properties: In ancient China, pieces of Jade were always the most appreciated minerals, and were laden with particular symbolic significance and authentic celestial energy. The ancient Daoists believed that the sacredness of “Jade” was such that it conferred upon its owner sovereignty, as well as magical and healing powers; Jade was also said to nourish the spirit and have the capacity of assuring immortality. Traditionally, Jade was placed on the eyelids or in the mouth of a dead person in order to bring back their spirit to another life on Earth.

Jade is considered one of the most important symbols of purity and serenity. It is also revered as an ancient symbol of love and as a stone that brings luck, especially specimens that are dark olive-green in color. The ancient Chinese felt that Jade helped inspire the mind to make quick and precise decisions. Ancient traders would often hold this gem in the palm of their right hand while he engaging in business transactions. It is also said

that wearing Jade while gardening will improve the health of the plants.

Martial Properties: Ancient Daoists used Jade in amulets to turn hostile psychic attacks back onto their senders, therefore Jade is worn for protection during defensive magical workings. Similarly, small pieces of Jade can be energized and buried along the houses perimeter for the purpose of creating magical stone "guardians." In ancient times, Green Jade was believed to be able to bring rain. Although it was commonly placed in the mouth of a corpse to protect the soul, necromancers often used it to raise the soul of the dead.

Healing Properties: Jade has been called "colic stone," "spleen stone" and the "stone of the loins." Its healing ability corresponds to the particular color of the stone. Wearing Jade is said to aid the body in its healing process, while simultaneously working on the underlying energetic problems that caused the disease in the first place. For example, in ancient China it was believed that Jade tied to the arm could help expel kidney stones, whereas Jade worn around the neck (and not removed) could ward off infantile disease. Bracelets constructed of Jade were also worn to promote a long life, and Jade ornaments or jewelry were worn as charms to prevent eye infection.

Jade assists in healing digestive ailments, and it makes a good healing talisman for the kidneys, urinary bladder, heart, spleen, digestive and immune system. It is believed to help cleanse blood, increase longevity and fertility, avert epilepsy, and treat eye disorders and female problems.

A powerful emotional balancer, Jade is also said to prevent nightmares. The ancient Chinese believed that pure Jade radiates divine, unconditional love, dispels negativity, promotes clarity, modesty, courage, justice, peace and wisdom. It was considered to be the concentrated essence of love.

Recharging Yu: Place Jade in running water (i.e., place it in a stream for several minutes), or over the Earth Altar's incense smoke in order to recharge its power.

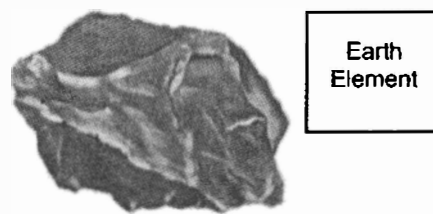


Figure 1.49. Jasper (Bi Yu)

JASPER (BI YU)

Jasper (also known as Bi Yu) occurs in patterns of various colors of the rainbow (black, brown, red, yellow, blue, green, and purple); however, Red (Fire) and Green (Water) Jasper are the most magically important. Jasper is connected to the Earth Element (Figure 1.49).

- **Black Jasper (Hei Bi Yu):** This stone is used for scrying, and it facilitates deeper altered states of consciousness as well as bringing about prophetic dreams and visions.
- **Blue Jasper (Lan Bi Yu):** This stone connects the individual to the spirit world. It balances the body's Yin and Yang energy and stimulates the body's energetic fields. In ancient times, Blue Jasper was used to sustain energy during long periods of fasting. When placed on the Middle Dantian, it is used for spirit travel. Blue Jasper also heals degenerative diseases and balances mineral deficiencies.
- **Brown Jasper (Ka Fei Bi Yu):** This stone stimulates the Fifth (throat) and Sixth (Third Eye) Chakras, creating clearer articulation and greater contact with visionary capacities. It also brings stability, balance, and centering, facilitating deep meditative states. It is used in past life regression, revealing karmic causes, and encourages spirit travel. Brown Jasper stimulates the psychic faculties and soul recall, and can be useful for past-life recall of traumatic events affecting one's present life. Brown Jasper improves night vision, heals the skin, and boosts the immune system by clearing toxins from the body and cleaning internal organs. It is also used to alleviate environmental pathogens.

Clinically Brown Jasper can be used to stimulate the kidneys, thymus gland and the entire immune system. It benefits the surface of the skin, as well as stimulates the neurological tissues associated with the kidneys and thymus. It can be used in order to treat premature aging and skin blemishes (also certain types of allergies).

- **Golden Yellow Jasper (Huang Bi Yu):** This stone is used for protection during spiritual work and spiritual travel. Yellow Jasper gathers and releases positive energy, energizes the endocrine system, stimulates the yellow court, and releases toxins. It is also used for healing digestive and stomach problems.

Clinically, Yellow Jasper is used to stimulate general tissue regeneration throughout the entire endocrine system (with a particular focus of the thymus and pancreas areas). It is also used to activate the parasympathetic ganglia, which stimulates the entire endocrine system.

- **Green Jasper (Qing Bi Yu):** Like Green Jade, Green Jasper is used in weather magic to bring rain. It is also used to release the body from emotional obsession and to stimulate the Middle Dantian and Fourth Chakra (heart) area. Green Jasper mildly aligns all the chakras, which stimulates telepathy and clairvoyance, and it assists in balancing the healer's auric field.

Clinically, Green Jasper promotes healing on all levels. Because it activates general tissue regeneration, it can be used as a general tonic in tissue massage. It combines well with massage oils and can be used to break up toxins and minor tumor formations growing within the muscle tissue. Elixirs constructed out of Green Jasper can be used to restore flexibility and oxygenation throughout the entire capillary system (particularly in the skin's tissue) and can be used to stimulate tissue regeneration after overexposure to radiation.

Green Jasper reduces toxicity and inflammation, and is sometimes used to treat skin disorders, dispel bloating, and treat diseases of the digestive tract. To recharge Green Jasper, place it in the seawater.

- **Purple Jasper (Zi Bi Yu):** This stone is used to stimulate the Upper Dantian and Baihui area.

- **Red Jasper (Hong Bi Yu):** This stone can be used to stimulate to Fifth (throat) chakra, increase spiritual insight into things, and activate the body's Yang Qi. It is traditionally used in magical rituals of evocation practised in order to retain the control of summoned spirits, and to contend with the shadowy and dangerous side of the magical realm. Of all the Jaspers, the red verity is considered to offer the most powerful form of energetic protection against physical threats and psychic attacks. Red Jasper is used to return negative energies back to the sender.

Red Jasper also calms the emotions, and when placed under the pillow, it helps dream recall. It stimulates the Lower Dantian, increases the body's Qi, assists in spiritual re-birthing, cleanses the stabilizes the body's Wei Qi field, and strengthens energetic boundaries. Red Jasper helps activate sexuality and is commonly used in Sex Magic. It also strengthens and detoxifies the circulatory system, blood and liver, specifically dissolving blockages within the liver or bile ducts. Pass Red Jasper through the flame of the left red altar candle in order to recharge its energy.

Spiritual Properties: Jasper represents the Earth Element. It can be use after completing a ritual to help the priest regain his or her center and become grounded. Jasper is stabilizing, and is said to help reduce insecurities, fears, and guilt, and to de-crystallize illusions. It brings about tranquility and wholeness, unifying all aspects of an individual's life. Because it aligns all the chakras, Jasper can be used for balancing the chakras and for spiritual attunement. It is also used to facilitate spirit travel and dream recall. Jasper balances the body's Yin and Yang energy and aligns the physical, energetic, and spiritual bodies with the energetic realm of existence.

Martial Properties: Jasper is used for protection, for absorbing negative energy, and for grounding the body's Jing and Qi. In ancient times, it was used to bring about courage, stimulate the imagination, transform ideas into action. Jasper is one of the classic amulet stones and is worn in magical rituals of evocation in order to retain the control of summoned spirit entities, and to conjure rain

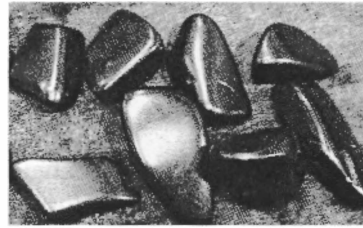
storms. It is often worn to protect the wearer against supernatural evil and psychic attacks by dispelling destructive magic created by hostile priests, driving away aggressive spirit entities. Jasper has a strong reputation as a rain-bringer, and for this reason it is regularly used in weather magic.

Healing Properties: Jasper is often water-worn and known as the “supreme nurturer.” It is considered to be a powerful healing stone, with a strong impact on physical body. It also works with the chakras according to the specific color of the stone. Jasper is an excellent stone for healers as it enhances and purifies the blood, lessens pain, stops bleeding, helps the anemic, vitalizes brain tissue, stimulates hormone balance, and prevents digestive pains. It strengthens the liver, gall bladder, and urinary bladder. It also tonifies the body’s circulatory system, digestive system and reproductive organs. Jasper is used to balance the body’s auric field, balance the mineral content of the body, and is sometimes used for treating epilepsy, cancer, and wasting diseases.

JET (MEI JING)

Jet (also known as Mei Jing), is a soft, opaque black gemstone, easily identified because it is very, very lightweight. It is composed of carbonized wood (lignite coal). Like amber, Jet has the property of becoming electrically charged when rubbed with wool or silk. It is sometimes referred to as “Witches Amber,” because Wiccan High Priestesses are said to wear necklaces of alternating Amber and Jet. Considered to be a very potent defense against all kinds of supernatural evil, in the 16th Century, Jet was universally used by the Catholic church to make rosaries because of its protective qualities. Mei Jing is connected to the Earth Element (Figure 1.50), its ruling planet is Saturn, and it stimulates the Lower Dantian and First Chakra (perineum) areas.

Spiritual Properties: Jet is considered to be a link between the physical and the spiritual realms, and is therefore used to balance the emotions. It cleanses the Lower Dantian and stimulates the rise of the body’s life-force energy (i.e., when placed on the Middle Dantian it directs the energy towards the Upper Dantian).



Earth
Element

Figure 1.50. Jet (Mei Jing)

Martial Properties: Jet is used to ward off evil, especially psychic attacks, and is used to protect its owner from demon or spirit possession. It was also believed to be able to absorb any illness or negative energy, and remove fears and depression. Jet was important to the ancient Chinese. It was commonly used as a protective talisman against illness, protecting its owner from the energetic and spiritual harm of psychic and physical attacks. Jet provides protection during spirit travel, and was also believed to offer protection from thunderstorms. In ancient times, burning powered Jet as an incense was believed to be an effective way of breaking a very strong curse delivered from a hostile priest. The smoke created from the Jet was believed to banish all of the destructive energies.

Healing Properties: In ancient times, Jet was used to repel plague, fever and negativity. It acts as an energetic filter for germs and aids in healing migraine headaches, toothaches, stomach diseases, goiter, edema, epilepsy, hysteria and hallucinations caused by fever. It was used in treating women’s discomforts, especially during labor. In ancient times, Jet was powdered and mixed with bees wax, and applied to tumor formations. It also diminishes glandular and lymphatic swelling and heals stomach pain.

Recharging Mei Jing: Place Jet in the Earth overnight (i.e., bury it in a sacred spot, surrounded by healthy foliage) in order to recharge its power.

Caution: It is important to note that several cultures also believe that Jet worn next to the skin will absorb some of the person’s soul essence, therefore personal Jet was always carefully guarded to avoid giving someone else power over the original owner. Also, because Jet is considered one of the most powerful absorbers of negative energy, it should be frequently cleansed by exposure to sunlight.

LAPIS LAZULI (CHIN JING SHI)

Chin Jing Shi (also known as Lapis Lazuli) is cobalt blue in color, flaked with gold, and permeated with magical powers and sacred vibrations. It has been greatly appreciated and sought after ever since ancient times. The ancient Chinese believed that the blood of Zhang Hong forms Lapis Lazuli in the space of three years. Lapis Lazuli is connected to the Wood / Air Element (Figure 1.51), its ruling planet is Jupiter, and it stimulates the Fifth Chakra (throat), Upper Dantian, and Sixth Chakra (Third Eye) areas.

According to the ancient Chinese insignia of Imperial Rank, the middle division of 4th Rank was recognized by the blue Lapis Lazuli button and hat insignia jewel (later changed to opaque blue glass). The clasp that the officials wore was ornamented gold, with a silver button.

- The civil official wore a mandarin square embroidered with a Wild Goose;
- The military official wore a mandarin square embroidered with a Manchurian Tiger.

Spiritual Properties: Lapis Lazuli is a vision-ary stone. In ancient times, Lapis Lazuli was used as a key to spiritual attainment, allowing the priest to communicate with the spirit realm and invoke divine inspiration. As a psychic stone, Lapis Lazuli is believed to harmonize the body on the physical, mental, emotional, and spiritual level. It stimulates the Upper Dantian, opens up the Third Eye, enhances dream work, Spirit Travel and Soul Travel, increases psychic abilities, and facilitates enlightenment.

Martial Properties: Lapis Lazuli is used in all forms of Night Magic. It is a powerful thought amplifier that stimulates the higher faculties of the mind, encourages creativity and focuses intention. It has been used since ancient times as a protective stone that contacts spirit guardians and blocks psychic attacks, returning the energy of any psychic attack back to its source. Lapis Lazuli is also used to increase the power of the spoken word (incantation) and can reverse curses or diseases caused from having not spoken out in the past.



Wood/Air
Element

Figure 1.51. Lapis Lazuli (Chin Jing Shi)

Healing Properties: Lapis Lazuli alleviates pain, especially that of migraine headaches. When worn as a necklace it cures epilepsy, skin troubles, lung disorders, and poor blood. It relieves the pain of neuralgia, alleviates eye inflammation, tonifies the respiratory and nervous systems, and strengthens the throat, larynx, thymus and thyroid glands. Lapis Lazuli cleanses the internal organs, strengthens the bone marrow, counters depression, overcomes hearing loss, purifies the blood, strengthens the immune system, and increases the body's Righteous Qi. It is also used for treating insomnia, vertigo, high blood pressure, and activating certain sections of the vertebrae connected to the parasympathetic ganglia.

Clinically, Lapis Lazuli has been used to effectively treat inflammation such as: tonsillitis, inflammations in the esophagus, larynx, upper bronchial passages, and minor inflammations in the atlas. It invigorates the thymus, pituitary and thyroid glands, as well as the lymphatic system. It is also used to treat diseases involving the spleen, lungs, lymph, throat, and thymus, as well as Hodgkin's disease and cancer of the larynx.

Recharging Chin Jing Shi: Place Lapis Lazuli in starlight (i.e., place outside several hours after sunset during a New Moon) in order to recharge its power.

Caution: Avoid rinsing Lapis Lazuli, it dulls the polish. Instead, wipe it with a soft cloth two to three times a week. Do not where Lapis Lazuli (which stimulates and activates the Shen) with Blue Lace Agate (which relaxes and sedates the Shen).

MALACHITE (KONG QUE SHI)

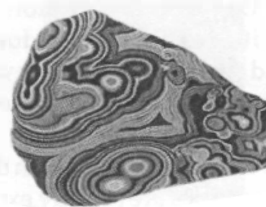
Kong Que Shi (also known as Malachite) is a heavy, green striped, banded, or swirled colored stone. Certain traditions believe that placing Malachite in copper will increase and accent the stone's magical powers. Malachite is connected to the Fire Element (Figure 1.52), its ruling planet is Venus, and it stimulates the Yellow Court, Third Chakra (Solar Plexus), Middle Dantian and Fourth Chakra (heart) areas.

Spiritual Properties: Malachite is a stone of transformation. When placed on the Sixth Chakra (Third Eye), it will activate inner-vision and psychic vision. It can be used for scrying or to access the internal or external dimensions of other worlds. Malachite amplifies the body's Yin and Yang Qi and it grounds the spiritual energy by rooting the Shen.

When placed on the Yellow Court, Malachite facilitates a deeper emotional healing by releasing the negative experiences of old traumas and bringing suppressed feelings to the surface. When placed on the Yellow Court, it can also be used to balance the energy that flows from the Heart and Middle Dantian towards the Lower Dantian. Malachite is useful in treating psychosexual problems, especially those caused by traumatic experiences. It is also useful in assisting spiritual rebirthing and transformation. It stimulates dreams, brings memories vividly to life, and also absorbs negative energy.

Martial Properties: Malachite can be used to amplify the priest's intent, and is considered to be a powerful weapon of Protective Magic. In ancient times, Malachite was believed to protect children from evil spirits, psychic attacks, and other magical spells issued from evil priests and witches. It was also believed to protect the wearer against injuries caused by falling. The ancient Chinese believed Malachite could protect against lightning. This stone has a strong connection to Nature Spirits and Celestial Immortals. The northern Mongolians believed drinking from a cup made out of Malachite would give them power to understand the language of animals.

Healing Properties: Malachite is an extremely versatile healing stone, and can help restore anyone



Fire
Element

Figure 1.52. Malachite (Kong Que Shi)

who is suffering from "burnout." It is often used by midwives for the treatment of women's problems, such as menstrual cramps and facilitating childbirth. Malachite lowers blood pressure and is used to treat asthma, arthritis, epilepsy, fractures, swollen joints, motion sickness, vertigo, tumors, optic nerve damage, and sexual diseases. It tonifies the pancreas, spleen and parathyroid gland, and stimulates the liver to release toxins. Malachite aligns the body's DNA and cellular structure and enhances the immune system. It was also used to treat diabetes when worn around the waist as a belt. The ancient Chinese believed Malachite could protect against rheumatism and cholera, and it was also used to treat colds and diarrhea.

Clinically, Malachite is used to promote complete tissue regeneration, strengthen the heart, pineal gland, pituitary gland, circulatory system, and increase capillary action. It removes toxicity in the fatty tissue, expels plutonium, and rejuvenates the neurological tissues. It can be used to treat autism, dyslexia, epilepsy, neurological discharge problems, physical coordination disorders and visual problems, as well as mental illness, radiation-induced illness and systemic toxicity. People who live near nuclear power plants, nuclear storage facilities, or who are constantly exposed to radiation should usually wear Malachite, keep pieces of the stone in the house, and sometimes ingest Malachite elixirs for increased protection. Malachite elixirs are also good to ingest while fasting.

Recharging Malachite: Malachite should always be cleansed before and after use by placing it in a Quartz cluster in the Sun for 30 minutes. Never use salt to clean Malachite, it will damage the stone's surface. Be aware that Leu Song Shi (Turquoise) dampens the energy of Malachite.

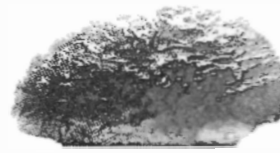
Caution: Use extreme caution in cleaning Malachite, as it is easily broken down by some solvents. Avoid rinsing Malachite in water, it dulls the polish. Instead, wipe it with a soft cloth two to three times a week.

Malachite requires extra care, in that it amplifies whatever energies are already existent within the environment. It can sometimes cause slight Heart palpitations when placed on the Middle Dantian, and therefore must be use with discretion. Also, Malachite is toxic in raw mineral form (avoid breathing its dust) and should only be used after it has been polished. When creating an elixir use only the indirect method.

MOLDAVITE

This dark green transparent stone is often glassy in appearance, and is sometimes referred to in China as "old Jade." It is formed when a giant meteorite strikes the earth. The heat of the impact changes and transforms the surrounding rocks, creating formations of Moldavite crystal. It is therefore considered to be a fusion of both celestial and terrestrial energies. Moldavite is connected to the infinite space of the Wuji and contains the combined powers of the Wind, Fire, Water, and Earth Elements (Figure 1.53). It energetically stimulates the Middle Dantian, Fourth Chakra (heart), Upper Dantian, and Sixth Chakra (Third Eye) areas.

Spiritual Properties: Moldavite is a powerful magical stone that dramatically enhances the priest's ability to shift in and out of different dimensions. It can activate each of the Three Dantians and all seven chakras, and it is considered to contain its own celestial Ling Shen (Magical Spirit). It allows the priest access to the immortal realm and celestial messengers. This stone has an extremely high vibration that transforms consciousness, and enables the priest to access his or her divine purpose (Zhi Yi Tian) and destiny (Ming). Moldavite accelerates spiritual growth and takes the priest to the highest spiritual dimensions. It facilitates time travel (whether to the future or to the past), and allows for past



Wuji
Element

Figure 1.53. Moldavite

life recall. Throughout the centuries priests have used Moldavite to "download" information from the infinite knowledge of the Wuji into the spirit body. This information must then be processed and brought into consciousness in order to accelerate spiritual growth and raise the body's resonate vibration. Moldavite has also been used since ancient times as a talisman and amulet for promoting psychic ability, gathering good fortune, and ensuring fertility.

Martial Properties: Moldavite can greatly increase the power and magically enhance the effects of other crystals. Using Moldavite in conjunction with other crystals brings out the other magical stone's highest power and manifests its greatest potential.

Healing Properties: Moldavite is considered a potent healer, especially for brain and nervous system disorders. It is generally used as a tool for diagnosing, making one aware of the cause and source of a disease. It strengthens the energy flows throughout the spleen channel, cleanses the lung channel, and energizes and cleanses the acupuncture points throughout the sinuses and forehead area.

Recharging Moldavite: In order to recharge its power, place Moldavite outside in stormy weather, particularly when lightning is flashing.

Caution: Moldavite is a fragile stone and should not be cleansed with salt, as it will scratch the stone's surface. Additionally, Moldavite is said to be so powerful that only seasoned adepts and highly trained priests should use the stone. Symptoms caused from increasing the body's energetic field before the priest has had chance to adjust to the stone's higher frequency can range from headaches, hot flashes, dizziness, to nausea.

MOONSTONE

Called Moonstone for its resemblance to the silvery moon. This milky, translucent stone comes in white, gray, peach, pink, yellow, and pure white with blue fire (called Rainbow Moonstone) colors. A priest's Moonstone is said to be white and lustrous, and may have a pearly or opaline shimmer of other colors when exposed to the light. Moonstone is said to change color with the phases of the Moon. Moonstone is connected to the Wood/Air Element and Water Element (Figure 1.54), its ruling planet is the Moon, and it stimulates the Upper Dantian, Sixth Chakra (Third Eye), and Seventh Chakra (Baihui) areas.

Spiritual Properties: Moonstone is known as the "stone of new beginnings." It promotes intuition and empathy and is most commonly associated with foretelling the future during the time of the full or waning moon. Moonstone is also known as a psychic mirror, associated with lucid dreaming and divination. To increase clairvoyance, answer questions, and determine a proper course of action, a Moonstone is placed in the mouth before bed during a waning Moon. The answer is said to come in dreams during the night. In ancient times, Moonstone was worn as a pendant to encourage the disciple to accept and access his or her psychic gifts. When placed on the Yellow Court it is used to draw out old emotional patterns so that they can be understood and resolved. Drinking Moonstone Elixirs are believed to help develop psychokinetics and clairvoyant powers.

According to the ancient Chinese insignia of Imperial Rank, the middle division of 6th Rank was recognized by the White Adularia (also White Jade and Moonstone) button and hat insignia jewel (later changed to opaque white glass). The clasp that the officials wore was mother-of-pearl.

- The civil official wore a mandarin square embroidered with an Eastern Egret;
- The military official wore a mandarin square embroidered with a Mottled Bear.

Martial Properties: Moonstone plays an important role in magical rituals that require the use of the celestial powers of the Moon. At night, the stone is believed to absorb the celestial powers of the Moon and transfer them into the ritual area. As

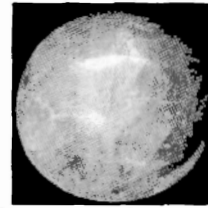


Figure 1.54. Moonstone

Wood/air
and Water
Element

the light and power of the Moon waxes (grows), the stone becomes more powerful, until it reaches its peak during the Full Moon.

Moonstone is also believed to protect travelers from danger, especially those who journey at night and on the sea. Moonstone is said to protect children from night terrors and help children establish a regular healthy sleeping pattern.

Healing Properties: Moonstone is connected to the pineal gland and balances the body's hormonal system. It stabilizes body fluids and balances and harmonizes the individual's biorhythms. It is believed to alleviate fevers, and to cure consumption, edema, and kidney troubles. Moonstone is helpful in treating problems of the digestive tract and in alleviating degenerative conditions of the hair, eyes, skin and fleshy organs. It is used to treat the liver and pancreas and to aid in the elimination of toxins and the assimilation of nutrients. Moonstone is excellent in the treatment of reproductive disorders, gynecological conditions such as PMS and obstetric conditions of conception, pregnancy, childbirth and breastfeeding. Moonstone can be used in cases of shock, and can also be used to calm hyperactive children. As an elixir, Moonstone is traditionally used to treat insomnia and prevent sleep walking.

Clinically, Moonstone is used to strengthen the abdomen, spleen, pancreas, pituitary gland, and intestinal tract. It weakens abdominal ulcers, realigns abdominal walls, and improves the digestion of food. It is commonly used to treat any type of disease that causes ulcer formations. It energetically opens the Third (Yellow Court) Chakra and releases abdominal tension.

Recharging Moonstone: In order to recharge its power, place Moonstone outside in the light of a Full Moon (i.e., leave it in a crystal cluster from moonrise to moonset).

OBSIDIAN (HEI YAO SHI)

Hei Yao Shi (also known as Obsidian) is a shiny, opaque, glass-like gemstone. Sometimes known as volcanic glass, Hei Yao Shi is created when a volcanic flow is cooled very quickly. Hei Yao Shi energetically works extremely fast and with great power, and it comes in a variety of colors ranging from black, mahogany, red-black, green, green-blue, blue, electric-blue, silver-sheen, golden-sheen, and rainbow. All Hei Yao Shi is connected to the Earth Element (Figure 1.55), and it stimulates the Lower Dantian and First Chakra (perineum) areas.

- **Black Obsidian:** This stone is often referred to as the “Wizard’s Stone,” as it opens the gates to the Underworld yet also provides protection from misuse. It roots and grounds the soul and spiritual forces into the physical plane and brings them under the direction of the conscious will, making it possible to manifest spiritual energies within the physical realm. It highlights hidden factors and brings the shadow qualities of one’s dark side to the surface for release. Black Obsidian affects an individual’s past life and ancestral lineages. It reverses previous misuse of power and addresses power issues on all levels. It is used for protection, repels negativity, disperses evil intentions, and can be used to remove energetic cords and spirit entities that have attached to the Wei Qi field.

Black Obsidian is a stone of prophecy that amplifies magical powers. Spheres of Black Obsidian are used as powerful meditation tools, enhancing the gift of prophecy and aiding the priest in scrying. Black Obsidian was used in ancient shamanism to remove physical disorders. It relieves pain and improves circulation.

- **Blue Obsidian:** This stone assists in spirit travel, facilitates divination, and enhances telepathy. It opens up the body’s three Wei Qi fields by allowing the tissues to receive healing energy. It activates the body’s fifth chakra and supports communication skills.



Earth
Element

Figure 1.55. Obsidian (Hei Yao Shi)

- **Blue Obsidian** is used to treat speech defects, eye disorders, Alzheimer’s disease, schizophrenia, and multiple personality disorders.
- **Electric-Blue Obsidian:** This stone facilitates divination, trance states, spirit travel, psychic communication, and past life regression. It is an intuitive stone that opens the third eye and assists in inner journeys. Electric-Blue Obsidian is used for treating spinal misalignment, impacted vertebra, and circulatory disorders. When used as an elixir it heals the eyes.
- **Golden-Sheen Obsidian:** This stone is particularly effective for scrying, allowing the mystic to access the future and the past. Golden-Sheen Obsidian is used to impart knowledge of spiritual direction and balance an individual’s energetic fields. It can be used to purge, clear, and stimulate the Yellow Court and Third Chakra (Solar Plexus) areas of negative energies.
- **Green-Blue Obsidian:** This stone assists in Qigong healing and is used to balance the body, mind and spirit. It activates the Fifth Chakra and supports communication skills. Green-Blue Obsidian improves the assimilation of vitamins A and E, and enhances night vision.
- **Green Obsidian:** This stone opens and purifies the Middle Dantian, Heart and Throat Chakras. It removes energetic cords that are attached to the body from other people, places and things. Green Obsidian is traditionally used to treat Gallbladder and Heart diseases.
- **Mahogany Obsidian:** This stone has a much gentler energy than Black Obsidian. It is used

for grounding and protecting the body's energetic field, eliminating energetic blockages, and strengthening the internal organs and tissues. Mahogany Obsidian can be used in body layouts (placed on the tissues) to stimulate the energetic connection between the First Chakra (perineum) and the Second Chakra (navel) areas to purge unconscious memories of guilt, shame and humiliation. It also be used to stabilize and strengthen a weak energetic field, relieve pain, and improve circulation.

- **Rainbow Obsidian:** This stone has strong protective properties and is connected to the spirit realm. It releases energetic cords that are attached to people, places and things, and it replenishes the Middle Dantian and Fourth Chakra's (heart) energetic field. Rainbow Obsidian spheres are highly prized for their ability to enhance scrying, and are commonly used in all transformational rituals as well as for Night Magic. Worn as a pendant, Rainbow Obsidian will absorb negative energy from the body's Wei Qi fields and strengthen prophetic abilities.
- **Red-Black Obsidian:** This stone raises the body's life-force energy, promotes vitality, and tonifies the body's Jing. Red-Black Obsidian is used to treat fevers and chills.
- **Silver-Sheen Obsidian:** This stone is a perfect crystal for scrying. Silver-Sheen Obsidian enhances meditation and is helpful when journeying out of the body as it connects the spirit body with the physical body and is used to bring the soul back into physical incarnation.

Spiritual Properties: The more opaque Obsidian is, the more concentrated its powers. Obsidian polishes to a shiny mirror surface, which lends itself to many spiritual uses (especially in scrying, as an alternative to a Crystal Ball) and was utilized in numerous ancient civilizations. It provides deep soul healing, and is sometimes used to facilitate going back to heal past-life traumas. It can be used to protect against negative energy and psychic attacks, remove negative spirit influences, and dis-

solve blocks in the body's physical and energetic fields. Obsidian revitalizes the soul's purpose in life, anchors the spirit into the body, stimulates growth on all levels, and assists in supporting the life purpose. In ancient times Obsidian was used to help the priest face his or her dark side and teach how to integrate it and control its energetic potential.

Martial Properties: All Obsidian is considered extremely protective and said to allow no negative energy or negative spirit to enter. In ancient times, it was believed to drive out demons. Hence it is often used as a grounding stone for spirit and soul projection and the training of other psychic skills. Obsidian is used to provide protection from psychic attacks cast by other priests, as well as to provide protection from negative or impish spirits. It can be used to provide a grounding cord from the Lower Dantian into the center of the Earth to absorb any negative energies from the environment. Obsidian can be very useful in blocking geopathic pathogens (the subtle energetic emissions that stem from underground waterways, powerlines and negative earth energetic lines).

Healing Properties: Obsidian is said to aid and promote digestion, detoxify the body, and dissolve energetic blockages in the physical and energetic bodies. It reduces the pain of arthritis, joint problems and cramps. Placing Obsidian by the bed or under the pillow can draw out mental stress and tension and have a calming effect on the body and mind. Used as an elixir it is beneficial for the treatment of shock, and can sometimes be used to shrink an enlarged prostate gland.

Clinically, Obsidian is used to treat and balance the Qi of the stomach, the entire intestinal tract, and muscle tissue. It alleviates bacterial and viral inflammations, and strengthen the channels and acupuncture points.

Recharging Obsidian: In order to recharge its power, place Obsidian outside in the sunlight.

Caution: Because of its enhancement of personal powers, Obsidian is considered to be a one person stone, and is generally not given as a gift.

OPAL (DAN BAI SHI)

Dan Bai Shi (also known as Opals) come in a variety of colors including white, black, blue, pink and clear. Traditional, Dan Bai Shi usually have various colors that flash their light across the surface of the stone. The various types of Dan Bai Shi have different energetic properties. However, in Chinese culture, the milky background and multicolored fire of the White Opal is considered to be the most prized. The White Opal is connected to the Water Element (Figure 1.56), its ruling planet is the Moon, and it stimulates all Three Dantians, and all seven chakra areas.

Spiritual Properties: White Opals have intense, fast-acting powers. They are associated with the gift of prophecy, and are believed to aid in spirit and soul projection. The primary use of a White Opal is in visionary work: it is used to stimulate the visionary senses, heighten scrying, and to intentionally shift in and out of lucid dream states. It enhances spiritual consciousness and induces psychic and mystical visions. The ancient Chinese believed the wearer must be pure of heart in order to receive the energetic and spiritual gifts of the stone.

White Opals are sometimes used in Sex Magic. However, they are said to impart bad luck on those who stray in love or attempt to use the power of the stone for selfish or evil purposes.

Martial Properties: White Opals are considered to be a protective stone and when energetically activated, it is believed to be able to renders the wearer invisible. White Opals will turn pale if in the presence of poison, and lose their shine if the owner dies.

Healing Properties: White Opals are used in the treatment of infections and fevers as well as Parkinson's disease. It purifies the blood and kidneys, regulates insulin and is beneficial to the eyes.

Recharging White Opals: Because the stone absorbs the emotions of its owner, in order to recharge its power, place or sprinkle the White Opal with Holy Water often.

Caution: Because White Opals are basically wet rocks, with water trapped in their crystal structure, giving the stone its beautiful iridescence. They must be protected from harsh



Water
Element

Figure 1.56. Opal (Dan Bai Shi)

chemicals, sunlight, and heat to keep the water from escaping. Opals are often stored in glycerin or water between wearing, or kept in a black silk bag when not in use. Even with the best of care, Opals will sometimes disintegrate over time.

PEARL (ZHEN ZHU)

The formation of a Zhen Zhu (also known as Pearl) begins as a coating secreted over an irritating grain of sand inside of a fresh or salt water mollusk shell (oyster). Pearl occur in a wide range of colors, including pink, violet, black, gray, tan, gold, silver, and white. Pearl is connected to the Water Element (Figure 1.57), and it stimulates the Lower Dantian, Second Chakra (Navel), Upper Dantian, and Sixth Chakra (Third Eye) areas.

Pearl were believed to be magical items imbued with Yang Qi. According to ancient funereal rites, Pearl were one of the primary objects placed into the mouth of the dead (i.e., feudal lords). Pearl were used in this manner to either facilitate corpse revival, or to retard the decomposition of a corpse (it was believed that the traveling soul could return to its body, especially if it found that its flesh and blood were still in a state conducive for re-occupation). For example, during the Han Dynasty (206 B.C.-220 A.D.), it was also believed that certain Pearl could be useful in recalling to life those individuals who have already died, or are at the point of dying.

There are many ancient stories during the Han Dynasty time period surrounding special Pearl that were so full of Yang Qi that they emitted rays of light. These magical Pearl were often called "Night-Shining Pearls" ("Ye Ming Zhu"), "Bright Moon Pearls," "Flaming Pearls," and "Pearls of Fire." These beautiful names were given to the pearls because they glimmered with a thread of light when held against the Sun on a

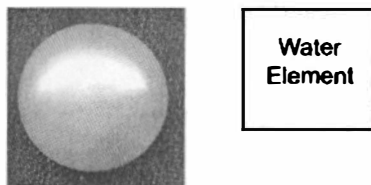


Figure 1.57. Silver/White Pearl (Zhen Zhu)

fair day, (not because the pearls shone in the dark of night). These magical pearls were also placed into the mouths of the dead in order to provide light to the wandering soul, so that it could safely find its path in the dark Underworld.

Dragons are often depicted as chasing a “pearl” like jewel object. The pearl may be thought of as a metaphor for perfection and enlightenment, particularly if the dragon represents the emperor.

The pearl also resembles the Moon. As a dragon devours the pearl, less and less of the pearl is seen and the pearl appears as a waning moon. As a dragon disgorges the pearl, more and more of the pearl is seen and the pearl therefore appears as a waxing Moon. The dragon and pearl thus symbolize the endless cycle of transformation.

Frequently, the “pearl” is shown with flames which symbolizes magical powers and may represent the wish-granting pearl of Buddhism.

The pearl (flaming pearl) is one of the Eight Treasures. The pearl can also refer to riches, pure intentions and genius in obscurity.

- **Black Pearl (Hei Zhen Zhu):** There is an ancient Chinese story that says that the Full Moon produced so much Heavenly Dew from the discarded dreams and memories of men that it fell into the sea. Oysters came to the surface of the ocean and opened their shells to receive the light of the Moon and ingested the discarded Heavenly Dew, which fell inside and hardened into Pearls. The Black Pearls are all the sad thoughts that have been transformed into beauty and hope by the Moon Goddess Heng O. Therefore, Black Pearl is associated with the dark of the Moon.

Black Pearl is considered to be very magical for women, enabling them to contact their deeper core-self. It helps control mood swing

and adjusts the physical body to a deeper form of sexual harmony.

Choose the time of the New Moon in order to recharge Black Pearl. It can also be recharged by placing the pearls onto a dark pointed Amethyst cluster overnight.

- **White Pearl (Bai Zhen Zhu):** Although pearls are available in many colors, to the ancient Chinese, the white and silver colored pearls are considered to be the best. White and silver pearls were believed to be the essential powers of Yin, water and the Moon. They represented modesty and wholesomeness and were worn as symbols of perfection and purity. The White Pearl were considered to be the most “Yang within Yin” (i.e., the captured and condensed light of the Full Moon), and they were valued for their magical ability.

In order to recharge a White Pearl, begin at sunset and place it in the moonlight during one of the three days of the Full Moon.

Spiritual Properties: Pearl act as a clear channel for receptive spiritual guidance. They increase spiritual as well as romantic love. Pearl harmonize the body’s rhythms with those of the natural cycles of the Moon and the seasons.

Martial Properties: Pearl help to amplify the body’s energy. In ancient times it was believed that the wearing of Pearl would protect an individual from the harmful effects of Moon afflictions. The Pearl is also used to ward off evil, and it can forecast danger, sickness, or death by the way it losses its luster.

Healing Properties: In ancient China, Pearls have long been cherished, both for their medicinal qualities and for their use as a beauty aid. Pearls are excellent in the treatment of stress-related illnesses and are especially good in the treatment of stomach aches, ulcers, hypertension, headaches, and fatigue. Pearl powder supports and balances the assimilation of nutrients, enhances fertility and procreative energy, and reduces Excess Heat in heart and brain. Pearls have also been used in order to treat madness, jaundice, and snake and insect bites. They also cure gastric disorders, asthma, breathing troubles, and lung disorders.

In ancient China, Pearls were sometimes used in creating love potions, and the ancient mystics believed that sleeping with a Pearl beneath the pillow will help a childless couple to conceive.

Cautions: Like Jet and White Opal, Pearls should only belong to one person. Each Pearl is unique, and the energy of one pearl will not necessarily blend with the energy of another. White Pearls are environmentally sensitive and pick up the energetic vibrations emitted from the individual who is wearing them. It retains those feelings (either positive or negative) and later emanates that energy into the environment. Therefore, if the owner is feeling sad or in a bad mood, they should remove their pearls immediately so as to avoid unknowingly imprinting them with a negative, toxic energy. The more the pearl is exposed to chaotic emotional discharge, the more powerful the influence will be on the individual's thoughts. In the same token the owner is never to loan their pearls to another.

In certain traditions, pearls are unlucky for brides. There is an ancient saying that goes, "Pearls in an engagement ring will bring tears to the marriage." Also, the flat type pearls should never be worn.

Keep Pearls away from all forms of heat and dryness. Frequently polish them with a silk cloth (it absorbs any emotional energy that may have attached to the Pearls).

PERIDOT

Peridot (also known as Chrysolite or Olivine) is an opaque clear crystal, usually light transparent green to yellow-green in color (not the deep green of an emerald). It is found in meteorites and in deep rock that may have been brought to the surface during volcanic activity. Peridot was one of the twelve magical stones associated with the power of creating miracles. The magical powers of Peridot are believed to be doubled if the stone is set in gold. Peridot is connected to the Earth Element (Figure 1.58), its ruling planet is Venus, and it stimulates the Yellow Court, Third Chakra (Solar Plexus), Middle Dantians, and Fourth Chakra (heart) areas.

Spiritual Properties: Peridot is a visionary crystal that helps the mystic understand his or



Earth
Element

Figure 1.58. Peridot

her destiny and spiritual purpose. It is a powerful cleanser, releasing and neutralizing toxins on all levels. It purifies the energetic and spiritual bodies and activates the Middle Dantian and Yellow Court areas. It promotes psychological clarity and well being. One ancient legend states that Solomon drank "soma" from cups carved of peridot in order to gain wisdom.

Martial Properties: Peridot is believed to drive away evil spirits and madness, and protect against nightmares, enchantment, and psychic attacks. In certain ancient cultures, it was believed that a vulture engraved on a Peridot talisman would give the mystic the power to control demons, and that no demon would be able to be in the same place as the gemstone. Healers use Peridot to provide a protective shield around the entire body and remove energetic parasites (the darker shades of Peridot). The lighter colors of Peridot are believed to be excellent in assisting the priest in contacting Nature Spirits and communicating with the Mineral, Plant, and Animal realms.

Peridot can also be used in order to successfully remove toxic people from an individual's personal life. Peridot is traditionally used as a magical charm in the following manner:

- **Light Green Peridot:** Light Colored Peridot is used to remove people (with hidden agendas) from one's Inner Circle.
- **Dark Green Peridot:** Dark Colored Peridot is used to remove people (with hidden agendas) from one's Outer Circle.

Healing Properties: One legend states that any medicine drunk from a goblet carved out of Peridot will have magical healing powers. Peridot naturally has a tonifying effect on the body and is used to heal and regenerate the body's tissues. It strengthens the metabolism, benefits the skin and aids the heart, thymus, lungs, gall bladder,

spleen, and intestines. Peridot is also used to treat ulcers, cool fevers, strengthen the eyes, and to treat speech impediments such as removing stutters. Its energy is said to balance Bi-Polar disorders and is sometimes used to overcome Hypochondria.

Clinically, Peridot is considered to be a "Master Healer." It can be used to strengthen the heart, pancreas, and spleen. It stimulates tissue regeneration in the entire physical body, and gradually removes all toxicity from the tissues. Because it energetically aligns all of the subtle bodies, information from the higher self is more easily received.

When Peridot is combined with any magical elixir formula, the vibrational remedy will tend to work more effectively. It is especially useful when performing healing meditations and using creative visualization techniques. It can be used to increase the priest's psychic gifts (i.e., clairvoyance) and augment his or her spirit body.

Recharging Peridot: Choose the moonlight of one of the three days of the Full Moon in order to recharge Peridot (begin at sunset).

QUARTZ CRYSTAL (SHI YIN)

Shi Yin (also known as Quartz Crystal) is a clear, milky, or striated, transparent stone. Quartz Crystal is often referred to as Rock Crystal and is the crystal clear transparent variety of crystalline Quartz. It is found in long, pointed crystal structures. All of the various forms of Quartz Crystal offer protection against radiation.

In ancient China, Quartz Crystal was sometimes regarded as the essence (Jing) of the celestial dragon (the dragon represents the powers of celestial creation), and was considered to be pure, concentrated Qi. The Japanese revered Quartz Crystal as the crystallized breath of the White Dragon.

The ancient Daoists believed that Quartz Crystal was congealed water that had transformed into solid matter during the course of a thousand years. Thus, the entry ways to several ancient temples were decorated with Quartz Crystal to allow the magical light contained within the place of worship to be absorbed.

- **Clear Quartz (Tou Min Shi Yin):** Clear Quartz is considered to be pure Yang energy that is connected to the infinite space of the Wuji and contains the combined powers of the Wind,



Wuji
Element

Figure 1.59. Clear Quartz Crystal (Tou Min Shi Yin)

Fire, Water, and Earth Elements (Figure 1.59). Its ruling planet is the Sun, and it energetically stimulates all Three Dantians and all seven chakra areas. Clear Quartz is considered to be the most versatile of all crystals. It can be energetically used for healing, energizing, or protecting. In ancient Daoism, Clear Quartz was used to absorb energy from sunlight, moonlight, minerals, plants, trees, animals, and humans. This energy was then stored, concentrated, and released in magical rituals.

Clinically, Clear Quartz can be used to benefit the stomach, pituitary gland and the entire intestinal tract. It also offers protection against background radiation and can be used to treat intestinal tract problems, abdominal ulcers, and leukemia and the bubonic plague.

Clear Quartz stimulates glandular secretion from the pituitary gland, and can be used to augment the Third, Sixth, and Seventh Chakras, as well as balance the creativity of the Second Chakra with the sensitivity of the Third Chakra to give feeling to the expression.

According to the ancient Chinese insignia of Imperial Rank, the middle division of 5th Rank was recognized by the Clear Quartz button and hat insignia jewel (later changed to clear glass). The clasp that the officials wore was plain gold, with a silver button.

The civil official wore a mandarin square embroidered with a Silver Pheasant;

The military official wore a mandarin square embroidered with a Black Bear.

Recharging Tou Min Shi Yin: In order to recharge and remove all energetic imprinting, leave Clear Quartz in the midday sunlight among greenery.



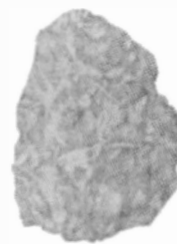
Wuji
Element

Figure 1.60. Phantom Quartz (Gui Shi Yin)

- **Phantom Quartz (Gui Shi Yin):** This magical stone is created when the growth of the Quartz Crystal is interrupted and a shadowy, smaller crystal appears inside its structure. It connects the priest to his or her spirit guides and enhances deeper meditational states (Figure 1.60). Phantom Quartz facilitates accessing the energetic fields of the infinite space of the Wuji and contains the combined powers of the Wind, Fire, Water, and Earth Elements. Its ruling planet is the Moon, and it energetically stimulates the Upper Dantian, Sixth Chakra (Third Eye), and Seventh Chakra (Baihui) areas. Because Phantom Quartz takes the priest into the inner dimensions of the energetic and spirit realms, it is a popular tool for “ghost hunters.” The priest will look through the Phantom Quartz in order to see benign ghosts. Phantom Quartz can also be used for scrying and other divination work.

Recharging Gui Shi Yin: In order to recharge and remove all energetic imprinting, place Phantom Quartz in a steam bath created from boiling purifying herbs in water for several minutes.

- **Rose Quartz (Meigui Shi Yin):** This pinkish stone purifies and opens the heart at all levels and brings deep inner healing and self-love. Rose Quartz is connected to the Fire and Water Elements (Figure 1.61), its ruling planet is Venus, and it stimulates the Middle Dantian and Fourth Chakra (heart) areas. It is used to strengthen empathy and sensitivity, and to enhance positive affirmations. Rose Quartz is calming, reassuring, and excellent for recovering from emotional trauma or crisis. Used in



Fire and
Water
Element

Figure 1.61. Rose Quartz (Meigui Shi Yin)

emotional healing, Rose Quartz Yin releases unexpressed emotions, alleviates heartache, and soothes internalized pain. Rose Quartz is also used in both Sex Magic and Fertility Magic.

Clinically, Rose Quartz can be used to augment the genitals, heart, kidneys, liver, lungs, and parasympathetic ganglia. It increases tissue regeneration in the kidneys and increases fertility (especially in the male). Rose Quartz eases most sexual disorders and circulatory difficulties, particularly in the constriction of the blood vessels. It stimulates the Fourth and Fifth chakras & strengthens the body's channels and acupuncture points.

Recharging Meigui Shi Yin: In order to recharge and remove all energetic imprinting, place Rose Quartz in a steam bath created from boiling rose petals for several minutes.

- **Rutilated (Angel Hair) Quartz:** This clear or smoky colored stone has golden brown, reddish or black long thin strands. Rutilated (Angel Hair) Quartz is connected to the infinite space of the Wuji and contains the combined powers of the Wind, Fire, Water, and Earth Elements (Figure 1.62). Its ruling planet is the Sun, and it energetically stimulates all Three Dantians and all seven chakra areas. The gold strips within the Rutilated Quartz were believed to be crystallized sunlight, which contain the “cosmic” light that acts an illuminator for the soul, promoting spiritual growth and facilitating contact with the celestial Immortals. Rutilated Quartz removes negative energy, cleanses and energizes the body's Wei Qi fields, aids in Spirit Travel,

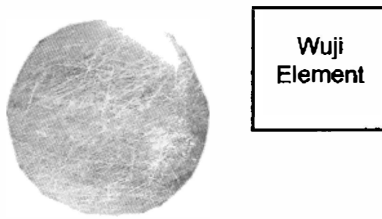


Figure 1.62. Rutilated Quartz

increases telepathy and clairvoyance, and is used in scrying and psychic projection. It is commonly used for protection against psychic attack.

Clinically, Rutilated Quartz can be used to stimulate the tissue regeneration of the entire physical body (on the bio-molecular level), and helps assimilate the life force back into the tissues. Because it offers increased protection against background radiation, Rutilated Quartz can be used clinically to effectively treat any type of radiation-related disorder. Rutilated Quartz is also believed to reverse the aging process and is commonly used for treating disorders associated with a lowered immune system. Rutilated Quartz aligns all the chakras and subtle bodies and it strengthens all the body's channels and acupuncture points. It increases clairvoyance, and stimulates inactive (or unused) parts of the brain, such as when there is brain damage.

Recharging Rutilated Quartz: In order to recharge and remove all energetic imprinting, place Rutilated Quartz Crystal on a sacred spot inside a Magic Circle for thirty-six minutes, buried in the Earth.

- **Smoky Quartz (Mao Yan Shi Yin):** This brownish to black (sometimes dark yellow) stone is one of the most effective grounding and rooting stones, while it simultaneously raises vibrations during meditation. Smoky Quartz is connected to the Earth Element (Figure 1.63), its ruling planet is the Saturn, and it stimulates the Lower Dantian and First Chakra (perineum) areas. This protective stone gently neutralizes negative energetic fields and blocks Sha Qi (geopathic pathogens such as subtle energetic emissions that stem

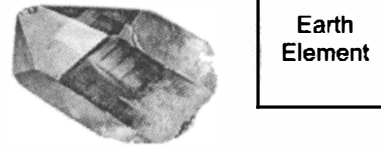


Figure 1.63. Smoky Quartz (Mao Yan Shi Yin)

from underground waterways, powerlines, and negative earth energetic lines). Smoky Quartz alleviates nightmares and facilitates the dream-state. It relieves pain, soothes headaches, and tonifies the reproductive system, adrenal glands, pancreas, kidneys, muscles, nerves, and heart. It also aids in assimilation of minerals and regulates the minerals within the body.

Smoky Phantom Quartz aligns the mental, emotional, and spirit bodies (the alignment between the First, Second, and Third Chakras), and is sometimes used to assist the priest in identifying and reconnecting with individuals of his or her "soul group" (a group of kindred spirits that incarnate together).

Clinically Smoky Quartz can be used to benefit the abdomen, kidneys, pancreas and sexual organs (i.e., it increases fertility in both sexes and augments the adrenal glands). It can also be used to treat certain heart diseases, muscular deterioration and neurological disorders.

When Smoky Quartz is taken as a magical elixir, it will cleanse the body's Wei Qi fields (aura).

Recharging Mao Yan Shi Yin: In order to recharge and remove all energetic imprinting, place Smoky Quartz on a sacred spot inside a Magic Circle for thirty-six minutes, buried in the Earth.

- **Quartz Clusters:** All varieties of Quartz Crystal are known to occur in large or small cluster formations. The energetic properties of these cluster formations have been used by numerous shamans and priests throughout the centuries in order to purify and energize other stones.

Spiritual Properties: Quartz Crystal has a long history of being used in conjunction with both shamanism and mysticism. It has been used throughout the centuries to foretell the future and commune with spirit entities, especially Nature Spirits and Celestial Guides. The stone's ability to align one's psychic self with the cosmos is often ascribed to the stone's piezoelectric properties (the ability to become electrically charged under pressure). Quartz Crystal is not only piezoelectric, but it is also pyroelectric (i.e., heating quartz also charges the stone electrically). The correspondences of water infusions contained within Quartz Crystal allow this magical stone to be used in Weather Magic in order to bring rain.

Martial Properties: Quartz Crystal is said to be a powerful amplifier of psychic energy. Because of its ability to hold on to magical energy, it was traditionally used to assist specific talismans in containing and holding on to energetically imprinted charges. It can also be used to multiply the power of Qi and Shen emission, enhance meditation, and facilitate access to the hidden knowledge within the infinite space of the Wuji. Quartz Crystal opens clairaudience and is used in order to connect with a spirit guide. It is also believed to have protective qualities, especially against night spirits.

Healing Properties: Quartz Crystal is a master healer and can be used for any condition. It is commonly used in order to increase the body's natural healing abilities, stimulate the immune system, soothe burns, and remove aches and pains.

Caution: It is important to note that once Quartz Crystal has been energetically energized and imprinted, it should never be exposed to direct sunlight unless you intend to erase its charge.

RUBY (HON BAO SHI)

Hon Bao Shi (also known as Ruby) is a type of corundum that crystallizes in the form of tubular and rhombohedral prismatic crystals. Its colors range from pink, crimson red, to orange red. In ancient China, Hon Bao Shi was considered a stone of nobility and a harbinger of health and happiness. The ancient Chinese Emperor Kublai Khan was said to have offered an entire city in exchange



Figure 1.64. Ruby (Hon Bao Shi)

for a huge Ruby. Hon Bao Shi is connected to the Earth Element and Fire Element (Figure 1.64), its ruling planet is Mars, and it stimulates the Lower Dantian and First Chakra (perineum) areas.

According to the ancient Chinese insignia of Imperial Rank, the superior division of 1st Rank was recognized by the officials Red Ruby button and hat insignia jewel (which was later changed to opaque red glass).

- The civil official wore a mandarin square embroidered with a white crane;
- The military official wore a mandarin square embroidered with a Qilin (unicorn).

The clasp that the officials wore was jade, set with rubies.

Spiritual Properties: Ruby promotes prophetic dreams and clear visions. It also stimulates the pineal gland and are said to bring joy and bliss.

Martial Properties: Ruby is a stone of courage. One ancient legend states that inserting a Ruby into one's flesh would make the individual invulnerable. In ancient China, it was believed that any fading of a Hon Bao Shi warned its owner of impending problems. Hon Bao Shi is an energetic amplifier that magnifies any energy that is present. It is valued for its ability to replenish drained Qi and restore its owner to peak levels of vitality, strength, and stamina. Hon Bao Shi is a powerful shield against psychic attack and energetic vampirism of the Fourth Chakra (heart).

Healing Properties: Ruby affect the First Chakra (perineum) and fill in and repair energetic holes in the body's Wei Qi field (aura). It is also said to eliminate energetic blockages in the reproductive system. Hon Bao Shi have been used clinically to detoxify the body, blood, and lymph systems, and to tonify the thymus gland, spleen,

adrenal glands, kidneys, and reproductive organs. They can also be used to treat fevers, infectious diseases, and stimulate the circulatory system.

Clinically, Ruby can be used to stabilize the heart and Fourth Chakra areas, treat heart and circulatory diseases, enhance the Heart Channel, and strengthen the neurological tissues associated with the heart.

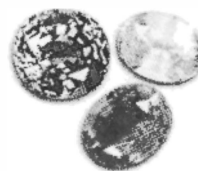
Recharging Hon Bao Shi: Wipe the Ruby with a dark red silk cloth and recharge its energy by placing it outside under the stars at night during the New Moon.

Caution: The energetic amplification of Ruby is extremely intense. It magnifies the individual's energetic field, whether positive or negative. Its intense red color can quickly give rise to feelings of passions of romance and sexual desire, as well as amplify feelings of anger and rage.

SAPPHIRE (LAN BAO SHI)

Lan Bao Shi (also known as Sapphire) are known as "stones of wisdom," with each color having its own particular form of energetic insight. Sapphires develop in a wide range of colors, including black, blue, green, pink, purple, royal, star, white, and yellow. Most Sapphires are connected to the Fire Element (Figure 1.65); however, one exception is the Bai Bao Shi (White Sapphire) which is connected to the Wood/Air Element. Its ruling planet is Saturn.

- **Black Sapphire (Hei Bao Shi):** This Sapphire is a protective stone. It provides protection and balances both the body's external and internal energetic fields. Black Sapphire also absorbs toxic energy and draws turbid Qi away from the body's tissues.
- **Blue Sapphire (Lan Bao Shi):** Blue Sapphire stimulates the Fifth Chakra (throat) and Sixth Chakra (Third Eye) areas. It can be used in order to assist in communication and enhance insight. It is believed that using a Blue Sapphire when training increases the priest's access to esoteric knowledge, intuitive insights, and psychic perceptions. Certain Blue Sapphire are recognized as record keepers containing the ancient knowledge of civilizations that existed long ago. A dark blue stone



Fire or
Wood/air
Element

Figure 1.65. Sapphire (Lan Bao Shi)

is considered to be a powerful tool for deep meditation. It helps avoid negative energy and can be used to remove pathogenic Qi from the body as well as from the environment. It also amplifies the magical power of the voice and can be used to increase the power of the priest's incantations. The light blue stone is considered a stone of inspiration, bringing new ideas and thought patterns to mind.

Blue Sapphire should be worn only after a trial. It is also believed that Blue Sapphire dims in the presence of evil, and will only keep its rich coloring if worn by someone in love.

According to the ancient Chinese insignia of Imperial Rank, the superior division of 3rd Rank was recognized by the blue sapphire button and hat insignia jewel (later changed to clear blue glass). The clasp that the officials wore was ornamented gold.

The civil official wore a mandarin square embroidered with a Peafowl;

The military official wore a mandarin square embroidered with a North China Panther.

- **Golden Yellow Sapphire (Huang Bao Shi):** The Yellow Sapphire (also known as Oriental Topaz) is a stone of knowledge, inner knowing, and trust. It can be used to enhance memory and the retention of knowledge. It is also used as a stone that brings wealth and the fulfillment of one's ambition. It was used in ancient times to protect its owner from poverty and snakebite. It can be used to treat the Yellow Court and Third Chakra (Solar Plexus) areas, as well as disorders of the spleen, stomach, liver, and gallbladder. Gem Elixirs made from Yellow Sapphire are traditionally used in order to remove toxins from the body.

- **Green Sapphire (Qing Bao Shi):** This Sapphire is sometimes known as an "Oriental Emerald." It is sometimes used to help support vision. It also stimulates the Fourth (heart) Chakra and has also been used to help a priest to vividly remember his or her dreams.
- **Pink Sapphire (Fen Hong Bao Shi):** The Pink Sapphire is used to help the individual cooperate and harmoniously integrate with others. It stimulates the Fourth (heart) Chakra and is a fast acting stone that teaches its owner how to master his or her emotions, clearing and integrating emotional blockages.
- **Purple Sapphire (Zi Bao Shi):** Sometimes known as the "Stone of Awakening," the Purple Sapphire (also known as Oriental Amethyst) is considered to be a stone of spiritual insight and understanding. It was used in ancient times as a tool for contemplation and meditation as its energetic nature stimulates the Upper Dantian and Crown Chakra.
- **Star Sapphire (Xing Bao Shi):** Star Sapphires combine the vibrational properties of Sapphires and Rutile, which makes this stone the most energetically active of all Sapphires. Star Sapphires focus and reflect spiritual energies in the same ways that they respond to light. They are strongly associated with clairvoyance, clairaudience, scrying and prophecy. In certain traditions, the Star Sapphire was believed to facilitate contact with the celestial immortals of the planetary realms and manifest Divine knowledge and light into the physical realm (Figure 1.66). The most popular colors of Star Sapphires are black, blue, pink, purple, and yellow.
- **White Sapphire (Bai Bao Shi):** The White Sapphire is a stone of self protection. It facilitates spiritual clarity, and focus and direction of attention. It also stimulates the Upper Dantian, Sixth Chakra (Third Eye) and Seventh Chakra (Baihui) areas. It opens the esoteric powers of the mind by stimulating the pineal and pituitary glands and strengthens the ability to energetically communicate with the spirit realm.

Spiritual Properties: Sapphire helps to clear the mind and focus the intention towards



Fire
Element

Figure 1.66. Star Sapphire (Xing Lan Bao Shi)

spiritual and mystical interests. It strengthens faith and enhances wisdom, discernment, and divine knowledge. It also spur philosophical thinking and improve comprehension and objective understanding. Sapphire engenders a positive mental disposition, aids in overcoming depression, and generates a bright and positive outlook. It is also known to help bring new possibilities and light, overcome doubts, develop trust, and create optimism, contentment, peace and happiness.

Martial Properties: Sapphire naturally increases all psychic and spiritual powers. It can also be used to free oneself of depression and spiritual confusion and stimulate focused concentration.

Healing Properties: Sapphire is used to treat disorders of the blood, stop excessive bleeding, and strengthen the walls of the blood vessels and veins. In the clinic, Sapphire has been used to treat cellular disorders and bring about cellular healing. It stabilizes and strengthens the nervous system, upholds the integrity of the body's physical and energetic structure, strengthens the skeletal system, and supports spinal alignment. Sapphire gives health to bones, nails, and hair, relieves headaches, preserves sight, strengthens and stimulates the Heart, and reduces stress, tension, anxiety, worry, insomnia, and fear.

Recharging Sapphire: To recharge Sapphire, place it in the sunlight from sunrise to noon. It is also advised to clear its energetic field by holding it under running water two to three times a week.

Caution: Sapphires tend to focus, emanate, and radiate energy without its owner's conscious initiation. Therefore, do not wear large stones too frequently, as they can begin to drain the body's Qi. The healing energy of the large stones will cause a mental discharge of unprocessed emotional baggage which could sometimes lead to mental dissociation (spacing out).



Water and
Wood/Air
Element

Figure 1.67. Sodalite

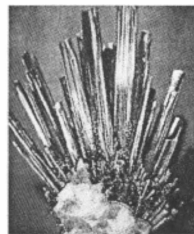
SODALITE

Sodalite is an opaque, navy blue semiprecious gemstone, usually with characteristic white streaks. This is a stone of logic, rationality, and efficiency. It is also known as a stone of truth, as it unites logic with intuition, opens spiritual perception, and brings information from the Yuan Shen (Original Mind) to the conscious awareness of the Shen Zhi (Acquired Mind). Sodalite is connected to the Water Element and Wood/Air Element (Figure 1.67). Its ruling planet is the Moon, and it stimulates the Upper Dantian, and Sixth Chakra (Third Eye) areas.

Spiritual Properties: Sodalite is said to stimulate the pineal gland and Sixth Chakra (Third Eye), facilitate spiritual growth, psychic vision, and assist in deepening one's meditative state. It increases intelligence, knowledge, and learning, and can unite the logical mind with the spiritual mind. Sodalite is believed to bring an energetic realm of calmness to its wearer, and is also said to have a strong feminine (Yin) polarity.

Martial Properties: Sodalite is a stone of insight and pattern-recognition and can be used to achieve hypnotic or deep trance states. It has a balancing effect on one's emotions and mental state, and is said to be effective in combating toxic electromagnetic fields, increasing one's confidence, and enhancing creativity.

Healing Properties: Sodalite is a cooling stone, that is said to help balance the metabolism and prevent diabetes. It is useful in the treatment of digestive system disorders, and in the treatment of the throat, vocal cords and larynx. It also helps to strengthen the lymphatic system, improve cellular hydration, boost the immune system, cool fevers, lower blood pressure and stimulate the absorption of body fluid. It has been used in cer-



Earth
Element

Figure 1.68. Stibnite

tain cases to treat attention deficit disorder (ADD).

Clinically, Sodalite is used to strengthen the lymphatic system and treat lymphatic cancer (i.e., ease lymphatic swelling due to exposure to radiation).

Recharging Sodalite: In order to recharge its power, place Sodalite in the Earth overnight (i.e., bury it in a sacred spot, surrounded by healthy foliage) during the time of a Full Moon. Sodalite absorbs the gases released by plastic, therefore it should be kept away from all forms of this synthetic material.

STIBNITE

This crystal is a grey to black colored mineral. It forms in masses, aggregates, columns, blades, radial groups of column-type crystals, needlelike crystals, and prismatic crystals with vertical striations, sometimes exhibiting well-developed faces. In meditation it is used to help keep away intrusive energies. Stibnite facilitates an undistracted entry into deep meditative states and is used to protect against spirit entities. Stibnite is connected to the Earth Element (Figure 1.68), and it stimulates all three Dantians and all seven chakra areas.

Spiritual Properties: Stibnite is considered a stone that carries the power of the Underworld. It is used to enhance intuitive knowing and manifest Divine Light into the physical realm. Stibnite can enhance Soul Travel and stimulates endurance. It was used by ancient mystics to lead the Spirit Body into the inner realms of deep magic, as well as to provide access into the spiritual dimensions of the animal realm.

Stibnite elixir are known for their ability to improve communication with one's guides, and to be more easily influenced by them.

Martial Properties: Stibnite can be used to remove spirit parasites and unwanted entities that have attached to the body's second Wei Qi field. It enhances the body's external energetic field and acts as an impenetrable barrier fortifying the Wei Qi field. Stibnite is also used to eliminate the physical presence of hostile energetic forces emitted from both animals and people.

Healing Properties: Stibnite can be used to treat disorders of the esophagus and Stomach, as well as to relieve rigidity and stiffness. Because of its ability to purify energy, Stibnite can also be used to treat infections in cuts or wounds, herpes, cold sores, boils, and other lesions.

When meditating with Stibnite, some strengthening of the First, Third, and Ninth Chakras have been noted. There are also some energetic stimulation of the acupuncture points located within the knees and elbows joints.

Caution: Stibnite is a stone of manifestation and its energetic power that must be purposely directed. Therefore, when using Stibnite in summoning rituals, it is important to keep the mind directed and intently focused onto the specific purpose and function of the magical invocation. Otherwise, the priest may experience unexpected and undesired results.

TEKTITE (BO SHUN SHI)

Bo Shun Shi (also known as Tektite) are black or dark brown, glassy, densely translucent stones that are created when a meteorite strikes the Earth (melting both the meteorite and the Earth's surface to create glass). The brown/black variety is generally the stone that is referred to as a Tektite. It is usually brought from Tibet and is considered to be helpful in past-life regression. The clearest and best gem quality variety of the Tektite stone is called Moldavite. This powerful stone is generally coke-bottle green with ripples (sometimes called Vltava), and it has been used in ancient magical jewelry for at least 25,000 years. Tektite is connected to the infinite space of the Wuji and contains the combined powers of the Wind, Fire,



Figure 1.69. Tektite (Bo Shun Shi)

Water, and Earth Elements (Figure 1.69). Its ruling planet is Jupiter, and it energetically stimulates all three Dantians and all seven chakra areas.

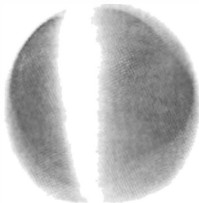
Spiritual Properties: Tektites are powerful stones. In ancient China, they were associated with the gods of thunder and lightning, and were used as powerful talismans in Daoist sorcery. More than 2,000 years ago, the ancient Chinese Daoist master Liu Sun gave Bo Shun Shi the name "Lei Gongmo," meaning "Ink-stone of the Thundergod."

Placed over the chakras, Tektites balance the energetic flow and can be used to reverse the damage to a chakra. When placed over the Sixth Chakra (Third Eye) area, it can facilitate the opening of the Crystal Chamber and increases the powers of telepathy and clairvoyance. Tektites were used in ancient times to assist priests in communicating with spirit entities in other energetic and spiritual dimensions.

Martial Properties: Tektite can be used to strengthen the body's three Wei Qi fields. These powerful stones are often considered to be transmitters of messages from other places, other planes, and other dimensions. Holding Tektite in the hand is said to make one receptive to these subtle messages.

Healing Properties: Tektites are used to reduce fevers, aid the capillaries and facilitate the proper circulation of Qi and blood. It also prevents the transmission of diseases. Certain magical traditions use Tektite in psychic surgery.

Recharging Bo Shun Shi: In order to recharge its power, place Tektite outside in stormy weather, particularly when lightning is flashing.



Wood/air
and Water
Element

Figure 1.70. Tiger's Eye

TIGER'S EYE

This is usually a variety of Quartz that resembles the image of a tiger's eye due to the presence of inclusions of straight fibers of asbestos. Tiger's Eye occurs in a broad range of colors, according to the various properties of the minerals contained within its formation. Tiger's Eye is connected to the Wood/Air Element and Water Element (Figure 1.70), and it stimulates the Yellow Court, Third Chakra (Solar Plexus) and Fourth Chakra (Heart) areas.

Spiritual Properties: Tiger's Eye is used to clear the Third Eye, increase intuition, heighten perception, elevate the power of discrimination, and increase interest in the mystical aspects of life. In ancient times, Tiger's Eye was used to alleviate survival fears, anxiety and fear of death, reduce and transform worry, diminish clinging to the past, and aid in releasing emotional tension.

Martial Properties: Tiger's Eye has the ability to naturally create an energetic field of protection. It protects from accidents and ensures protection from and victory over enemies. Tiger's Eye facilitates penetrating insight into the fear of death (both physical and emotional), activates creative psychic energies, and neutralizes "fevers of the spirit" (Shen Disturbances) that lead to fanaticism or obsession. It is sometimes used for scrying, and for increasing intuitive and clairvoyant powers.

Healing Properties: Tiger's Eye protects against all diseases of the chest and throat, cures asthma, soothes the nerves (especially the facial and sciatic nerves) and relieves headaches and pain associated with the nervous system. It is said to assist in the treatment of fevers, intestinal disorders, and skin diseases. Tiger's Eye is also used to strengthen eye sight and improve on one's concentrative abilities.



Wuji, Earth,
Water, or
Wood/air
Elements

Figure 1.71. Tourmaline (Dien Qi Shi)

Recharging Tiger's Eye: Place Tiger's Eye in starlight, outside several hours after sunset during a New Moon, in order to recharge its power.

TOURMALINE (DIEN QI SHI)

Dien Qi Shi (also known as Tourmaline) is a striated, shiny stone, opaque or transparent, and often hexagonal in shape. It is one of the most significant mineral groups used in metaphysical practices. Tourmaline can become electrically charged, creating a positive and negative end, through either heating (pyroelectricity) or rubbing (piezoelectricity).

Tourmaline comes in a myriad of colors: pink, black, brown, red, yellow, blue, green, purple-violet, watermelon, multicolored, and colorless. Its magical property and energetic effect on the body's Three Dantians and seven chakra systems is dependent on its specific color.

- **Black Tourmaline (Hei Dien Qi Shi):** Black Tourmaline (Schorl) is connected to the Earth Element (Figure 1.71), and it stimulates the Lower Dantian and First Chakra (perineum) areas. It is a powerful stone used for protection and purification, and can be used against external pathogens and spirit parasites, as well as psychic attacks and spells cast by ill-wishing priests. Black Tourmaline connects to the energy of the Lower Dantian, can be used for grounding and rooting the energy and is used for increasing physical vitality. When placed with the point pointing away from the body, Black Tourmaline draws off negative energy. It is used in the treatment debilitating diseases, to purify the body of toxins and wastes, to strengthen the immune system, to treat dyslexia and arthritis, and to provide pain relief.
- **Black Tourmaline With Quartz (Hei Dien Qi Shi Shi Yin):** Tourmaline Quartz is connected

to the infinite space of the Wuji and contains the combined powers of the Wind, Fire, Water, and Earth Elements. It energetically stimulates all three Dantians and seven chakra areas. Tourmalinated Quartz is thought to combine the spiritual properties of Quartz with the spiritual properties of Tourmaline. This is a powerful stone for promoting inner strength and change, as well as for neutralizing psychic attacks. Black Tourmaline (Shorl) is considered one of the strongest protectors and removers of negativity. Tourmaline crystals act as energetic “ramps” that can magically propel the mystic out of his or her physical body. Therefore it is said that, with proper concentration, Tourmaline crystals can facilitate spirit and soul projection. Tourmaline is also thought to enable the mystic to bring about changes in things that were previously believed to be beyond his or her control. It is also thought to grant the mystic the power and wisdom necessary to free him or herself from ruts and seemingly immovable situations. The crystals of this stone are sometimes believed to provide internal confidence, providing the individual with the strength to find his or her own personal power.

- **Blue Tourmaline (Lan Dien Qi Shi):** Blue Tourmaline (Indicolite) is connected to the Water Element and the Wood/Air Element. It stimulates the Fifth Chakra (throat), Upper Dantian, and Sixth Chakra (Third Eye) areas. It aids in the development of psychic awareness, promotes visions and spirit communication. It facilitates the spiritual attributes of the body's Prenatal Wujing Shen, and awakens the original spirit to divine compassion, order, truth, integrity, and wisdom. Blue Tourmaline is an excellent stone for healers because it prevents negative energy from sticking to the body's Wei Qi fields. It is used as an aid to meditation and in the expansion of spiritual consciousness. It benefits the pulmonary and immune systems, as well as the brain, kidneys, and urinary bladder. Blue Tourmaline regulates fluid imbalances and tonifies the thymus, thyroid, lungs, esophagus, and the eyes. It is

helpful in cases of insomnia, night sweats, sinusitis, and bacterial infections. In ancient times it was used to treat burns and prevent scarring. Dark blue tourmaline is especially helpful to the eyes and brain and is generally made into an elixir.

- **Brown Tourmaline (Hese Dien Qi Shi):** Brown Tourmaline (Dravite) is connected to the Earth Element. It stimulates the Lower Dantian, First Chakra (perineum), Middle Dantian, and Fourth Chakra (heart) areas. Brown Tourmaline is an excellent grounding tool and is used to root the body's energetic field into the Earth. It clears the body's energetic field and aligns and protects the energetic body. Brown Tourmaline is used to treat intestinal disorders and skin diseases as well as to stimulate the regeneration of the body's tissues. It is sometimes used for blood purification and for clearing and healing the body's lymph system.
- **Golden Yellow Tourmaline (Huang Dien Qi Shi):** Yellow Tourmaline is connected to the Water Element, and it stimulates the Yellow Court and Third Chakra (Solar Plexus) areas. Yellow Tourmaline is used to repair energetic damage to the Yellow Court. It promotes clear thinking, goal-setting, problem-solving, and enhances personal power. It is also said to help a timid individual find the courage to confront unavoidable obstacles. In ancient times, Yellow Tourmaline was used to open up a spiritual pathway and benefit intellectual pursuits. In healing, it is placed on the Yellow Court in order to treat the liver, gall bladder, stomach, spleen and kidneys.
- **Green Tourmaline (Qing Dien Qi Shi):** Green Tourmaline (Verdelite) is connected to the Water Element, and it stimulates the Middle Dantian and Fourth Chakra (heart) areas. It is one of the premier healing stones used for treating the heart. It transforms negative energy into positive energy and rejuvenates and inspires creativity. Green Tourmaline is sometimes used as an energetic gateway to psychically connect with Nature Spirits. It has an energetic effect on the plant realm and is

sometimes used with healing plant remedies. Green Tourmaline aids sleep, quiets the mind and fortifies the nervous system. It is also used to treat brain, eye, thymus, heart and the immune system. It is used as a detoxifier and heals constipation and diarrhea.

- **Pink Tourmaline (Fen Hong Dien Qi Shi):** Pink Tourmaline is connected to the Water Element, its ruling planet is Venus (for lighter shades) and Mars (for darker shades), and it stimulates the Middle Dantian and Fourth Chakra (heart) areas. Pink Tourmaline varies in shade (from pale pink the deep red), the redder the stone, the more powerful its energies. It is sometimes used as an aphrodisiac to energetically attract love in both the material and spirit worlds. Pink Tourmaline enhances physical pleasure, disperses emotional pain, and synthesizes love with spirituality.

Because of its effectiveness in blocking negative energy and powerful psychic attacks, Pink Tourmaline was a favorite crystal of the last Empress of China Zi Xi. When the Empress Zi Xi died, her head was supported by a pillow made of Pink Tourmaline.

Pink Tourmaline can be used to repair energetic holes in the body's Wei Qi fields. It is excellent to use for children because it provides a calming and centering type of energy. When placed on the Middle Dantian and Fourth Chakra (heart) areas, it can be used to balance a dysfunctional endocrine system and treat the heart, lungs and skin.

- **Red Tourmaline (Hong Dien Qi Shi):** Red Tourmaline (Rubellite) is connected to the Water Element and Earth Element, and it stimulates the Lower Dantian, First Chakra (perineum), Middle Dantian and Fourth Chakra (heart) areas. Red Tourmaline energizes the heart, increases levels of creativity and helps the mystic to connect with the physical realm. It is used to increase stamina and endurance and to give vitality to the physical body. Red Tourmaline is used in the treatment of diseases of the heart, digestive system, reproductive system, circulatory

system, and muscle spasms.

- **Watermelon Tourmaline (Xigua Dien Qi Shi):** Watermelon Tourmaline (Pink enfolded in Green) is connected to the Water Element, and it stimulates the Middle Dantian and Fourth Chakra (heart) areas. Watermelon Tourmaline is considered to be a super activator of the heart, working simultaneously with the Jing (physical), Qi (energetic), and Shen (spiritual) components of the heart organ. It is sometimes used in order to reconnect the mystic to his or her higher self, shifting the consciousness from the head to the heart. Watermelon Tourmaline treats emotional dysfunction and releases old pain. It encourages the regeneration of nerves and is used in the treatment of paralysis and multiple sclerosis.

Spiritual Properties: Tourmaline has a strong connection to Nature Spirits, especially Plant Spirits. It can also be used for scrying. It roots and grounds the Shen (Spirit), cleanses and balances all of the body's chakras, and creates a stronger Wei Qi field. Tourmaline is an excellent stone when used for balancing the body's energetic channels and connecting the body's energetic field to all of the chakras.

Martial Properties: Tourmaline protects against psychic attacks and provides a protective energetic shield around the body. In ancient times, Tourmaline was used to form a protective seal around the body and was commonly used for protection during summoning rituals.

Healing Properties: Tourmaline is a powerful mental healer and is used for balancing the left and right hemisphere of the brain. It enhances the body's energy and can also be used to remove energetic blockages. Tourmaline is used in treating paranoia, overcoming Dyslexia and improving hand to eye coordination. It cleanses, purifies and transforms dense Qi into lighter vibrations. Each of the different colors of Tourmaline has its own unique healing abilities.

Recharging Dien Qi Shi: In order to recharge its power, place Tourmaline outside in the sunlight during the sunset for three consecutive nights.

TURQUOISE (LEU SONG SHI)

Leu Song Shi (also known as Turquoise) is a Blue-Green colored stone. The name turquoise means "Turkish stone" as it first traveled to Europe along the Silk Route from Turkey (Figure 1.72). The ancient Chinese believed that Leu Song Shi was a representation of the Earth and sky.

In the ancient Bon tradition of Tibetan magic, Turquoise stones were considered to be seats of the La (Shadow Soul), and were used in the magical rituals of La Gug (Summoning the Shadow Soul) in order to return the wandering soul back to the body.

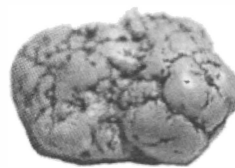
- **Turquoise (Leu Song Shi):** Leu Song Shi is connected to the infinite space of the Wuji and contains the combined powers of the Wind, Fire, Water, and Earth Elements. Its ruling planet is Venus, and it energetically stimulates the Fifth Chakra (throat) area.

Turquoise is used extensively in "cloud busting." In certain Shamanic traditions, it is thrown into a river or held under running water in order to initiate rain.

In order to recharge its energy, pass Turquoise through the flame of the left red altar candle, or smudge the stone by placing it over the Earth Altar incense burner while reciting purification incantations.

- **Chinese Turquoise (Zhang Guo Leu Song Shi):** Chinese Turquoise is often greener than the variety found in the Middle East and in the Americas. It is known for its ability to slightly increase a priest's psychic gifts. Chinese Turquoise is also excellent for creating psychic dreams, and is sometimes used in Sex Magic and Fidelity Magic. Because it is "softer" in power than ordinary Turquoise, it is sometimes used as talismans and amulets for protecting babies and young children.

In order to recharge its energy, place Chinese Turquoise in the Moonlight (under an early waxing moon), or smudge the stone by placing it over the Earth Altar incense burner while reciting purification incantations.



Wuji
Element

Figure 1.72. Turquoise (Leu Song Shi)

Spiritual Properties: Turquoise is a spiritual stone that inspires and uplifts; it literally elevates the energy of the Chakras. When placed on the Third Eye, it promotes spiritual attunement and enhances communication between the physical and spirit worlds. Turquoise opens the Fourth "heart" Chakra, allowing one to connect with others in a loving way.

Martial Properties: Because of its ability to absorb all forms of negative energy, Turquoise is commonly used as a protective stone, and has also been used in magical amulets to ward off evil and release negative emotions from the body. According to certain traditions, Turquoise is believed to change color to warn of danger and to indicate infidelity.

Healing Properties: Turquoise can aid the body in the absorption of nutrients and help to stimulate the regeneration of tissues. It can also be used as a "drawing stone" to purge toxic Qi from the body. It can be placed upon an area of affliction for quick pain relief. It is especially helpful for alleviating headaches.

Clinically, Turquoise is considered to be a "Master Healer." Because it stimulates tissue regeneration, it can be used to strengthen the entire body, ease all types of disease, and increase Qi and Blood circulation to muscular tissue (especially when there are torn tendons and ligaments). Turquoise can also be used in nutrient deficient diseases such as anorexia nervosa.

Caution: Because Turquoise projects an individual's energy into the environment, discretion should be used when wearing it. Additionally, avoid any overexposure to the Sun, as Turquoise fades in sunlight and from exposure to oils.

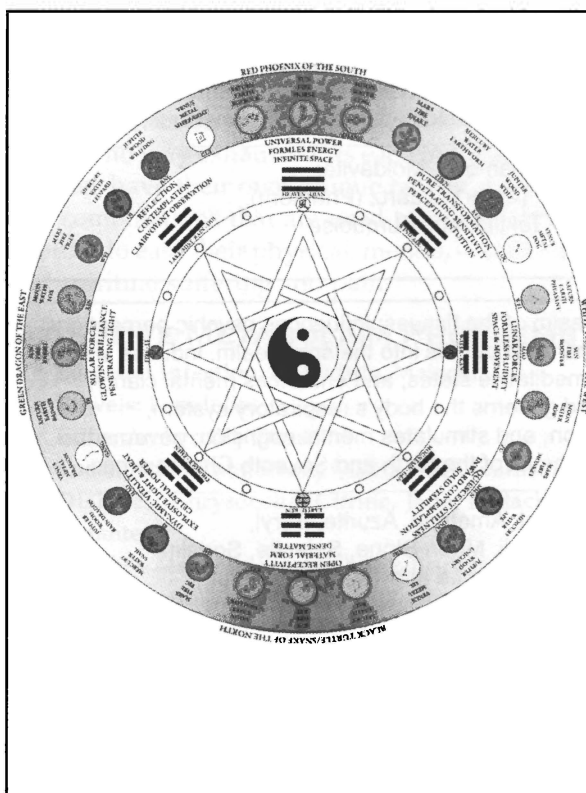


Figure 1.73. The following Magical Bagua Graph is used by Daoist priests for energetically Imprinting and spiritually Activating a special magical tool, talisman, Holy Water, stone/mineral, mineral formula, herb, herbal prescription, sachet, Dream Pillow, Power Elixir, etc. This Magical Bagua Graph can also be used in Daoist Alchemy in order to magically initiate the energetic transformation of an individual (i.e., self, disciple, or patient).

The item is first placed inside the center of the circle (within the Yin/Yang). It is then energetically imprinted and activated through breath incantations and special magical rituals. Depending on the goal of the magical ritual (e.g., creating an item for protection, initiating a healing, or increasing an individual's psychic powers, etc.), sometimes special elixirs are rubbed onto the exterior surface of the item, or internally ingested by an individual prior to beginning the ceremony.

The energetically imprinted item is then left inside the center of magical circle for an extended period of time. During this important time period, the priest's will and intention is energetically infused inside the item's physical, energetic, and spiritual matrix, along with the celestial powers of the Four Guardians, the magical powers of the Eight Trigrams, and sacred creative powers of the Divine Mind.

SUMMARY

It is important to note, that, During the Han Dynasty (206 B.C.-220 A.D.), most of the minerals used for compounding magical elixirs were specifically chosen for their symbolic and magical corresponded qualities. For example:

- **Cinnabar:** The transforming color of spiritualized blood,
- **Gold:** The captured color of the Sun,
- **Malachite:** The balanced color of Wood (green - symbolizing the Hun) and Metal (white - symbolizing the Po),
- **Mica:** The combined Five Element colors. Because Mica holds the various colors of the rainbow, and does not burn or rot, it was chosen to enhance the energy of the disciple's spirit.
- **Orpiment:** Also known as "Female Yellow"
- **Realgar:** Sometimes known as "Male Yellow"

In ancient Daoist alchemical practices, certain magical elixir ingredients were specifically "created" by the priest. For example, in order to create a certain

longevity elixir, the disciple was encouraged to feed red meat and Cinnabar powder to an unfledged young bird. This would create red feathers when the plume grew out. These special red feathers, along with the dried flesh of the bird, was then ground into a fine powder and mixed with other ingredients. When ingested, this special magical formulae granted the disciple an additional 500 years of life.

Many times, these esoteric preparations were only passed down secretly, from master to disciple. Consequently, many of the secret Daoist elixirs have become forever been lost to history.

The following two charts (Figure 1.73 and Figure 1.74) are included as a summary of the previous magical stones, categorized according to their various Elemental influences. These charts can be use by Daoist priests, in order to choose which types of magical stones will be best suited to create magical elixirs, herbal formula, or magical oils that are applied directly to the body during special ritual practice.

Wuji Element Stones

Governs the Spiritual Realm of the tissues; stimulates the physical, energetic and spiritual aspects to the body's tissues; activates, energizes, and balances the Three Dantians and Seven Chakra areas; draws Qi upwards, roots the body's energy into the upper Eighth Chakra; is used in Soul Retrieval and High Magic to bring subconscious patterns into consciousness

Diamond, Moldavite,
Quartz (Clear), Quartz (Phantom),
Tektite, and Turquoise

Wood/Air Element Stones

Governs the Mental Realm of the tissues; influences psychic perceptions and intuitions, opens energetic portals into the spirit realm, induces visions, facilitates deeper meditative states, and enhances mental clarity; stimulates and governs the body's respiratory system, enhances brain function, and stimulates mental cognition; governs the Upper Dantian and the Qi of the Sixth and Seventh Chakra areas.

Amethyst, Ametrine, Azurite, Beryl,
Fluorite, Lapis Lazuli, Moon Stone, Selenite, Sodalite,
Tiger's Eye, Tanzanite and Tourmaline (Blue)

Fire Element Stones

Governs the Emotional Realm of the tissues; enhances communication, stimulates the Yuan Shen; governs the circulatory system; governs the Middle Dantian and the Qi of the Fourth and Fifth Chakra areas

Agate (Fire), Bloodstone,
Carnelian, Cinnabar, Citrine, Red Garnet,
Malachite, Ruby, and Sapphire,

Water Element Stones

Governs the Energetic Realm of the tissues; stimulates the Qi of the body's channel systems and Chakra systems; fortifies the vitality of the body's reproductive system, endocrine system, and digestive system; enhances the Zhi (Will Power), creativity, sexual expression, and the ability to manifest; governs the Lower Dantian and the Qi of the Second and Third Chakra areas.

Agate (Blue Laced), Chrysocolla, Coral,
Emerald, Opal, Pearl, Tourmaline (Watermelon),
Tourmaline (Dark Blue), Tourmaline (Yellow),

Earth Element Stones

Governs the Physical Realm of the tissues; draws the body's Qi downwards, rooting it into the Earth; fortifies the Qi of the bones and tissues; governs the Lower Dantian and the Qi of the First Chakra

Agate (Moss), Amber, Garnet,
Hematite, Jade, Jasper, Jet, Magnetite, Obsidian, Peridot,
Quartz (Rose), Quartz (Smokey), Stibnite,
Tourmaline (Black), Tourmaline (Brown)

Figure 1.74. Summary of the Five Element Magical Stones

GEM STONE REMEDIES

The following is a modern example of various gem stone remedies that are currently being used in clinics throughout the world. This short list is in no way exhausted, as each of the various cultures have their own unique beliefs and mineral combinations that are used to treat patients in order to ease their physical, mental, emotional, and spiritual suffering and pain.

DIGESTIVE-METABOLISM PROBLEMS

- **Bacterial Infection:** Anhydrite, Malachite
- **Bowels:** Lepidolite
- **Colic:** Amber, Boji Stones
- **Constipation:** Ruby, Smoky Quartz, Black Tourmaline
- **Diabetes:** Chrysocolla, Citrine, Jade, Malachite, Sodalite
- **Diarrhea:** Malachite, Smoky Quartz, Black Tourmaline
- **Digestion:** Amber, Citrine, Sodalite, Red Tourmaline
- **Gout:** Labradorite, Prehnite
- **Heartburn:** Orange Calcite, Red Coral, Peridot
- **Nausea:** Green Calcite, Golden Calcite, Peridot
- **Pancreas:** Herderite, Smoky Quartz
- **Stomach:** Green Fluorite, Jet, White Pearl, Peridot, Stibnite, Sunstone
- **Ulcer:** Ametrine, Chrysocolla, Emerald, White Pearl, Peridot, Sunstone
- **Vomiting:** Lapis Lazuli

ENDOCRINE- IMMUNE SYSTEM PROBLEMS

- **Adrenal Glands:** Red Calcite, Kyanite, Ruby, Sugilite, Black Tourmaline
- **Allergic Reactions:** Bloodstone, Hematite, Muscovite
- **Chronic Fatigue Syndrome:** Ametrine, Ruby
- **Detoxification:** Malachite
- **Endocrine Glands:** Cavansite, Pietersite, Topaz, Green Tourmaline
- **Goiter:** Amber
- **Herpes Simplex #1 (Shingles):** Kyanite, Stibnite, Black Tourmaline, Green Tourmaline
- **Herpes Simplex #2 (STDs):** Jade, Lapis Lazuli, Stibnite
- **Hypothyroidism:** Aquamarine, Blue Tourmaline
- **Immune System:** Beryl, Bloodstone, Green Calcite, Cinnabar, Herkimer Diamond, Brown Jasper, Malachite, Rutilated Quartz, Brown Tourmaline, Green Tourmaline

- **Infections:** Chrysocolla, Cinnabar, Citrine, Green Fluorite, Malachite, White Opal, Rhodochrosite, Ruby, Sodalite
- **Inflammations:** Chrysocolla, Garnet, Green Jasper, Pyrite
- **Laryngitis:** Stilbite
- **Mumps:** Aquamarine, Topaz
- **Meniere's Disease:** Dioptase, Diopside
- **Parathyroid Gland:** Angelite, Red Coral, Kyanite, Malachite
- **Pineal Gland:** Cavansite, Blue Coral, Indigo Kyanite, Moonstone, Pietersite, Sodalite, Sugilite
- **Pituitary Gland:** Cavansite, Blue Coral, Garnet, Iolite, Pietersite, Sugilite
- **Prostate Gland:** Orange Calcite, Zincite
- **Reproductive Organs:** Orange Calcite, Orange Tourmaline, Ruby, Red Tourmaline
- **Thymus Gland Balancing:** Blue Laced Agate, Citrine, Coral, Lapis Lazuli, Peridot, Prehnite, Blue Tourmaline, Green Tourmaline
- **Thyroid Gland Balancing:** Blue Laced Agate, Angelite, Citrine, Eudialyte, Halite, Kyanite, Lapis Lazuli, Rhodochrosite, Blue Tourmaline
- **Vitality:** Garnet, Sunstone, Vanadinite

GYNECOLOGICAL PROBLEMS

- **Birthing:** Peridot
- **Bleeding (Decrease in Menses):** Bloodstone, Malachite, Sodalite, Sapphire
- **Breast Milk:** Carnelian, Chalcedony, Chialstolite, Moonstone, Turquoise
- **Childbirth:** Hematite, Malachite, Moonstone, Ruby, Bloodstone, Opal
- **Conception:** Red Calcite, Carnelian, Moonstone, Rhodochrosite,
- **Cramps:** Lepidolite, Hematite
- **Fertility (improving):** Garnet
- **Hormone Production:** Amethyst, Moonstone, Pietersite
- **Hot Flashes:** Citrine, Chrysocolla, Gem Silica, Moonstone
- **Infertility:** Rose Quartz
- **Lactation:** Carnelian, Chalcedony, Chialstolite, Turquoise
- **Menopause:** Carnelian, Moonstone
- **Menstrual Cramps:** Carnelian, Citrine, Cuprite, Hematite, Labradorite, Malachite, Moonstone
- **Miscarriage (Prevention):** Aquamarine, Carnelian, Ruby
- **Miscarriage (Recovery):** Chrysocolla

- **Morning Sickness:** Red Jasper, Malachite, Moonstone, Sodalite
- **Pre-Menstrual Cramps:** Chrysocolla, Hematite, Jade, Kunzite, Moonstone, Turquoise
- **Water Retention:** Chrysocolla, Cuprite, Moonstone

HEART-BLOOD PROBLEMS

- **Anemia:** Bloodstone, Garnet, Hematite,
- **Blood Purifying Disorders (Circulation):** Ametrine, Chiasolite, Garnet, Malachite, Ruby
- **Blood Pressure (Balancing):** Blue Calcite, Chiasolite, Malachite, Rhodochrosite, Ruby
- **Blood Circulation:** Ametrine, Bustamite, Lapis Lazuli, Rhodochrosite, Ruby, Tektite, Red Tourmaline
- **Heart Attack:** Pink Calcite, Garnet
- **Heart Disease:** Dioptase, Garnet, Green Obsidian
- **Hypertension (High Blood Pressure):** Chrysocolla, Hematite, Labradorite, White Pearl, Sodalite
- **Leukemia:** Chrysocolla
- **Varicose Veins:** Amber, Blue Lace Agate, Bloodstone

INTERNAL ORGAN PROBLEMS

- **Gall Bladder:** Carnelian, Citrine, Emerald, Malachite, Green Obsidian, Peridot, Yellow Sapphire, Green Tourmaline
- **Intestines:** Peridot, Brown Tourmaline
- **Kidney and Urinary Bladder Diseases:** Cuprite, Jade, Prehnite, Smoky Quartz
- **Liver:** Danburite, Opal, Imperial Topaz

LUNGS-RESPIRATORY PROBLEMS

- **Asthma:** Amber, Cat's Eye, Malachite, White Pearl, Rhodochrosite, Vanadinite
- **Breathlessness (Dyspnea):** Amber, Vanadinite
- **Bronchitis:** Aquamarine, Amazonite, Aventurine, Chrysocolla
- **Cough:** Aquamarine, Chrysocolla, Turquoise
- **Lungs:** Bustamite, Garnet, White Pearl, Pyrite
- **Pneumonia:** Fluorite
- **Respiratory System:** Agate, Amber, Coral, Lapis Lazuli, Rhodochrosite, Tigers Eye, Topaz, Zircon
- **Tuberculosis:** Morganite
- **Whooping Cough:** Blue Lace Agate, Amber, Topaz

MUSCLE-TENDON-BONE PROBLEMS

- **Arthritis:** Golden Yellow Apatite, Azurite, Boji Stones, Green Calcite, Chrysocolla, Lapis Lazuli,

- Malachite, Imperial Topaz, Black Tourmaline
- **Backache:** Amber, Green Tourmaline, Double Terminated Quartz
- **Bone Marrow:** Lapis Lazuli, Malachite
- **Broken Bones:** Axinite, Calcite, Malachite, Topaz, Green Tourmaline, Selenite
- **Bursitis:** Blue-Lace Agate, Amber
- **Fibromyalgia:** Blue Lace Agate, Amethyst, Aventurine, Citrine, Quartz Crystal, Rose Quartz
- **Hip Pain:** Jade
- **Joint Soreness:** Green Calcite, Hiddenite, Malachite
- **Leg Cramps:** Jadeite, Lepidolite
- **Muscle Aches:** Diopside, Jadeite, Lepidolite
- **Osteoporosis:** Amazonite, Calcite, Cooper, Selenite
- **Rheumatism:** Boji Stones, Copper, Hematite, Labradorite, Malachite, Imperial Topaz
- **Sciatica:** Kyanite, Smoky Quartz, Green Tourmaline
- **Sprains:** Aventurine, Green Calcite, Pink Calcite, Red Calcite, Double Terminated Quartz, Sphene, Red Tourmaline
- **Spine:** Green Calcite, Pink Calcite, Labradorite, Magnetite, Selenite, Tigers Eye

NERVOUS SYSTEM PROBLEMS

- **Degenerative Nerve Disease:** Azurite, Citrine, Blue Jasper, Lapis Lazuli, Malachite, Phenacite, Rhodochrosite, Sapphire, Sodalite, Watermelon Tourmaline
- **Multiple Sclerosis:** Amethyst, Eudialyte, Lapis Lazuli, Moonstone, Blue Sapphire, Sodalite, Watermelon Tourmaline
- **Neuralgia:** Amber, Carnelian, Lapis Lazuli, Phenacite
- **Parkinson's Disease:** Eudialyte, White Opal
- **Stroke:** Herderite, Watermelon Tourmaline

SKIN PROBLEMS

- **Blisters:** Anhydrite, Rose Quartz
- **Burns:** Boji Stones, Chrysocolla, Blue Tourmaline
- **Eczema:** Blue Sapphire
- **Itching:** Chrysocolla
- **Measles:** Turquoise
- **Psoriasis:** Green Tourmaline, Rhodochrosite
- **Skin Rash:** Angelite, Blue Calcite, Green Jasper
- **Skin Rash (from Poison Ivy):** Serpentine

MISCELLANEOUS PHYSICAL PROBLEMS

- **Altitude Sickness:** Hematite, Jet
- **Cataracts:** Green Apophyllite
- **Colds/Sinusitis:** Amethyst, Azurite, Blue Fluorite, Kyanite
- **Earache:** Amazonite, Amber
- **Eye Problems:** Emerald, Eudialyte, Jade, Lapis Lazuli, Malachite, Obsidian, Opal, Peridot, Tigers Eye, Topaz
- **Fevers:** Brazilianite, Cat's Eye, Hematite, Jade, Red-Black Obsidian, White Opal, Peridot, Pietersite, Ruby, Sodalite, Tektite
- **Gum Problems:** Agate (all varieties)
- **Headaches:** , Aquamarine, Chrysocolla, Hematite, Herderite, White Pearl, Smoky Quartz, Turquoise, Sodalite, Blue Tourmaline, Turquoise
- **Hearing Loss:** Amethyst, Lapis Lazuli
- **Heat Stroke:** Sunstone
- **Jet Lag:** Hematite, White Pearl, Black Tourmaline
- **Migraine Headaches:** Aquamarine, Chrysocolla, Hematite, Iolite, Lapis Lazuli, Lazulite, Rhodochrosite, Sodalite, Blue Tourmaline, Turquoise
- **Nail Problems:** Apatite
- **Nosebleed (Chronic):** Carnelian
- **Pain:** Amber, Jet, Peridot, Smoky Quartz
- **Sight (Improve):** Jade, Obsidian, Opal, Tigers Eye, Topaz
- **Sinus Problems:** Blue Lace Agate, Azurite
- **Skin, Nails and Hair Problems:** Bustamite, Lepidolite
- **Smell (Improving):** Hessonite Garnet
- **Sore Throat:** Blue Lace Agate, Angelite, Blue Calcite
- **Surgical Recovery:** Amber, Angelite, Chrysocolla, Chrysoprase, Jasper, Smoky Quartz
- **Swelling:** Aquamarine, Emerald, Peridot, Sapphire, Sodalite, Green Tourmaline
- **Teeth (Strengthen):** Calcite, Selenite, Sphe
- **Throat:** Blue Lace Agate, Citrine, Turquoise
- **Trauma:** Blue Lace Agate, Aventurine, Citrine, Malachite
- **Tumors:** Bloodstone, Malachite, Smoky Quartz
- **Urinary Tract Infection:** Kyanite, Blue Sapphire
- **Vertigo:** Cuprite, Lapis Lazuli, Malachite, Elestial Quartz

MENTAL PROBLEMS

- **Alzheimer's Disease:** Blue Chalcedony, Eudialyte, Fluorite, Blue Obsidian
- **Anorexia:** Golden Calcite, Malachite, Rose Quartz, Thulite
- **Attention Deficit Disorder:** Azurite, Fluorite, Selenite, Sugilite
- **Bi-Polar Disease:** Kunzite, Peridot, Rutilated Quartz
- **Creative Blocks:** Golden Calcite, Orange Calcite, Chiastolite, Sugilit
- **Dyslexia:** Sugilite, Black Tourmaline
- **Epilepsy:** Golden Beryl, Carnelian, Coral, Emerald, Red Jasper, Lapis Lazuli, Malachite, Selenite
- **Focus (Improve):** Celestite, Blue Fluorite, Sugilite
- **Insomnia:** Amethyst, Celestite, Labradorite, Hematite, Moonstone, Muscovite, Smoky Quartz, Blue Tourmaline
- **Intellect (Improve):** Hiddenite, Imperial Topaz
- **Learning Difficulties:** Azurite, Fluorite, Sugilite
- **Memory Problems:** Black Calcite, Emerald, Golden Yellow Fluorite, Labradorite, Sugilite
- **Mental Confusion:** Apophyllite, Bayleyite, Celestite, Danburite, Black Fluorite, Blue Fluorite, Sugilite
- **Psychiatric Disorders:** Diopside, Blue Obsidian

EMOTIONAL PROBLEMS

- **Abuse:** Rose Quartz, Thulite, Pink Tourmaline
- **Addiction:** Avalonite, Crysocolla with Cuprite, Malachite-Azurite, Peridot
- **Alcoholism:** Avalonite, Golden Calcite, Crysocolla with Cuprite, Peridot, Phenacite
- **Anger:** Chrysocolla, Peridot, Black Tourmaline
- **Anxiety:** Amazonite, Amethyst, Aventurine, Pink Fluorite, Rose Quartz
- **Assertiveness:** Golden Calcite, Chrysoprase, Tigers Eye
- **Burnout:** Garnet, Ruby, Zincite
- **Calming:** Angelite, Rose Quartz
- **Communication (Improving):** Amazonite, Blue Calcite, Turquoise
- **Confidence (Improving):** Golden Calcite, Orange Calcite, Malachite
- **Confusion:** Celestite, Charoite, Fluorite
- **Courage (Improving):** Golden Calcite, Charoite, Chrysoprase, Sunstone, Tigers Eye

- **Depression:** Amethyst, Angelite, Golden Beryl, Lepidolite, Smoky Quartz, Sugilite
- **Drug Abuse:** Jet, Rutilated Quartz, Smoky Quartz, Tigers Eye
- **Eating Disorders:** Avalonite, Rose Quartz, Thulite
- **Emotional Healing (Wounded Heart):** Chrysoprase, Danburite, Green Fluorite, Kunzite, Thulite
- **Fatigue:** Barite, Golden Beryl, Red Calcite, White Pearl, Zincite
- **Fear:** Angelite, Golden Yellow Calcite, Orange Calcite, Jet, Kunzite, Lepidolite, Sunstone, Tigers Eye
- **Forgiveness:** Angelite
- **Grief:** Angelite, Jet, Kyanite, Smoky Quartz, Sugilite
- **Grounding:** Hematite, Jasper, Obsidian, Smoky Quartz
- **Hysteria:** Hematite, Obsidian, Smoky Quartz
- **Impotence:** Orange Calcite, Garnet, Red Jasper
- **Incest Recovery:** Avalonite, Malachite, Rose Quartz, Thulite
- **Irritability:** Amethyst, Turquoise
- **Jealousy:** Peridot
- **Joy:** Blue Sapphire, Sunstone
- **Loneliness:** Thulite
- **Love:** Golden Beryl, Rose Quartz, Thulite
- **Nervousness:** Barite, Sodalite, Watermelon Tourmaline
- **Nurturing:** Thulite, Rose Quartz
- **Obesity:** Avalonite, Heulandite
- **Peace:** Angelite, Blue Calcite, Celestite, Kyanite
- **Rape Recovery:** Chrysocolla, Lapis Lazuli, Malachite, Black Tourmaline
- **Relationships (Improving):** Kyanite, Peridot, Rose Quartz
- **Relaxation:** Blue Lace Agate, Turquoise
- **Self-Esteem & Self-Worth (Improving):** Golden Calcite
- **Self-Sabotage:** Avalonite, Golden Calcite, Rose Quartz, Thulite
- **Shock:** Bloodstone, Sunstone
- **Shyness:** Golden Calcite, Orange Calcite, Hessonite Garnet
- **Stage Fright:** Aquamarine, Amethyst, Golden Calcite
- **Stress:** Amethyst, Angelite, Aventurine
- **Trust (Improving):** Axinite, Hiddenite, Lepidolite

SPIRITUAL STATES

- **Divination:** Emerald, Moonstone, Blue Obsidian, Rainbow Obsidian, White Opal, Phantom Quartz
- **Dreamwork:** Deep Blue Apatite, Bustamite, Celestite, Chrysocolla, Herkimer Diamond, Garnet, Black Jasper, Lilac Kunzite, Blue Kyanite, Indigo Kyanite, Lapis Lazuli, Lazulite, Malachite, Muscovite, Black Obsidian, Blue Obsidian, White Opal, Phenacite, Pietersite, Prehnite, Green Sapphire, Sodalite
- **Intuition (Increasing):** Amethyst, Azurite, Cavanite, Celestite, Chrysocolla, Citrine, Blue Coral, Blue Fluorite, Rainbow Fluorite, Herderite, Iolite, Indigo Kyanite, Labradorite, Lazulite, Moonstone, Muscovite, Black Obsidian, White Opal, Peridot, Phenacite, Pietersite, Blue Sapphire, Pink Sapphire, Star Sapphire, White Sapphire, Selenite, Sodalite, Blue Tourmaline
- **Meditational States (Entering Deeper):** Amethyst, Blue Calcite, Golden Yellow Calcite, Green Calcite, Chrysocolla, Violet and Purple Fluorite, Herderite, Iolite, Black Jasper, Brown Jasper, Lilac Kunzite, Lapis Lazuli, Lazulite, Moonstone, Muscovite, Black Obsidian, Blue Obsidian, Silver-Sheen Obsidian, Phenacite, Pietersite, Prehnite, Phantom Quartz, Dark Blue Sapphire, Pink Sapphire, Star Sapphire, White Sapphire, Selenite, Sodalite
- **Past-Life Regression:** Clear Apophyllite, Azurite, Black Calcite, Brown Jasper, White Kunzite
- **Balancing the Body's Yin and Yang Polarity:** Blue Jasper, Kunzite, Malachite, Rutilated Quartz, Sugilite
- **Prosperity:** Angelite, Golden Yellow Apatite, Blue Sapphire, Yellow Sapphire, Citrine, Varascite
- **Protection:** Amber, Azurite, Chiastolite, Citrine, Emerald, Garnet, Hematite, Red Jasper, Jet, Labradorite, Malachite, Moonstone, Muscovite, Black Obsidian, Rainbow Obsidian, White Opal, Peridot, Prehnite, Rutilated Quartz, Smoky Quartz, Black Sapphire, White Sapphire, Seraphinite, Stibnite, Sugilite, Black Tourmaline, Turquoise
- **Psychic Development:** Azurite, Clear Apophyllite, Blue Coral, Emerald, Blue Fluorite, Golden Yellow Fluorite, Herderite, Iolite, Lilac Kunzite,

Black Kyanite, Lazulite, Malachite, Muscovite, Blue Obsidian, Phenacite, Rutilated Quartz, Blue Sapphite, Pink Sapphite, Star Sapphite, Selenite, Sodalite, Sugilite, Tektite, Blue Tourmaline

- **Psychic Vision (Increasing):** Clear Apophyllite, Blue Calcite, Cavansite, Diamond, Eudialyte, Violet and Purple Fluorite, Hematite, Herderite, Iolite, Labradorite, Lapis Lazuli, Lazulite, Moldavite, Muscovite, Phenacite, Pietersite, Rutilated Quartz, Star Sapphite, White Sapphite, Selenite, Sodalite, Sugilite, Blue Tourmaline
- **Scrying:** Golden Beryl, Iolite, Black Jasper, Lazulite, Malachite, Black Obsidian, Golden-Sheen Obsidian, Rainbow Obsidian, Silver-Sheen Obsidian, Phantom Quartz, Rutilated Quartz, Star Sapphite
- **Soul Travel:** Angelite, Deep Blue Apatite, Golden Yellow Calcite, Cavansite, Celestite, Garnet, Hematite, Herderite, Blue Jasper, Brown Jasper, Green Kyanite, Labradorite, Lapis Lazuli, Lazulite, Moldavite, Muscovite, Blue Obsidian, Silver-Sheen Obsidian, White Opal, Pietersite, Prehnite, Rutilated Quartz, Selenite, Seraphinite, Stibnite, Sugilite
- **Spiritual Development:** Amethyst, Apophyllite, Azurite, Celestite, Eudialyte, Epidote, Blue Fluorite, Golden Yellow Fluorite, Rainbow Fluorite, Herderite, Iolite, Lazulite, Moldavite, Muscovite, Blue Obsidian, White Opal, Peridot, Phenacite, Pietersite, Rutilated Quartz, Blue Sapphite, Star Sapphite, Selenite, Sugilite, Tektite, Turquoise
- **Spirit Entities (Contacting):** Angelite, Brookite, Cavansite, Celestite, Chrysocolla, Kunzite, Blue Jasper, Green Kyanite, Phantom Quartz, Star Sapphite, Sodalite, Tektite, Green Tourmaline
- **Telepathic Communication:** Clear Apophyllite, Azurite, Celestite, Chrysocolla, Violet and Purple Fluorite, Herderite, Blue Kyanite, Lazulite, Blue Obsidian, Prehnite, Rutilated Quartz, Star Sapphite, Selenite, Tektite, Blue Tourmaline
- **Telepathic Communication With Animals:** Green Apophyllite, Atelestite, Julienite, Prehnite, Clear Topaz
- **Wisdom and Encouragement:** Apophyllite, Avonite, Violet and Purple Fluorite, Jade, Oregon Opal, Rutilated Quartz, Star Sapphite, Yellow Sapphite, Sodalite

PURIFYING AND IMPRINTING THE MAGICAL STONE

In order to help establish a powerful spiritual defence, the Daoist priest will sometimes teach the disciple how to charge a special stone, mineral, crystal, or gem, and imbue it with magical intention. After the stone has been imprinted and charged with Ling Shen (Magical Spirit), the disciple can then begin his or her esoteric work in Daoist mysticism. Each time the imprinted stone is uncovered and brought forward, the disciple is immediately surrounded by the stone's magical power and can begin practicing Healing Magic, Defense Magic (counter-attacking curses), or spiritual enlightenment, depending on how and why the stone was imprinted.

In ancient Daoism, before performing a ritual to energetically activate any magical talisman, magical tool, herbal formulae, or magical stone, a priest would usually proceed as follows:

- Designate an auspicious day on which to perform the ceremony. Sometimes the first or fifteenth day of the Chinese Lunar calendar month was chosen.
- During this time period, the priest was prohibited from eating goose, eel, or dog meat.
- The priest also stayed away from the public, in a secluded area, in a state of quiet contemplation. This quiescent state of mind was needed in order to insure that the priest's focus of attention and power was at its peak during the Cleansing, Imprinting and Activation process of the ritual.
- It was also important that the priest abstain from any form of sexual contact for at least seven days before magically Imprinting the Daoist tools.
- Additionally, female priests were not allowed to Imprint any of their magical tools during their time of menstruation, or if they were pregnant.

On the auspicious day of the magic ritual, the priest showered and purified himself before proceeding to the altar area.

CARE AND CLEANING

In order to help retain their vitality and power, it is important for the priest to provide adequate care and cleaning for all of his or her magical tools. Each magical tool works as an energetic extension of the priest's Qi and Shen.

A magical stone used for healing purposes can assist a priest in releasing many forms of energetic impurities and blockages stored within an individual's tissues. However, some of these released energies will cling to the surface of the stone. If these toxic energies are allowed to accumulate, they will eventually inhibit the stone's ability to work at peak capacity. Therefore, regular cleaning purges the accumulated toxic energies and restores the magical stone back to its natural vibrant state.

The following are some basic guidelines used by priests in order to protect the energetic integrity of their magical stones, and to assure their maximum powers:

- When regularly using a magical stone tool (i.e., scrying ball or bowl, ring, Mala, necklace, cluster, "wand," or stone), clean it twice to three times a week.
- When not in use, place the cleansed magical stone tool inside a black silk container or pouch, and store it in a drawer or cabinet away from the public.
- Be sure that the thread is completely dry before wearing or storing magical stone Malas or necklaces. For example, if you rinse a Mala (prayer bead) or magical necklace before you go to bed, leave it to dry (flat) within three feet from your body while you sleep.
- Do not store magical stone tools (or any magical tool) near strong electromagnetic fields. Electrical appliances such as televisions and computers can energetically disrupt and altar the stone's subtle energetic field.
- Avoid exposing any magical stone to X-rays (i.e., via the dentist office, hospitals, airport security stations, etc.). The X-rays will be absorbed into the energetic field of the magical stone and later released into the priest's Wei Qi (aura) fields.

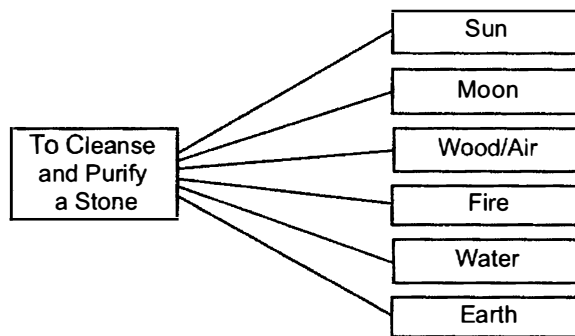


Figure 1.75. Six popular ways to cleans and purify a magical stone

- Avoid wearing magical stones in chlorinated swimming pools or hot tubs. Chlorine weakens the natural-fiber thread of certain stones and adversely affects the surface structure of these stones.

CLEANSING METHODS

The following methods are used to clean a magical stone from toxic energy that may have contaminated its energetic matrix. Because of their Elemental natures, each of the various magical stones require different methods of cleaning.

Some of the most popular methods are described as follows (Figure 1.75):

- **Sun:** One popular method of cleaning a stone is to leave it in the sunlight for half a day (from sunrise to high noon). This allows the Sun's rays to burn away any negative imprinting. Avoid excessive exposure to the Sun. The Sun is considered to be the primary source of energy for all things on the Earth. However, its Yang power is so great that it will overwhelm most other energies, especially those that have to do with the Yin spiritual level of existence. This is why ghosts and other spirit entities rarely appear when the Sun is above the horizon. Any working using solar energies specifically can be charged by exposing the item to the direct rays of the Sun (especially during the two months after the Spring Equinox, when the Sun's magical energies are at their highest).

However, when working with other planets, the item should be shielded from the sunlight, as the solar force will tend to de-consecrate the item's energetic and spiritual powers. This is especially true when working with Lunar Magic.

- **Moon:** Because the Moon generates spiritual tides that are precisely equivalent to the physical tides of the ocean, it is one of the most important influences on the Earth's spiritual realm. Objects exposed to moonlight will pick up a spiritual charge that mirrors the Moon's influence (especially at the specific time of its exposure). Therefore, any preparation exposed to moonlight will take on its energies, especially if it contains lunar stones (Moonstone, Pearls, etc.) or lunar herbs (Passion Flower leaf, Uva Ursi leaf, etc.).

Performing a spell or creating a Gem Ens Elixir at the optimal time in the lunar cycle will maximize your magical power. Each lunar cycle begins with a new phase of the moon. Depending on the type of stone and the specific intentions for using for it, certain masters will leave the stones within the energetic field of their altar space for several days when beginning the cleansing ritual. The stone is placed in the center of the altar table for three nights, during the time of the waning moon (when the moonlight continues to decrease). The waning moon is a time of draining energies, and is the best time for any type of Banishing Magic. The theory is that as the moon wanes, so will any residual energies in the stone. It is important to place the stone where it will be in view of the Moon for most of the night. After the three days have passed, the incantations are spoken and the cleansing ritual is completed.

When using the celestial influence of the Moon, a priest will utilize the magical powers of the Moon as follows:

The Full Moon: to help bring his or her desires into fruition.

The Waning Moon (from Full to New): for decreasing types of magic (such as destroying, banishing, dispersing, etc.).

The New Moon: for darker, more introspective types of magic (such as divination).

The Waxing Moon (from New to Full): for working with increasing types of magic (such as creating, acquiring, generating, etc.).

- **Wood/Air:** Wind can be used to purify and cleanse a Wood / Air Element stone of impurities. Traditionally, Daoist priests will pass the magical stone through the incense smoke (Wood / Air Element) rising from the incense burner. The smoke from the incense is used to purify the ritual space, alert the gods that a ritual is about to be performed, and draw the celestial deities to the altar. Incense smoke is believed to resemble the swirling patterns of cloud-like energies underlying all matter. As such, the incense smoke infuses both the Daoist altar and the body of the priest with sacred energy.
- **Fire:** Fire can be used to purify and cleanse a Fire Element stone of impurities. Both fire and light are powerful tools used in communicating with the Spiritual World. Traditionally, Daoist priests would pass the stone through the red candle flames on the Earth Altar, or through the incense smoke (Wood / Air Element) rising from the incense burner.

The candles represent the light of the Sun and Moon (the eternal light of the Dao, and the Yin and Yang of Heaven); they also represent the eyes of the human body (the windows of the eternal soul). They play a very important role Daoist rituals because their combined light is the symbol of life. They are called "guiding lights," and they illuminate the path of visiting gods to the place where the ritual is being conducted.

Together, the Daoist mystic, candles, and Altar table all symbolically form a trinity of power representing the emergence of Heaven, Earth and man within the infinite space of the Wuji. This is an essential esoteric key of ancient Daoist symbolism needed in order to enter the spiritual world.

- **Water:** Water can be used to purify and cleanse a Water Element stone of impurities. The ancient Daoists believed that water is the essence of the entire Heavens. It is considered to be the original essence of the Ancestor of the North. The magical power of water carries and maintains its spiritual significance throughout all generations. Holy Water, for example, is water that has been impregnated with divine light and thus contains condensed Heavenly power and the "magic that transforms."

Water can be used as a condenser (collecting and retaining energy), and can also be used as a powerful energetic eraser. Running water, in particular, is considered to be the ultimate magical eraser (i.e., any magically charged object immersed into running water will lose its power). This erasing technique works especially well with cold water. For example, one technique used in ancient times to throw hostile spirits and spells off of one's track was to cross a cold stream.

When rinsing a magical stone, it is advisable to alternate hot and cold running water (for 5-10 second intervals) to gently shock the stone into releasing its accumulated energies. In order to avoid cracking the stone, it is important that the hot water not be scalding.

One popular method is to leave the stone in a stream or any form of moving water (i.e., the ocean) for 30 minutes. It is important to make sure that the stone is enclosed in some type of netting or device to ensure that it is not washed away. This process allows the water to wash away any impurities and recharges the stone as well.

- **Earth:** Earth can be used to purify and cleanse an Earth Element stone of impurities. One common purification method using the energy of the Earth involves burying the stone in the soil for three days. This allows the energetic field of the Earth to drain away any negative imprinting left within the stone.

One other method is to use plant life as a form of purification and revitalization. Plants generate living energy that can be absorbed, and can be used to transform the disharmonious energy we release daily. At the end of each day, the priest can place the magical stone, power necklace or Mala, around the base of a healthy house-plant (or lay them in its branches). If possible, place the plant within three feet from the bed in order to maintain the stone's energetic connection with your Wei Qi field. During the night, the stone will be cleared of any accumulated energies. The stone can also be placed outside underneath or within the branches of a shrub or tree for several days.

Placing the stone in the grass during a rainfall for several hours or overnight will also thoroughly cleanse and recharge them.

RITUAL CLEANSING

Normally, the energetic clearing of a sacred altar space of unwanted influences is the first act of any magical ritual. The priest will create three magical circles within which to perform this ritual.

The ritual cleansing is also used to create a sacred space for the celestial deities and Four Powers to inhabit, and it requires the priest to first fill the altar room or area with divine light before performing any type of evocation ritual.

As the priest creates a sacred space of divine light by drawing the three magical circles, he or she also magically creates the infinite space of the Wuji (manifested through the image of the circle). The action of creating a magical circle also facilitates a divine sanctuary through which to evoke the four powers of the Four Directions, and the creative powers of the Four Elements: Air (incense), Fire (candle flame), Water (Holy Water), Earth (stone). This act of creating a magical sanctuary should always be performed before all acts of magic, spirit projection, soul projection, and deep meditation.

After creating a Circle of Light, the Daoist priest then sanctifies the altar room. This quiets the chaotic Qi surrounding the altar table and creates a realm of peace within the infinite space of the magical circle. Only then will the priest “create, imprint, and activate” his or her magical tools.

ACTIVATION RITUAL

In order to perform the Activation Ritual needed to create magical tools (i.e., creating, imprinting, and activating a magical stone), the Daoist priest proceeds through a six stage process described as follows (Figure 1.76):

- Purifying the Altar Room
- Summoning the Celestial Immortals
- Using Breath Incantations to Open the Stone
- Imprinting the Stone
- Activating the Stone
- Ending the Ritual and Closing the Magical Ceremony

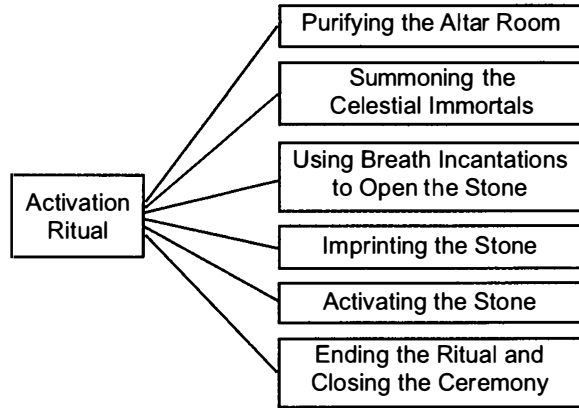


Figure 1.76. The Six Stages of the Activation Ritual

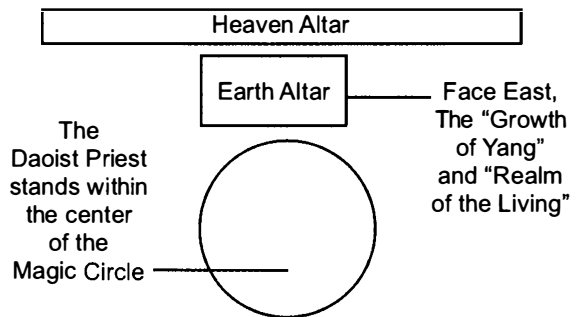


Figure 1.77. Face the East and stand before the Earth Altar

(1) PURIFYING THE ALTAR ROOM

The more you use your altar, the more powerful your spells and incantations will be. In order to purify the altar, begin as follows:

1. Begin by facing the Earth Altar. The Earth Altar should be facing East. This is the energetic direction attributed to the “Growth of Yang” and the “Realm of the Living” (Figure 1.77). Certain Daoist schools will sometimes face the Southern direction, considered to be the realm of “Pure Yang.”
2. After performing the “One Through Ten Meditation” and the “Three Invocations,” imagine the divine healing light flowing through the center core Taiji Pole into the lower abdominal area, and gathering within the Lower Dantian.

3. Begin to visualize a powerful ray of divine white light rising from the Lower Dantian, moving upward to the center of your solar plexus and Yellow Court area. Focus on the combined energies of the Prenatal Wu Jing Shen (Hun, Shen, Yi, Po, and Zhi) transforming the Qi of the Yellow Court into a bright indigo light. Focus on this light and transform it into a bright indigo pearl. This indigo pearl continues to grow brighter and hotter, until it transforms into a bright red ball of flame. The vibrant red flame then travels up the Taiji Pole and enters into the Upper Dantian, immediately activating all nine chambers.
4. Next, visualize the left eye as a bright Sun, and the right eye as a bright luminous Full-Moon. Roll both eyes to the Sixth Chakra (Third Eye) area and imagine that both luminous orbs combine with the red flame in the Upper Dantian area, forming a single white flame that immediately bursts out the Baihui area at the top of the head. Focus your mind on feeling the powerful divine light emanating as a white flame positioned above your head (Figure 1.78).
5. Imagine and feel the energy of the spiritual white light descending around your body in a clockwise circular rotation, surrounding your body in a six foot circumference.

All of the ancient magical circle patterns used in Daoist mysticism utilize the hidden powers of three secret energetic circles. These three circles act as a magical barrier of protection for the priest, and represent the energetic manifestation of three states of matter (Jing, Qi and Shen), and correspond to the "Stars

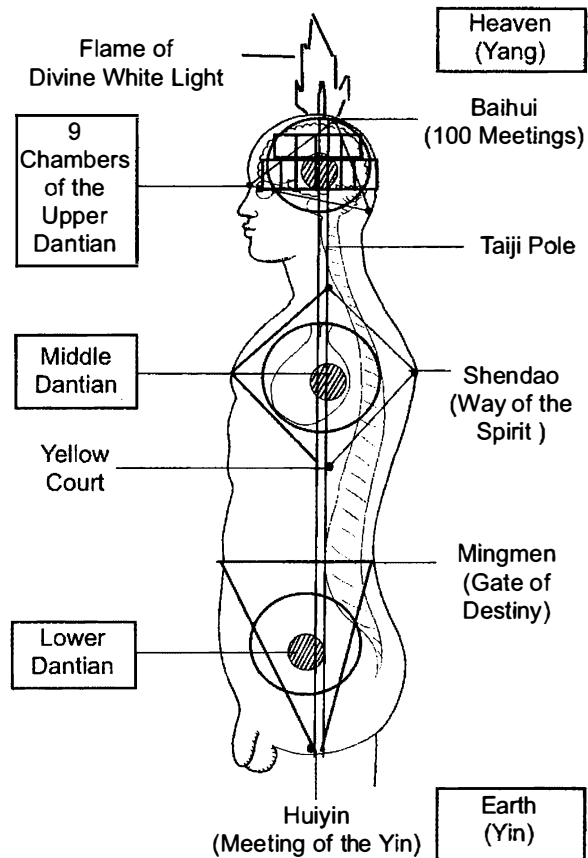


Figure 1.78. The Three Dantians and the Taiji Pole

of Three Terraces." The combined energies of these three circles create the fusion of the Celestial Yang of Heaven with the Terrestrial Yin of Earth, resulting in the formation of the divine wall of Celestial Fire. This divine energetic wall is essential for the protection of the Daoist priest, and is used when he or she

practices advanced meditations of alchemic cultivation or performs esoteric summoning rituals (Figure 1.79).

- Before casting the magical circle, first visualize the energetic boundary that you are going to create as a three dimensional bubble that surrounds you and not as a flat circle. The center of the circle represents the infinite space of Divine creation.
- Then, begin and end your circle facing the East (Green Dragon). The energetic pattern of the Magic Circle should be drawn either in a clockwise direction to attract something or increase the priest's magical power, or counterclockwise in order to banish something or dispel Evil Qi. Traditionally, the Daoist priest will use the Thunder Block, Magical Sword, or Immortal Sword Hand Seal in order to draw the Magical Circle
- The Magic Circle should be drawn three times. The first circle is drawn with the magical tool pointing outward and/or upward, and is used to delineate the circle's basic shape and consecrate its infinite space to the celestial power of the Dao. The first circle represents the Realm of Matter, where energetic solidification takes place.
- The second circle is drawn in order to purify its energetic space. It represents the Realm of Qi, where the energetic components of the mind takes form.
- The third circle is drawn in order to purify its spiritual space. It represents the Realm of Shen, where subconscious creation is manifested.
- When drawing the Magic Circle, it is important to say the following incantation:

**"I conjure this Magic Circle,
a space between the 3 Worlds
of Heaven, Earth, and the Underworld!**

**That it be a guardian
of the powers that I shall raise
In the name of -----
According to Heaven's Law,
Quickly, Quickly, Manifest Now!"**

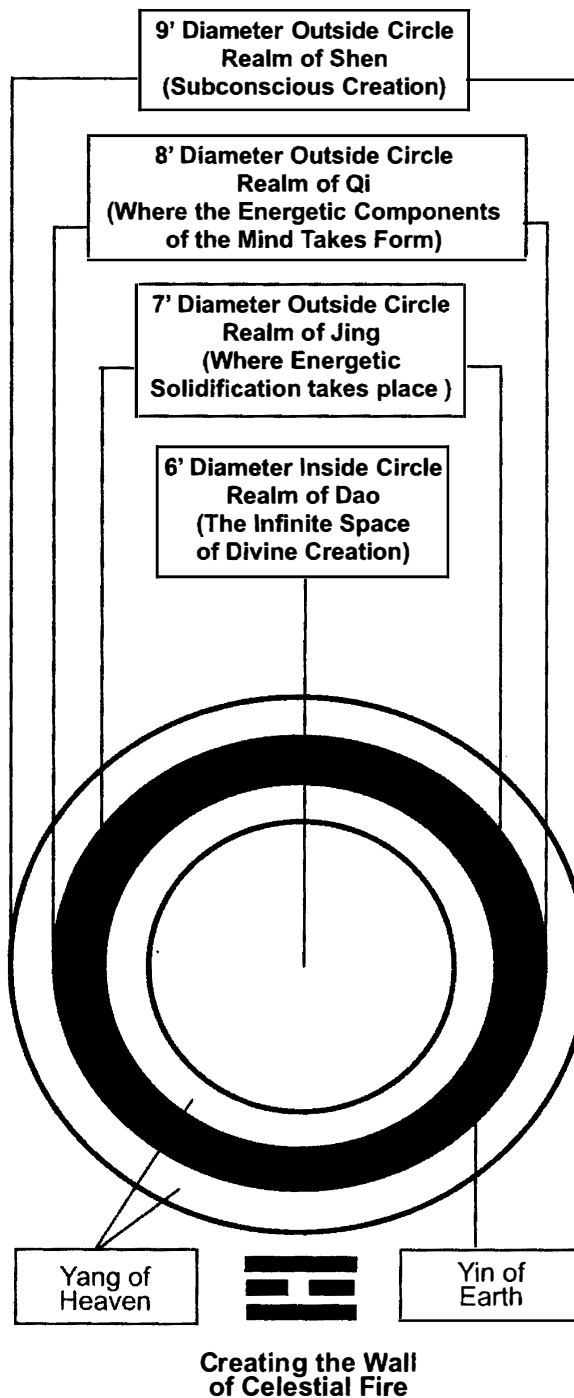


Figure 1.79. The Daoist Magical Circle

Imagine and feel the energy of this divine white light drilling and penetrating deep into the ground. This image represents the power of the Eternal Divine active within the infinite space of the circle. Imagine and feel this protective circle descending several feet into the Earth.

6. Next, extend your arms in front of you (palms facing outward), and again begin to redirect your focus onto the divine white light flame burning above your head. Focus and concentrate on the divine flame, and slowly begin to emit golden light from your palms. Imagine and feel the divine white light and projected golden light fusing in front of your body, forming a powerful energetic wall (Figure 1.80). Imagine, see, and feel this magical wall immediately forming and becoming activated behind the Heavenly Altar (the altar closest to the wall).
7. Begin to turn in a counterclockwise rotation (180 degrees), and visualize a powerful magical wall of divine white light forming from beyond your palms; following the outlined altar walls. In your mind's eye, see this wall constructing itself out of the divine white light from the top of your head and golden sparkles emitted from your palms. This image represents the creation and activation of a spiritually empowered wall, one that has been constructed out of white divine light and golden (Yang) light. Imagine and feel this powerful energized wall extending along the walls of the altar room as you move your hands along the circumference of the magic circle. After completing one-half of the circular rotation, and creating half of the energized wall, you should be facing the Western direction. This is the energetic direction attributed to the "Growth of Yin" and the "Realm of the Dead." Certain Daoist schools will end facing the North, considered to be the realm of "Pure Yin."
- Immediately form the Two Thunder Fists (Figure 1.81), and circle rotate the Lower Dantian three times, gathering its Jing, Qi, and Shen

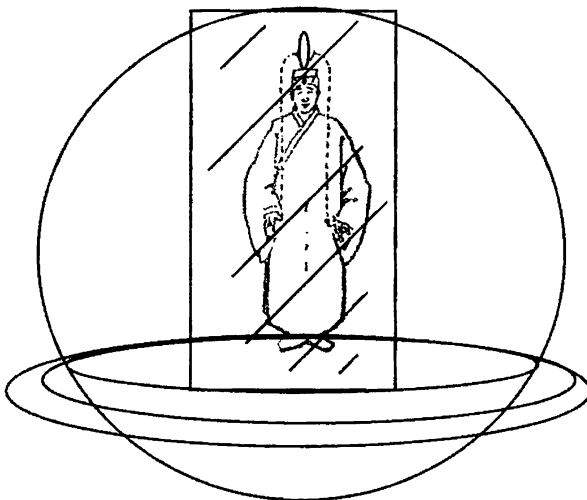


Figure 1.80. Begin to create an energetic wall constructed of white and golden light

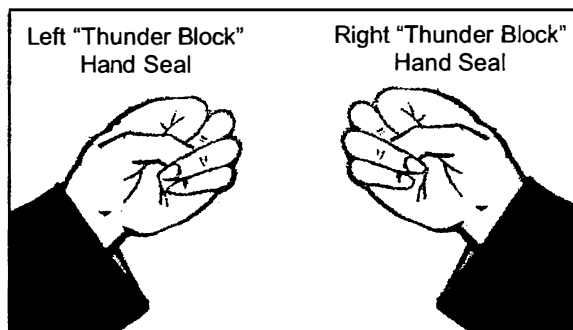


Figure 1.81. The Left and Right "Thunder Block" Hand Seal.

(Figure 1.82); next circle rotate the Middle Dantian three times, gathering its Jing, Qi, and Shen (Figure 1.83); then circle rotate the Upper Dantian three times, gathering its Jing, Qi, and Shen (Figure 1.84).

- Then, after circulating the two Thunder Fists above your head, stamp your right (Yin) foot and then your left (Yang) foot and shout

**"Yi Kai Sha Gui"
(Away Evil Ghosts!)**

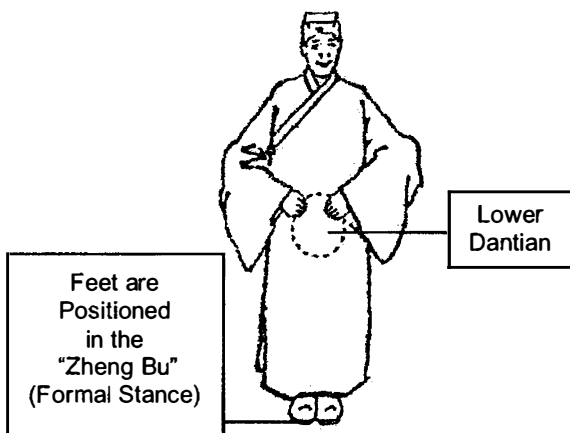


Figure 1.82. Using The Thunder Block To Circle The Ancestral Palace (Lower Dantian)

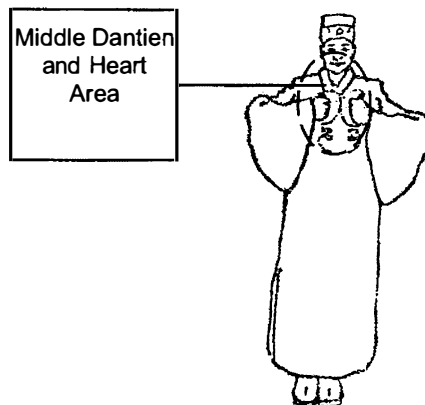


Figure 1.83. Using The Thunder Block To Circle the Five Qi of the Chest

Through years of practice, the priest will eventually say the Breath Incantation in his or her mind, and the stomping of the feet will eventually progress to a slight compression of the heels within the shoes.

- As you proclaim the banishing charge, know that through the internal strength of your Eternal Soul (which is intimately connected to the divine light), you are magically banishing all undesirable and toxic forces from your magical altar area.
8. Next, again extend your arms in front of your body (palms facing outward), and again focus and visualize the divine white light flame above your head. Begin to emit golden light from your palms and imagine the white light and golden light fusing and creating a powerful energetic wall. Finish by continuing your counterclockwise circle to face the Earth Altar, having imagined the magical wall has now completely surrounded the altar area.
 9. Perform one Pulling Down the Heavens, and then raise your hands once more. This time imagine that the white light flame above your head is expanding outwards and radiating 360 degrees within the circle. As the energy of the divine white flame expands outward, visualize and imagine rivers of vibrant blue light (representing pure energy) with silver

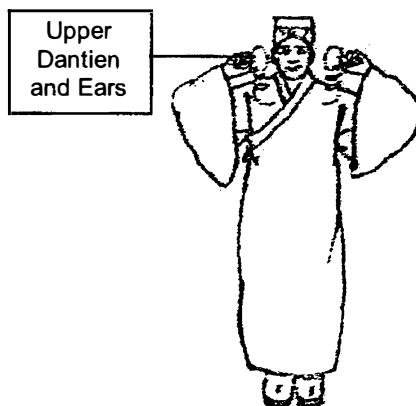


Figure 1.84. Using The Thunder Block To Circle the Ears and Hear the Sound of Thunder

sparkles (representing the Yin) emitting from your hands. Imagine the white light and blue light fusing and creating a powerful energetic medium that fills the entire area within the golden and white light wall completely (like blue water filling the space between the golden walls of an aquarium). This image allows the energetic space within the altar room to become impregnated with powerful magic.

- This completes the creation and formation of the magic circle and the purification of the altar room. At this time, the priest will begin the process of energetically activating of the altar room, described as follows:

(2) SUMMONING THE CELESTIAL IMMORTALS

The ritual used to gather the specific powers needed in order to activate the Daoist tools is called Summoning the Celestial Immortals. In this ritual, the priest first summons and pays respect to the Three Pure Ones, and then contacts and invokes the Four Element powers, described as follows:

- Begin by first lighting the altar candles. First light the Red candle positioned on the left (Celestial Yang) of the altar table, then light the Red candle positioned on the right (Celestial Yin) of the altar table (Figure 1.85). This ceremony is known as "lighting the eyes of the altar," and it is used to summon the Celestial Immortals, inviting them to observe and assist the priest's actions within the physical realm.
- Next, light three incenses and bow 3 times in front of the Earth Altar, giving respect to the "Three Pure Ones," represented in the Heavenly Altar. In order to summon the Three Pure Ones to the altar, it is important to repeat the following magical invocation. While reciting the above incantation, imagine and visualize the presence of the Heavenly Daoist Masters and Celestial Immortals descending to the altar in vibrant luminous light:

**"The Heavens approve! The Earth Approves!
Where is the spirit of God?
Your disciple -----,
who lives in -----,
beckons you to come to the Earth Altar.**

**Today I hold three sticks of incense,
Transform them to make a
hundred million fragrant clouds!
Shake the Heavens and move the Earth!
Summon the Wind and invoke the Rain!
Emitting numerous flowers with five rays
of bright numinous clouds!**

**I invite the Lord of Jade Clarity,
the Lord of Upper Clarity,
and the Lord of Great Clarity,
together with the host of Celestial Immortals.**

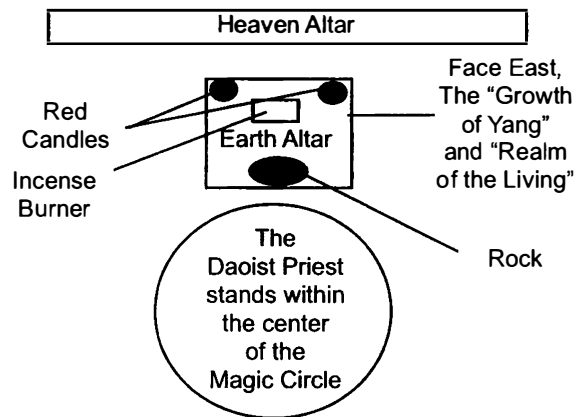


Figure 1.85. Face the East and stand before the Earth Altar

**Stepping on clouds,
Approach to protect and suppress,
the Ten Direction of the World,
Above and below devoid of emptiness,
East, West, South, and North,**

**The Omnipresent is everywhere,
There is no place that cannot be reached!
Respectfully invite all
Heavenly Daoist Masters and Celestial
Immortals,
Draw quickly and approach immediately!**

**Today your disciple -----
beseech all Celestial Immortals
to draw quickly and approach immediately!**

**To sit and suppress,
Bestow upon your disciple
The effective divine power
to create this powerful magical tool.**

**Spread the Law of the Dao
to help those in distress,
protect, bless and confer good fortune,
so that your disciple can be
extremely powerful and effectively able
to lead other to salvation!
I bow three times
and invite the Divine for help."**

- Repeat this incantation three times. Each time you complete the incantation stomp your right foot on the ground.
- After giving respect to the “Three Pure Ones,” begin to summon the Four Element Powers and the Celestial Guardians of the Four Directions, and elicit their help in imprinting the energetic matrix of the stone (Figure 1.86 and Figure 1.87).

This is accomplished by turning counter-clockwise to face the direction of the Kun (Earth) Trigram, and the direction of the North. With your right side positioned to the Earth Altar, bow 3 times with the incense to pay respect to the energy of the Earth Element, and the power of the Celestial Guardian of the Northern Direction, Mo Lei Shou. The Earth Element is associated with the solid state of matter, structure, shape and formation. It is the basis from which physical things are constructed. The Earth Element energy provides stability and allows for the growth of energy.

- Then continue turning counter-clockwise and face the Kan (Water) Trigram, and the direction of the West. With your back positioned to the Earth Altar, bow 3 times with the incense to pay respect to the energy of the Water Element, and the power of the Celestial Guardian of the Western Direction, Mo Li Hai. The Water Element provides flexibility, and energetic fusion. It is the cohesive medium for all other Elements to unite, blend, and fuse.
- Then continue turning counter-clockwise and face the Qian (Heaven) Trigram, and the direction of the South. With your left side positioned to the Earth Altar, bow 3 times with the incense to pay respect to the energy of the Wood / Air Element, and the power of the Celestial Guardian of the Southern Direction, Mo Li Hung. The Fire Element is associated with heat and light, and it is the vibrational frequency through which Qi manifests its power.
- Then turn counter-clockwise towards the altar and face the Li (Fire) Trigram, the direction of the East and the Earth Altar. Bow 3 times with the incense to pay respect to the energy of the Wood / Air Element, and the power of the Celestial Guardian of the Eastern Direction, Mo

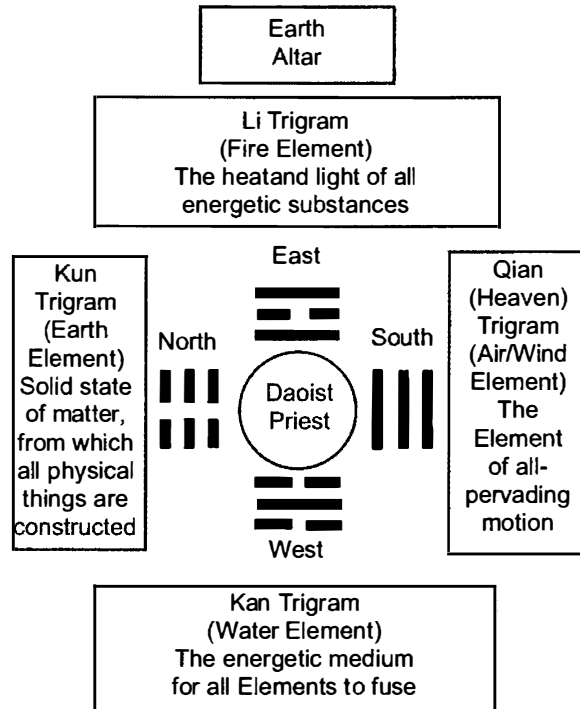


Figure 1.86. Summon the Four Powers of the Elements and elicit their help in imprinting the energetic matrix of the stone.

Li Chung. The energetic particles of the Wood / Air Element have greater movement, therefore the Wood / Air Element is seen as an Element of all-pervading motion. The Wood / Air Element is also associated with the gaseous state of matter, creating movement and keeping everything alive.

- Place your mind on understanding that all four Element powers evolve from the Divine and are therefore associated with the infinite space (Wuji) of the Dao and exist within energetic matrix of all matter. These four unique powers of the Dao are now active within the infinite space of the magical circle in which you stand. This magical circle is considered the energetic matrix in which to gather and mold Qi. It is the energetic field from which everything within the universe is manifested and the space in which all events occur. Therefore, bow three last times with the incense, and then place the incense with your left hand into the incense burner on the Earth Altar.

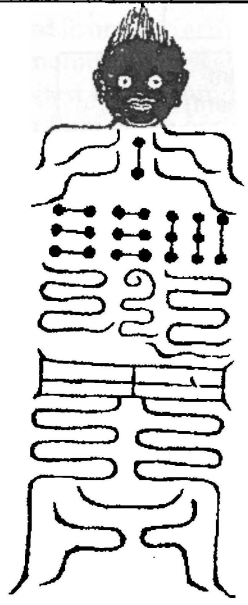
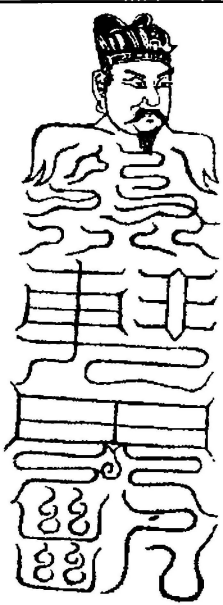
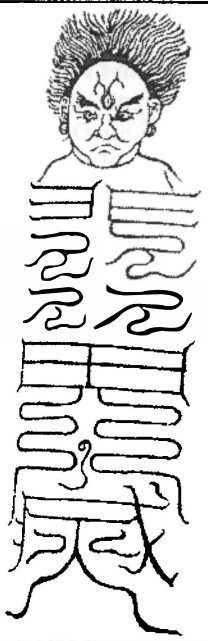
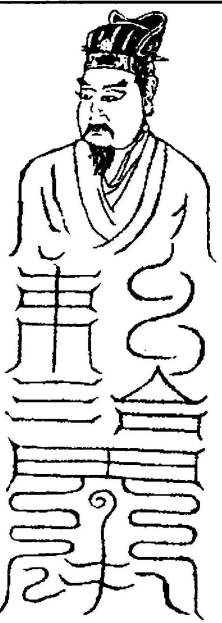




Talisman Used to Summon the Protection of the North	Talismah Used to Summon the Protection of the West	Talisman Used to Summon the Protection of the South	Talisman Used to Summon the Protection of th East
			
			
<p>Black Turtle/Snake (Guardian of the North) Zhiming the Mysterious Dark General - holds the bright light behind me!</p> <p>The Black Snake spits out Fire Qi and all evil spirits hide!</p>	<p>White Tiger (Guardian of the West) Jianbing the White Tiger commands the celestial soldiers and protects me on the right!</p> <p>The Tiger is prowling! His teeth are sharp as knives, and they swallow spears whole!</p>	<p>Red Phoenix (Guardian of the South) The magical light of Lingguang the Red Phoenix is in front of me!</p> <p>The Red Phoenix has six heads, and spit fire!</p> <p>He reveals his magic power to suppress all evil ghosts!</p>	<p>Green Dragon (Guardian of the East) "Mengzhang the Green Dragon protects me on the left with his bold and powerful laws!</p> <p>The Dragon is prowling! His teeth are sharp as knives, and they swallow spears whole! The Poisonous Dragon also has six heads, and spit fire!</p>

Figure 1.87. The Celestial Guardians of the Four Directions

Now that the purifying and summoning rituals are completed, the priest can begin to imprint, program, and activate his or her magical stones. This energetic imprinting and activation process is described as follows:

(3) USING BREATH INCANTATIONS TO OPEN, IMPRINT, AND ACTIVATE A MAGICAL STONE

In ancient China, the use of Breath Incantations and the release of the "Ancestral Breath" was essential in the construction of all magical tools (i.e., talismans, stones, elixirs, etc.). The Yellow Court (sometimes known as the "secret court") was considered by the ancient Daoists to be the place from which the "Ancestral Breath" (sometimes known as the "Ling Qi") originates and is released. Without the use of the Ancestral Breath from the Yellow Court, it was believed that the magical charm or tool would have no effect, and that the magical weapon would prove powerless in the spirit world.

In order to transform an inert mineral or stone into a powerful magical tool, it is important that the priest first visualize and invoke the stone's hidden powers. This is accomplished by internally observing and mentally comprehending the stone's energetic power, size, shape and position; then writing it down on a blank piece of paper.

Next, it is important to write down the stone's purpose and function, and to become completely aware of why the stone is being energetically imprinted. For example:

- What is its specific energetic function?
- Will this stone be used for healing, protection, or defence?
- Will this stone be used for increasing the priest's psychic powers?
- What types of energetic imprinting will it require (colors, sounds/mantras, etc.)?
- What are its energetic potentials (strengths and weaknesses)?
- What will trigger or activate it?
- How long will it last?
- Will this stone only be used for by the priest, or is it being created by the priest for another individual (i.e., as in a healing stone for a patient)?

All of these questions must be addressed before starting the ritual, seeing, feeling, and experiencing exactly how the magical stone will be energetically active. After understanding, experiencing and feeling the stone's energetic function, the construction of a magical "tool" can begin.

(4) OPENING THE MAGIC STONE

After the above questions have been answered, the priest proceeds to Open the magical stone. This Opening ritual is later followed by a ritual used for Imprinting, Charging, and Activating the Magic Stone. One common Daoist ritual used for Opening a magical stone proceeds in eighteen stages, described as follows:

1. The stone should be placed in the center of the Earth Altar before beginning the ritual. After completing the purifying and summoning rituals, the priest will pick up the stone in his right (Yin) palm, and cover it with the left (Yang) palm. This is a symbolic representation of the recreation of the Earth Altar (Yin-Moon) being surrounded by the Altar Room (Yang-Sun). The circular form of the priest's cupped hands symbolize the infinite space of the Wuji and the living energy of the Divine.
2. Next, raise the stone upward in front of the Earth Altar three times, each time presented as an offering to the "Three Pure Ones" and the "Jade Emperor."
 - During the first offering, imagine and feel that the physical structure of the stone dissolves, so that all that remains is the energetic and spiritual matrix of the stone.
 - During the second offering, imagine and feel that the energetic structure of the stone dissolves, so that all that remains is the spiritual matrix of the stone.
 - During the third offering, imagine and feel that the spiritual structure of the stone dissolves, so that all that remains is the infinite space contained within the divine matrix of the stone.
3. After the third offering of the stone, place it on the center of the Earth Altar and leave both palms suspended at the right and left of the stone. Then mentally connect with the Divine and pull an energetic cord from the Heavens

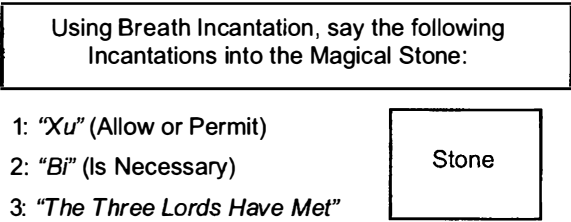


Figure 1.88. "Openting" the Stone #1

- into your Lower Dantian. Imagine and feel the divine light flowing through your Taiji Pole into the Lower Dantian.
4. Begin to visualize a powerful ray of divine white light rising from the Lower Dantian up into your Yellow Court. Focus on the combined energy of the Wu Jing Shen transforming the Qi of the Yellow Court into a bright golden mist.
 5. Next, focus on the energetic matrix of the stone and exhale a Breath Incantation through the mouth by sounding the seed word "Xu" (allow or permit), while envisioning a golden yellow ray of light diffusing over the surface of the stone and impregnating its energetic structure.
 - Then inhale this golden yellow vapor into the body through the nose. Feel its energetic power reach and connect with the Yellow Court, located at the solar plexus. This energetically attaches the priest's Qi and Shen to the energetic matrix of the stone.
 6. Then focus on the energetic matrix of the stone and exhale a Breath Incantation through the mouth by sounding the seed word "Bi" (is necessary), while envisioning a golden yellow ray of light diffusing over the surface of the stone and impregnating its energetic structure.
 - While inhaling the energy of the second incantation through the nose, combine the magical powers of both golden mists. The combined energies will be gathered and blended within the priest's Yellow Court.
 7. Next, focus on the energetic matrix of the stone and exhale a Breath Incantation through the mouth by sounding the magical incantation: "The Three Lords have met" (Figure 1.88).
 8. Once the incantation has been sounded, immediately inhale and imagine the three vapors joining

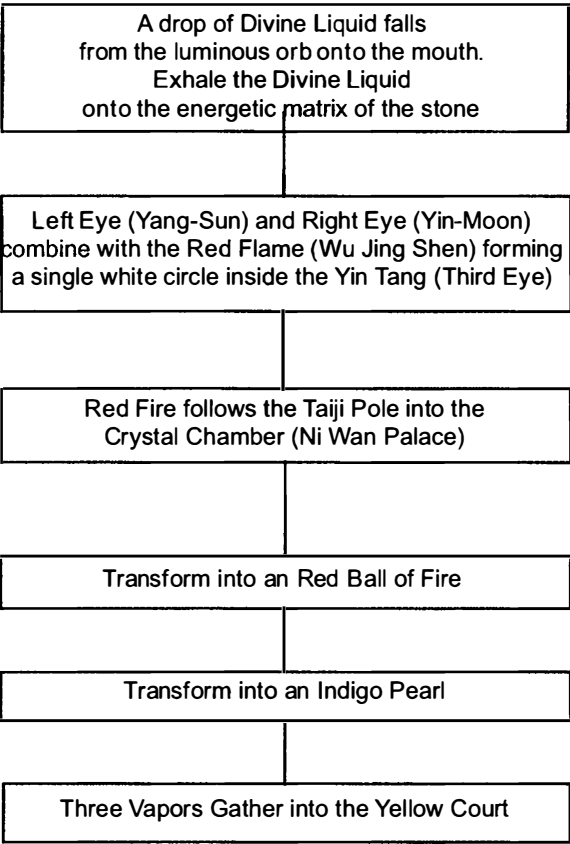


Figure 1.89. "Openting" the Stone #2

- together inside the Yellow Court and form this energy into a small indigo pearl. This small indigo pearl will begin to vibrate, heat and glow brighter, until it transforms into a ball of red flames.
9. The red flames will then shoot upwards following the Taiji Pole, past the internal organs, straight to the Ni-Wan Palace (located in the Upper Dantian), energizing the Crystal Palace and Nine Chambers of the Upper Dantian.
 10. Then imagine that a drop of divine liquid falls from the luminous orb into your mouth. With the exhale, release the energetic vapor of divine liquid onto the energetic matrix of the stone. This represents the releasing of the energetic transformational power of the Dao within the infinite space of the Wuji (Figure 1.89). While exhaling, use the right Sword Fingers to energetically draw a magical

circle around the stone, and speak the magic incantation “Kai” (Open). This is initiated in order to make the stone ready for the energetic imprinting (Figure 1.90).

11. Using the right Sword Fingers, place an energetic dot in the center of the circle on the stone and recite the following magic incantation: *“The One Primordial Breath of the Prior Heavens, by ordered stages, rules the myriad spirits”* (Figure 1.91).
12. Then draw a second circle in order to seal the incantation into the stone.
13. A second and final energetic dot is drawn on the stone at the center of the second circle. This second dot represents the transformational energetic nature of Yin and Yang, and symbolizes the awakening of the full power of the Taiji Pole. It is important to note the Taiji Pole of an object is not the physical center of the object, but is the center core of all molecules existing within the energetic space of that item (person, place, or thing). Therefore, awakening the Taiji Pole allows the priest to gain access into the energetic molecules that create and sustain the energetic formation of the stone (Figure 1.92).
14. As the second energetic dot is placed in the center of the circle, place your imagination into the center of your Taiji Pole. Connecting with the “Taiji Pole of Man,” also immediately connects your mind and intention to the Celestial “Taiji Pole of Heaven” (the Pole Star). This energetic fusion causes the seven stars of the Big Dipper to descend the Celestial Pole and energetically cover your physical, energetic, and spirit body (Figure 1.93).
15. Enveloped in the power of the Seven Stars of the Big Dipper, you can now begin to energetically create, imprint, feel and activate the magical stone.
16. After completing the imprinting, the priest will energetically write his personal Daoist magical seal with his right Sword Fingers onto the energetic matrix of the magical stone. This magical seal (Jing and Qi) is needed in order to prevent anyone else other than the priest from using the magical tool.

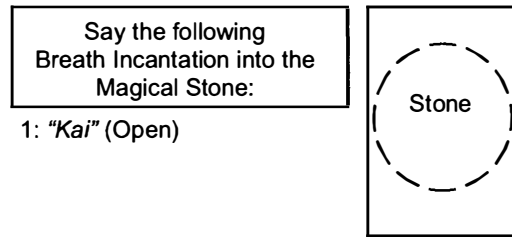


Figure 1.90. “Opening” the Stone #3

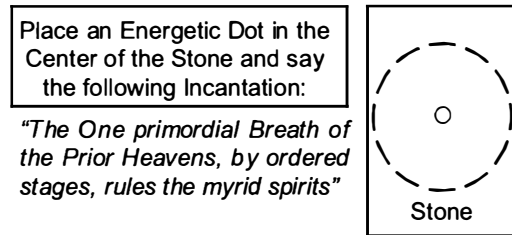


Figure 1.91. “Opening” the Stone #4

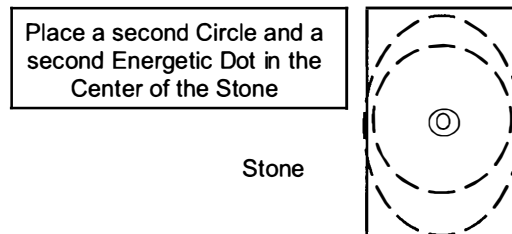


Figure 1.92. “Opening” the Stone #5

17. Then look into the Heavens and face the direction of the Big Dipper tail (the tail points to the opening of the Celestial “Gate of Life”). Imagine the Celestial “Gate of Life” opening and releasing its “Golden Vapor of Life.” While inhaling this “Golden Vapor of Life” into the Yellow Court, draw your personal Daoist magical seal with your tongue on the upper palate of your mouth.
18. With the exhale, release the final breath to energetically seal (Qi and Shen) the magical stone by allowing both energetic seals to fuse and solidify your magical power within the stone. The stone has now received the finishing seal used to contain and activate its magical power.

Depending on the specific design and purpose of the magical stone, there can be several

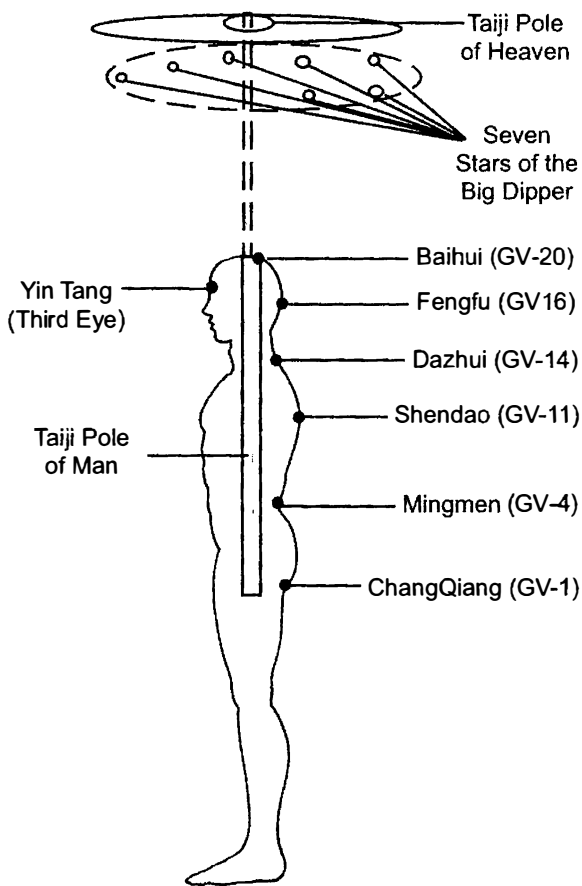


Figure 1.93. The Seven Stars of the Big Dipper Envelop the Daoist Master's Body

additional steps that must be performed. The empowering and energetic loading (imprinting, charging, and activating) of a magical stone is carried out either by the priest or by a spirit entity that the master has summoned for this specific purpose. When a spirit entity carries out the imprinting, charging, and activation of a talisman or magical stone, the energy that is used is at the expense of the spirit entity's own personal reservoir of energy (the Qi and Shen of that particular spirit entity). When a spirit entity is used for this purpose, the traditional signs or symbols used to carry out this process are generally engraved and passed on from one master to another throughout history.

(5) IMPRINTING, CHARGING, AND ACTIVATING THE MAGIC STONE

After completing the basic protocol needed to energetically "Open" the stone, the priest next begins to synchronize the focused intention of his or her personal energetic field with the stone's energetic field. All stones possess natural energies, each having its own unique powers and energetic potentials. When performing the imprinting, charging, and activation, the stone's inherent energies merge and fuse with the personal powers of the priest. All of the priest's intentions can now be imprinted and made manifest through the energetic structure of the stone.

For a Daoist priest, one of the first steps in programming a magic stone is the dedication of the stone and its specific purpose and function for divine service. If the stone's power is not as effective as anticipated, it is usually due to a lack of will, clarity, or intention of the priest in the initial dedication ritual.

In the beginning ritual used for the energetic "Opening" of the stone, the priest has already stated through magical Breath Incantation the seed words "Xu" (allow or permit), "Bi" (is necessary), and "Kai" (Open).

The priest also connected with the Divine and proclaimed his or her authority to magically imprint the stone by saying,

**"The One Primordial Breath
of the Prior Heavens,
by ordered stages,
rules the myriad spirits"**

Now, in order to dedicate the stone, the priest proceeds as follows:

1. After Opening the magical Stone, place it in your right hand, enveloped by your left hand (the left hand should be positioned on the outside of the right hand).
2. Imagine, feel, and experience a divine light descending from the heavens and surrounding the external and internal energetic structures of the stone.
3. After the stone has been completely enveloped and saturated in divine light, say the following incantation:

“The power of this stone is only for exacting good of the highest order. In this stone of the Earth, there is only the power of love and divine light.”

4. Now begin to energetically Imprint the type of energy (i.e., healing, defensive, or spiritual purpose) that you want to activate within this stone of power. This is accomplished through the use of thought projection, intention, and repeated Mantras (sounded Breath Incantations that are repeated in order to increase the power of the stones function). It is important to speak the incantation in a low vibrating tone until you feel its energy resonate through every particle of the stone.
5. After energetically Imprinting the stone, Charge and fortify it by adding divine Qi. It is important that the Divine Qi, your Qi, and the Qi of the stone fuse to become a three cord link of power. Each strand represents one of the Three Treasures.
6. Next, to energetically Activate the magical stone, a secret Hand Seal and Words of Power (Breath Incantations) are imprinted into the energetic matrix of the stone. This allows only the priest to access the stone's full power, and simultaneously prevents any other individual from carelessly utilizing this magical tool. Throughout history, certain priests have neglected to complete this process, thereby allowing other individuals the opportunity to misuse the original priest's initial intention and creative powers, resulting in adverse Karmic.
7. After Imprinting, Charging, and Activating the Magic Stone, if you always remain mindful of the great power that the stone has been imprinted with, you will be in good position to hold and utilize its divine power.

(6) ENDING THE RITUAL AND CLOSING THE MAGICAL CEREMONY

After completing the imprinting, charging, and activation of a Magical Stone, it is important to complete the ritual with a proper ending. The ending is just as important as the opening and should be performed with reverence and respect.

1. After activating the magical stone, place it on the Earth Altar and light three incense.
2. After lighting three incenses, bow 3 times in front of the Earth Altar, giving respect to the “Three Pure Ones” and the “Jade Emperor,” represented in the Heavenly Altar.
3. Next, it is important to acknowledge and thank the four powers for their assistance and help in the construction and imprinting of the energetic matrix of the magical stone.
 - Begin by facing the Earth Altar, and bow 3 times to pay respect to the energy of the Qian (Heaven) Trigram and its power of Air / Wind. The Wood / Air Element is seen as an Element of all-pervading motion and is also associated with the gaseous state of matter, creating movement and keeping everything alive. Acknowledge this Element's power, and thank it for its assistance in the construction of the magical stone. Then bid it part in peace.
 - Then turning counterclockwise with your right side facing the Earth Altar (East), bow 3 times to pay respect to the energy of the Li (Fire) Trigram and its power of heat and light. The Fire Element is associated with the heat, light and vibrational essence of all energetic substances. Acknowledge this Element's power, and thank it for its assistance in the construction of the magical stone. Then bid it part in peace.
 - Then turn clockwise and face the Kan (Water) Trigram. With your left side positioned to the Earth Altar, bow 3 times to pay respect to the

energy of the Water Element and its power of unity and fuse all other Elements. The Water Element provides the cohesive medium for the other elements to fuse. Acknowledge this Element's power, and thank it for its assistance in the construction of the magical stone. Then bid it part in peace.

- Next, continue to turn clockwise to face the Kun (Earth) Trigram, with your back positioned to the Earth Altar, bow 3 times to pay respect to the energy of the Earth Element. The Earth Element is associated with the solid state of matter, and is the basis from which all physical things are built. The Earth Element provides stability, form and structure; it allows for the growth of energy. Acknowledge this Element's power, and thank it for its assistance in the construction of the magical stone. Then bid it part in peace.
 - Finally, continue to turn clockwise to face the Qian (Heaven) Trigram and the Earth Altar.
4. Then, placing the three incense into the incense burner on the altar table, approach the two red candles. This next part of the ritual is known as "Closing the Eyes of the Altar," and is used to dispatch the Celestial Immortals from the physical realm.
 - Begin by showing your respect and thanking the Three Pure Ones and the Jade Emperor for their assistance, and then bid they depart in peace.
 - Next, extinguish the right (Celestial Yin-Moon) candle first, followed by the left (Celestial Yang-Sun) candle. It is important to not blow the candle flames out; use a candle snuff to extinguish the flames instead.
 5. Finally, place your mind on understanding that the various powers of all four Elements evolve from the Divine, and are associated with the infinite space (Wuji) of the Dao,



Figure 1.94. The "Buddhist Greeting Posture"

existing within all matter. Since the power of the Dao is still active within the magic circle in which you stand, close your eyes and bring both hands together forming a "Buddhist Greeting Posture" Hand Seal at your Middle Dantian (Figure 1.94).

- Next, separate your hands by moving your left (Yang) palm upwards (fingers pointing to the Heavens) while simultaneously moving your right (Yin) palm downwards (fingers pointing towards the Earth). As you separate the celestial powers of Yang and Yin, repeat the following incantation:

**"I now release the combined powers
of Heaven and Earth,
and return this spirit back into this vessel
for divine purpose."**

6. Then perform one "Pulling Down the Heavens," and return to a quiescent Standing Wuji posture. Now that the rituals are completed, you can begin use the magical stone whenever appropriate.

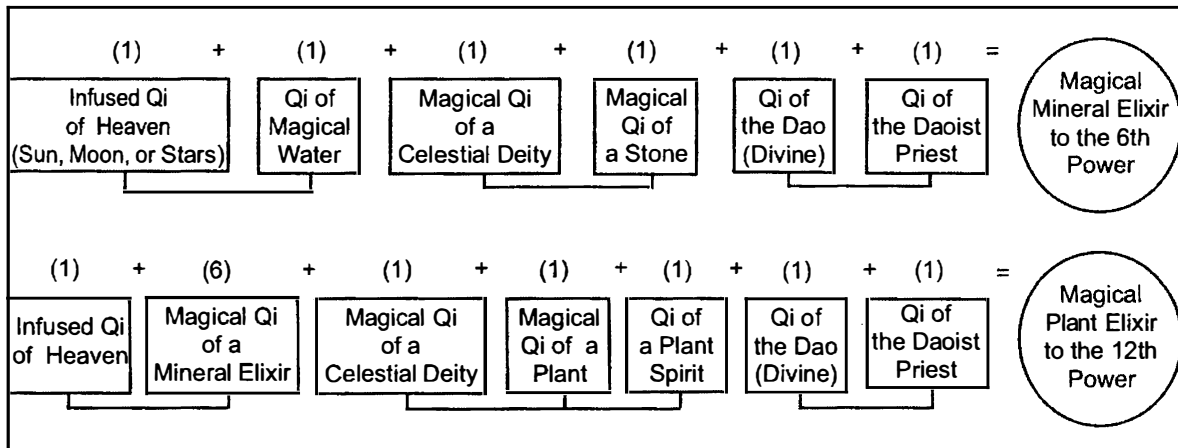


Figure 1.95. A magical herbal elixir properly constructed by a Daoist Priest has 12 times the power of any normal elixir formula created by an herbalist.

CREATING GEM ELIXIRS

When absorbing the healing properties of the magical stones, gems and metals, the ancient Daoists noted the magical properties of these minerals could be internally ingested through two main methods, described as follows:

- **Ingesting the Magical Powers of Gem Stones:**

The first method used for absorbing a magical stone's energetic qualities was through a visual interactive process. This process involves the absorption of the gem's celestial light through the physical eyes, sometimes known as "visual sipping."

Sacred symbols (such as Yantras) are sometimes used to reflect a stone's planetary energies, and can also be used to activate and increase the intuitive powers of a priest's subconscious awareness. In ancient times, articles of clothing, armor, jewelry or other accoutrements were encrusted with gems as a means of receiving their magical powers and celestial influence.

- **Gem Elixirs:** The second method used for absorbing a magical stone's energetic qualities involves the ingestion of the gem as living liquid light. The value of the Planetary Gem Elixir lies in its ability to be taken at frequent intervals, infusing the body's Jing, Qi, and Shen with its subtle transformative properties over time.

A Gem Elixir is the name given to a fluid that has been infused with the energies of a particular crystal, either through the power of infused sunlight or moonlight. An "Ens" is the "First Extract" of a mineral's energetic nature. It is defined as an extract of the latent and previously untapped energetic potential of a rock or mineral. Hence the Ens is also termed "First Matter," and is believed to be the potency and magical substance of an item's first natural life-impulse. The Gem Ens is to the Mineral Kingdom what an Essential Oil is to the Plant Kingdom. Therefore, the Ens is to be sought after above all things in the Mineral World.

Mineral or Gem Ens Elixirs are traditionally known as the "Greater Circulation" in External Alchemic traditions. They are formed by cultivating and extracting the Jing, Qi, and Shen of specific metals and minerals. This alchemical process follows the same principles as those used in plant work, which is known as the "Lesser Circulation." In certain magical traditions however, the "Greater Circulation" is traditionally undertaken only by a priest after a certain degree of plant mastery has been attained. However, in ancient Daoism, a disciple was taught the secret skill of Plant Magic only after mastering the art of Mineral Magic. The mastery of the energetic and spiritual powers of the various minerals provided an important alchemical foundation, and empowered the priest

with the essential understanding from which to study the esoteric energetic and spiritual powers of the plant realm. This essential knowledge also empowered the Daoist priest with the ability to properly construct powerful magical elixirs and Immortal Pills.

One little known fact, is that a magical Mineral Elixir properly constructed by a Daoist priest has six times the power of any prescription formula created by an herbalist. Additionally, when properly constructed, a magical Herbal Elixir created by a Daoist priest has 12 times the power of any normally constructed herbal formula created by an herbalist (Figure 1.95).

Crystals have the ability to absorb negative electromagnetic pathogens, as well as emit pure clean energy. Because crystals have powerful vibrations it is easy to transfer these energetic vibrations into water which act as a condenser. In ancient China, gem remedies (also known as elixirs or essences) were either taken internally as tonics (unless the stone was toxic), or applied externally and used as energetic and spiritual "enhancers" (sometimes the stones were applied directly onto the skin, or placed in bath water).

Before going on an expedition, the famous Mongolian ruler Genghis Khan, would give his soldiers a handful of pulverized rock as a drug for the treatment of arrow and sword wounds, and a handful of ground up rock as a remedy for fatigue and food poisoning. It is also believed that these rock powers were boiled in water, drunk, and used in cooking (known as rock soup, or "mineral soup"). Also, for hundreds of years up till the present time, many of the main components of drugs in Tibetan medicine have been pulverized minerals.

Gem elixirs are liquid preparations that contain the condensed healing vibrations of a particular gem or mineral. Much of the information that exists on the energetic healing qualities of gem stones has been derived from their physical signatures. These include the crystal system or family that a particular stone belongs to, its color, hardness, composition, and the geologic process by which it was formed. With that information in mind, the primary focus for creating ancient

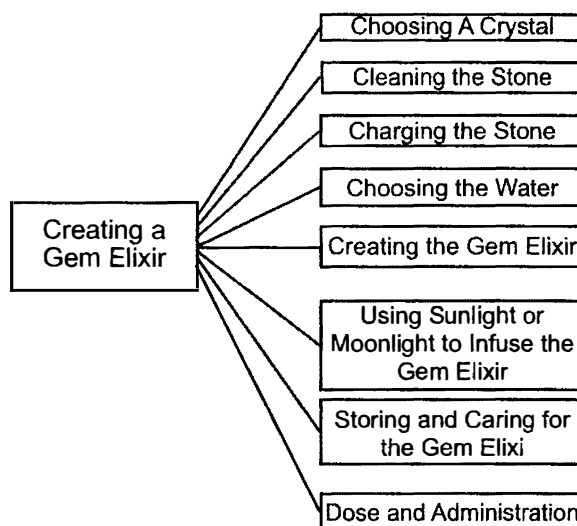


Figure 1.96. A magical Gem Elixir is generally divided into eight simple steps.

magical Gem Elixirs has been on summoning, condensing, and ingesting the most subtle invisible energetic and spiritual powers of a particular stone, as well as the specific Elemental powers that were called into service during the time of its preparation.

Gem elixirs can be used in order to access the healing support of the mineral realm in a very efficient way through their ease and flexibility of application. For example, they can be applied internally or externally, by themselves, or in combination with other vibrational remedies. They are particularly effective when used in conjunction with Plant Elixirs (e.g., Flower Essences), as they help to physically stabilize and root the spiritual shifts in consciousness that are catalyzed by the transformational energies of the plants.

Generally, the process of creating a Gem Elixir is divided into eight simple steps: Choosing A Crystal, Cleansing the Stone, Charging the Stone, Choosing the Type of Elixir Water, Creating the Gem Elixir, Using Sunlight or Moonlight to Infuse the Gem Elixir, Storing and Caring for the Gem Elixir, and Dose and Administration, described as follows (Figure 96):

(1) CHOOSING A CRYSTAL

In order to make an elixir, the Daoist priest must first choose a crystal that matches his or her specific needs. Although the size of the crystal does not matter, it is extremely important to begin by thoroughly cleansing the crystal. After obtaining a crystal, there are a few things that must be done in order to ensure that it is used without incurring harm.

Stones are subject to a wide range of energetic imprinting before they arrive into your possession. Prior to using them in magic, or charging them with your own personal energies, it is strongly suggested that you perform a cleansing ritual on the stone. This will neutralize any unwanted energies that have been imprinted into and are currently residing within the stone. It is important to note, however, that certain masters believe that if you have collected this stone yourself from nature, there is no need to worry about purification.

If after the cleansing process, you still feel some negative energy imbedded within the stone when you hold it, you will need to repeat the cleansing process. After you feel that the stone has been cleared and cleansed, then you are ready to use it for whatever purpose you desire.

(2) CLEANING THE STONE

The priest will then begin purging and cleaning the stone of any and all negative influences. Next, the stone is dedicated to an appropriate deity or celestial power, with a statement of intention, such as the hidden magic and power of the stone will be used for self-defense, healing, intuitions, etc.

The following is a very basic ritual used for cleansing and purifying magical tools used by Daoist mystics. There are many variations and modifications that can be added to this ritual, depending on the priest's intended goal. After becoming more familiar with the Daoist magic techniques, the rituals can be modified to become as simple or complicated as the priest desires.

In order to perform the following Cleansing Ritual, you will need sea-salt, a small amount of purified water, a red candle, and three sticks of incense (preferably myrrh, frankincense, or white

sage). Although you do not need to use an altar to perform this ritual, if you have already established one, you are encouraged to use it.

- Firstly, sit comfortably in a quiet location.
- Have your crystals and the other items that you need for the purification ritual laid out in front of you. The salt represents the Element of Earth. The Water is the Element of Water. The candle represents the Element of Fire (its red color is symbolic of purification), and the three sticks of incense represents the Element of Air (and the fervent prayers to the Three Pure Ones).
- Add a pinch of salt to your small bowl/ container of water, and say the following incantation:

**"I Now Combine the Tian Ling Shen
(Celestial Magical Powers)
of Shui (Water) and Di (Earth)."**

- Next, take your crystal, and dip it into the solution of salt water, and say the following incantation:

**"By the Magical Powers of Shui and Di
I Now Cleanse and Purify You."**

- Now, quickly pass the crystal through the candle flame three times, and say the following incantation:

**"By the Tian Ling Shen
(Celestial Magical Powers) of Huo (Fire)
I Now Cleanse and Purify You."**

- Now, quickly pass the crystal through the incense smoke three times, and say the following incantation:

**"By the Tian Ling Shen (Celestial Magical
Powers) of Feng (Wood/Air)
I Now Cleanse and Purify You."**

With any Daoist ritual or esoteric magical working, visualization is a vital part of the ceremony. You have to concentrate extremely hard, and actually see in your mind's eye the candle flame, incense smoke, and salt solution draining

away all of the stone's toxic energies. Feel them flowing out of the stone as you perform your work. Allow the powers of nature work through you. Feel, experience, and know that the magical words of the various incantations accomplish your will and heart's desire. Know that what you feel and see in your mind's eye gives any magical work its power.

(3) CHARGING THE STONE

Before you use any stone for magic or as a talisman, it should be charged or programmed with the desired energies. All stones possess a natural energy of their own. Many ancient civilizations held great respect for the power that stones held, and various stones were often used as a central part of their religious life. The process used for charging the stone personalizes this energy, and lets you focus your needs and intentions into the stone.

Using The Energetic Power of The Sun

Some simple methods of energizing a crystal (i.e., quartz) include leaving it in bright sunlight for a day, with the Sun's warm rays shining full on it. This is also a method used in cleansing a stone.

Using The Energetic Power of Other Crystals

You can also use other crystals to assist in the cleansing and energizing process. A cluster of clear quartz is excellent for this. Simply sit the stone on the cluster for a couple of days. It is suggested that any stone you are using to purify and energize others be cleansed on a regular basis, to rid it of any negative energy it may have absorbed from the other stones.

Reprogramming and Imprinting

You can reprogram and imprint the specific personal energies into a stone. This imprinting process is described as follows:

- First, choose a stone whose properties specifically fit your required needs. This makes the imprinting easier, especially when you can fuse your own energies together with the energetic powers of the stone.
- After the stone has been fully cleansed, sit comfortably and hold it in your right (Yin) hand and seal it with your left (Yang) hand.
- Imagine and feel the specific type of energy and power that you want the stone to

hold (e.g., love, protection, clairvoyance, or wealth), and experience this energy with your whole being.

- Visualize, feel, and experience this energy flowing through your core self and into the crystal. The more you can concentrate, and really see, feel, hear, smell, and taste the energy flowing into the stone, the more effective the programming will be. Experience this cultivated energy residing within you and acting as your personal power. You can now move this energy from your body, out into stones, talismans, charms, candles, weapons, and other magical objects to help you achieve your magical goals. The movement of this or other forms of natural energy is at the heart of Daoist magic.

(4) CHOOSING THE TYPE OF ELIXIR WATER

Different kinds of water have different magical powers. The effect of water depends substantially on the water's source, temperature, and level of purity. Water constantly changes its energetic properties according to the subtle life-energy it absorbs from the environment (e.g., water from a spring, well, rain, or morning dew). It is for this reason that water from various sources is specially collected during certain seasons of the year. Additionally, the ocean and all water courses connected to it are said to be linked to the Underworld, the Moon, and Nature Spirits.

Gem Elixirs are generally "born" in water (e.g., rain water, well water, spring water, mineral water, talismanic water, Holy Water, or morning dew). Water has the ability to hold energy patterns intact for long periods of time, therefore making this an ideal medium for capturing the powers of a stone. The elixir can then be used for healing or empowering the physical, energetic, or spiritual body, depending on the disciple's specific needs and the specific energies of the particular crystal or gem.

Gathering Rain

The ancient Daoists noted that all forms of water fall from the Heavens, including rain, snow, hail, and sleet. Each of these share a connection with the subtle Yin and Yang forces of life. According to ancient alchemy, the energies of Yin and Yang gather in the clouds as part of the subtle

cycle of energies linked to the seasons. During the second, third, and fourth lunar months (March, April, and May) these forces descend in the form of rain to bring new life to the soil. Rain water caught in clean containers during this special time period will have special magical properties, and can be harvested to give additional strength to a Gem Elixir. It is important to note, however, that the gathered rain water cannot be kept for more than a few days before the celestial energies begin to depart. Additionally, the rain water should only be collected in places where the air is pure.

Another important type of water used by the ancient Daoists was rain water gathered from a thunder storm. During a thunder storm, containers were set out to catch the rain that fell during severe thunder and lightning showers. This special water was traditionally used for making powerful magic tools, especially those used in exorcisms.

Gathering Morning Dew

Dew is water that condenses out of the air and morning mist onto leaves, grass, and other surfaces (i.e., Magic Mirrors). In ancient Daoist alchemy, dew was believed to carry the subtle energies of life, forming one of the main pathways through which the energies of Heaven and Earth unite. Therefore, during the Spring and Autumn times, the Daoist mystic would gather dew at dawn from the leaves of specific herbs, Magic Mirrors, and crystal formations left out overnight. Another method was to simply drag a thin, clean, cotton towel over the grass until the sheet was dripping with moisture.

The dew should only be collected in places where the air is pure and the soil has not been contaminated with chemicals. It is also important to note that dew should always be gathered before the direct rays of the Sun touches it. Additionally, the gathered dew cannot be kept for more than a few days before the celestial energies begin to depart.

(5) CREATING THE GEM ELIXIR

Make sure that you have gathered together all of the items and specific ingredients that you will need to create the Gem Elixir. This should include the following list (Figure 1.97):

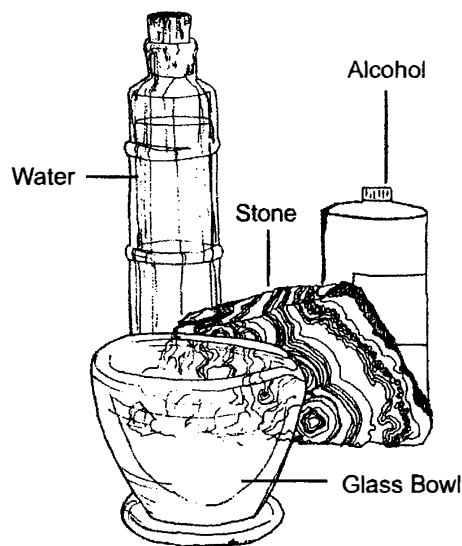


Figure 1.97. Creating a Stone Elixir

- **A Stone:** Any particular crystal, mineral, rock, and gemstone that contains the specific energetic and spiritual qualities and powers necessary to achieve your magical goal.
- **Glass Bowl:** A clear glass bowl is needed as a “birthing” chamber through which to combine and infuse the Gem Elixir.
- **Water:** The particular type of Water (rain water, well water, spring water, mineral water, Holy Water, or Talismanic Water) containing the specific energetic and spiritual qualities and powers needed to hold the Gem Elixir’s energetic patterns intact for long periods of time.
- **Alcohol:** After the crystal has been placed in the water during the infusion process, its extracted essence can then be preserved by blending it with rice wine, brandy, or other form of spirit alcohol.
- **Mother Container:** A dark colored glass bottle is needed for storing the “mother” elixir.
- **Child Container:** A dark colored glass eyedropper bottle is needed for storing the “child” elixir, and is to be completely used up before refilling from the “mother” container.

In order to make a Gem Elixir, begin by placing a cleansed non-water soluble crystal in a glass bowl and cover it with the pure water. Then place the bowl in an area that will be exposed to the direct sunlight (or moonlight) for the selected period of time. If possible, place the glass bowl on the roof of your house, so that it catches the rays from all angles, and is less likely to have any shadows pass over it during the infusion process.

(6) USING SUNLIGHT OR MOONLIGHT TO INFUSE THE GEM ELIXIR

When making your elixir, you will need to decide whether you are going to use sunlight or moonlight for infusing your Gem Elixir. Sunlight (the gathering of Yang) is traditionally used for elixirs that are designed for aiding the physical body. Moonlight (the gathering of Yin) is used for those elixirs that are directed towards spiritual and magical needs. As a general rule any elixir that will be used for physical purposes or bodily healing should be created with sunlight, and any elixir that will be used for magical, psychic, or mental purposes should be created with moonlight.

You will also need to choose a day or night when the sky is cloud-free, as the infusion process requires direct Sun or Moon light for at least three hours. If there is some cloud covering, you will not be able to create a strong enough infusion in only 3 hours, and will need to leave it out all day or night for the complete 12 hour process. Keep the gemstones in the water solution for a minimum of 24 hours. Some priests take from seven to 14 days to make an elixir, spending some time each day to mentally reinforce and infuse the elixir with Breath Incantations (Mantras).

After the crystal has been placed in the water during the infusion process, its extracted essence can then be preserved by blending it with rice wine, brandy, or other form of spirit alcohol. The resulting liquid is taken orally, usually a few drops in a glass of water. Sometimes a piece of the crystal or gem is left in the bottle after the infusion process to further enhance the potion. In order to further reinforce your intentions, specific visualizations, affirmations, and incantations can also be incorporated while consuming the Gem Elixir.

(7) STORING AND CARING FOR GEM ELIXIR

Leave the infusion elixir untouched for at least 3 hours (7 hours for maximum results), then pour the liquid into the clean dark glass bottle. Fill half of the bottle with your infusion, and then fill the rest of the bottle with rice wine, brandy, or another form of spirit alcoholic. Seal the bottle, and then shake vigorously for 30 seconds. This completes the construction of the mother elixir. Next pour some of the Gem Elixir in a child container. This container is to be used every day.

After you have labeled the bottle, store its contents in a cool dark spot for later use. In some Daoist schools, the priest will leave the crystal or gem in the bottom of the mother elixir in order to further infuse its properties.

After you remove the crystal from the mother container, make sure that you have bottled the original tincture in a dark glass bottle with an airtight stopper. This original tincture will keep for more than a week if you added 50% Brandy or Vodka as its preservative. Store the mother elixir in a cool dark place.

(8) DOSE AND ADMINISTRATION

The prescribed dosage of the Gem Elixir will vary according to the strength of the elixir and the specific gems used. Some practitioners recommend only 3 to 5 drops of elixir in a glass of water twice a day, while others may suggest 12-18 drops twice a day, or even drinking a small tea cup three times a day. Because each individual has his or her own unique constitutional reactions to a specific Gem Elixir, it is best to use your own energeticsensitivity and intuition to decide on the dosage and frequency of administration. This can be done through quiescent meditation, by sitting quietly with the bottle of elixir in your hands, and attuning yourself to its energetic resonations. Each stone has a guardian spirit or spirit entity responsible for its magical power. Ask the spirit of the stone for guidance, and see if you can intuit the information.

Elixirs can be also be administered directly under the tongue, undiluted, as with flower essences. The rich blood supply to the mouth area, and the thin skin under the tongue allows for rapid

absorption of the elixir. You can also apply some to an afflicted area of the body that you are wishing to treat, or use a Gem Elixir in a bath.

Some masters recommend that the disciple start with the undiluted, sublingual (under the tongue) administration for the first few weeks, then move on to the dilution method (i.e. in a glass of water) for a few weeks to a month.

The important thing to remember is that when you choose a specific dosage, stick with it. Also, only use one Gem Elixir at a time and completely finish a bottle before you refill it. Once you finish a bottle the desired shift is usually complete. Elixirs, like Essences, work best when used in increments of three or seven. Each bottle will last approximately one week when kept in a dark glass bottle with an airtight stopper, away from sunlight.

Gem elixirs are designed to gently affect the body, mind, and spirit over a period of time, not instantaneously. Therefore, you will need to continue to use the specific dosage for at least a month in order to achieve the best results. Afterwards, you may then feel the need to decrease the dosage, and then eventually stop. The treatment can be repeated, as you feel the need arise.

TOXIC STONES

There are quite a few gems and crystals that should never be used to make elixirs in the above mentioned manner. The basic rule of thumb is that any stone containing metals should not be used. This includes most brightly colored blue and green stones, as these often take their coloring from metals, and metals can be toxic in humans. Water leaches the toxins from the stone, which would then be ingested.

If you are using toxic stones, It is important that you use the indirect method, by placing the stone in a small glass jar and then placing the glass jar into the bowl of water. Alternatively, you can use the below mentioned stones in a safe manner, by taking a glass of water, holding the stone to

the side of the glass, and visualizing the energies infusing the water. Drink the glass of water immediately, and repeat two to four times daily, for two months. This will not, however, be as effective as the traditional Gem Elixir recipe.

Before constructing a Gem Elixir, to make sure that you have not selected a stone that can cause you harm. The following is the list of stones, and their potentially toxic ingredients:

- Amazonite - Copper
- Atacamite - Copper
- Auricalcite - Zinc and Copper
- Azurite - Copper
- Boji-stones - Sulfur
- Bronchantite - Copper
- Chalcantite - Copper
- Chalcopyrite - Copper & Sulphur
- Cinnabar - Mercury
- Conicalcite - Copper
- Crysocolla - Copper
- Cuprite - Copper
- Diopside - Copper
- Gem Silica - Copper
- Galena/Galenite - Lead (almost 90%)
- Garnierite/Genthite/Falcondoite - Nickel
- Halite - will dissolve in water
- Hematite - will rust in water
- Lapis Lazuli -Pyrite inclusions contain Sulfur
- Magnetite - will rust in water
- Malachite - toxic, only used in polished form.
- Markasite - Sulfur
- Mohawkite - Copper & Arsenic
- Psiomelan - Barium
- Pyrite - Sulfur
- Realgar - Sulfur & Arsenic
- Stibnite - Lead
- Smithsonite - Zinc & Copper
- Ulexite - stone will lose its luster in water
- Vanadanite - Lead
- Wulfenite - Lead & molybdenum

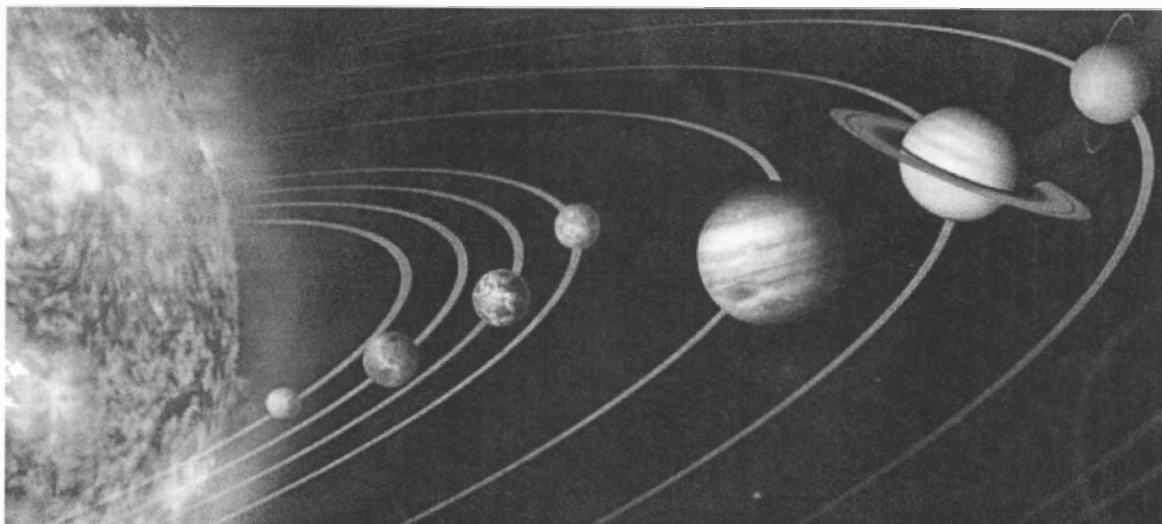


Figure 1.98. Creating Planetary Gem Elixirs

PLANETARY GEM ELIXIRS

The qualities and uses of gemstones are best understood through the study of their colors, growth patterns, and mineral components. However, they can also be energetically classified according to planetary affiliations and chakra affiliations.

The ancient Daoists considered gemstones to be celestial gifts from the Heavens, and understood that they were responsible for activating and awakening the inner dimensional awareness of the psyche. Gems, like people, were believed to receive their unique powers from the cosmic energies of the planets. The ancient priests believed that the color-coded energy emitted from each of the planets in our solar system was filled with an interstellar intelligence that infused itself into the natural landscape of Earth (Figure 1.98). The stars of the galaxy and the cosmic rays that permeate their celestial territory were seen as evidence that

revealed the Daoist priest's true spiritual identity as ambassadors of divine awareness. Gems were believed to possess a unique capacity to reflect this chromatically coded light in physical form. Thus, they secretly served as precise vehicles of expression for the mechanics of manifest and unmanifest creation.

One closely guarded secret in ancient China was the utilization of precious gems as transmitters of light and specific frequencies of consciousness. Throughout the centuries, the use of Planetary Gem Elixirs was often limited to members of the imperial royal court, the elite strata of Chinese society, or certain secret Daoist and Buddhist sects with political influence. Planetary Gem Elixirs embody the sacred art and science of imprinting a fluid medium with the subtle energetic field and spiritual power of a specific planet along with the intrinsic energetic pattern of its representative gem.

In ancient times, the elixirs were prepared from rare and superior stones (i.e., those that were natural, flawless, and untreated) in a geometrically refined state. The alchemical principles involved in the creation of Planetary Gem Elixirs reflect a high degree of discipline, prayerful intent, and in-depth knowledge of 60 year astrological cycles, including patterns of the Sun, Moon, Five Planets, 28 Star Constellations, 10 Heavenly Stems, and 12 Earthly Branches. Amplified by the carefully guided ritual practice with which they were prepared, the elixirs were considered to be powerful catalysts for personal evolution and transformation.

Through their elegant but powerful interplay with human consciousness, the Planetary Gem Elixirs work with the highest levels of the human emotional and mental processes. Their celestial influences transmute the limited thought structures of the conscious self, creating an energetic bridge to the spiritual realm of the Divine Self. The ancient Daoist priests therefore sought after the celestial infusion and empowerment of planetary realms in order to assist them in their goal of constructing the “Immortal Fetus.”

The Planetary Gem Elixirs were also believed to be capable of opening the inter-dimensional portals that align the mystic with advanced interstellar intelligence, and they were therefore used while performing certain Daoist Star Stepping patterns and Hand Seals.

THE SEVEN CELESTIAL PLANETS

In order to understand the significance of Planetary Gem Elixirs and the type and extent of their influence, it is important to first understand the specific celestial planets from which they receive their stellar powers.

There is an intimate connection between Astrology, Astronomy, Feng Shui, and Ming Shu (Fate Calculation Divination). According to ancient Daoist teachings, all climatic changes are believed to be produced by the moral conduct of the people, through the agency of the Sun, Moon, and Stars. Additionally, Yin and Yang, Five Element, and Eight Trigram calculations are used to determine the various astrological calculations.

In ancient China, the Sun, Moon, Planets, and Star Constellations were divided into four divisions of Yang and Yin classifications, described as follows:

- **Sun (Tai Yang):** Major Yang Influence
- **Moon (Tai Yin):** Major Yin Influence
- **Five Planets (Shao Yin):** Lessor Yin Influence
- **28 Stars Constellations (Shao Yang):** Lessor Yang Influence

The positive and negative magical influences of these important celestial bodies constantly vary, according to their celestial positions. For example, the appearance of comets and eclipses of the Sun and Moon were believed to have a malign energetic influence over the affairs of men.

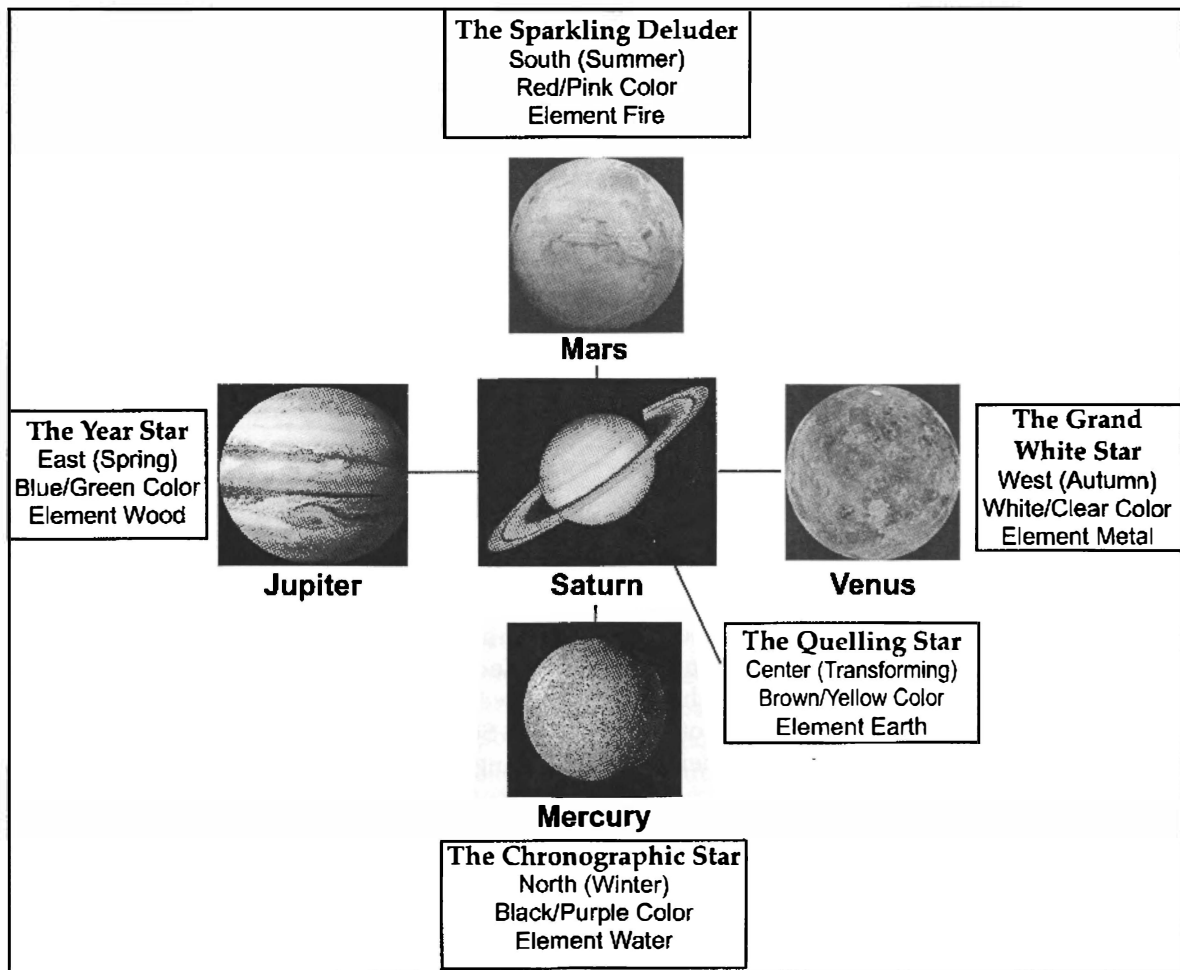


Figure 1.99. The Directions, Colors, and Elements of the Five Planets

According to ancient Daoist teachings, the Seven Stars (i.e., the Sun, Moon, and Five Planets) are the embodiment of Dao. Heaven and Earth depend on the Perfect Vital Breath of the Sun, Moon, and Stars to nourish all things. According to the *Book of the Mysterious Gate and Precious Sea*, "the essence of Yang is the Sun, and the essence of Yin is the Moon. Sharing the essence of the Sun and Moon are the Stars. Together, they nourish the twelve thousand things by the perfect Dao. Even the beasts and grass are nourished by Secret Dao and Essential Virtue of the Sun, Moon, and Stars."

In ancient China, it was common practice for people to worship Stellar Sovereigns or Star Gods.

The original Star Gods consisted of the Celestial Immortals that lived and ruled over the powers of the Sun, Moon and Five Planets. In ancient Daoist mysticism, these seven celestial energies were sometimes collectively known as the "Seven Celestial Stars" or "Higher Phase Stars" (Shangxingxing). In this celestial model, the Sun and Moon represent the Yang and Yin energies of Heaven, while the Five Planets symbolize the Five Element energies of Heaven.

Since the Five Planets do not radiate light like the Sun does, they were therefore considered to have a Yin quality like the Moon and Earth. The ancient Chinese believed that the Five Planets

were responsible for the internal Yin organ energy formation within the body during fetal development, and that they sustained these vital pools of energy throughout the individual's life on Earth. Because they were connected to the specific color resonances vibrating within each of the body's five internal Yin organs (Figure 1.99), these seven celestial planets became the focus of several Qigong meditations and elixir prescriptions developed in ancient China. According to the section written on stars in the ancient Daoist text *Seven Slips of a Cloudy Satchel*, each of the Five Planets has its own name, energetic power, and spiritual influence. For example:

- **The Year Star is Jupiter:** Its Direction is East, Color is Blue / Green, and its Element is Wood.

According to Daoist magical teachings, Jupiter symbolizes Wood, and rules the Spring season.

When Jupiter and Saturn meet in the same "house," it indicates good fortune to the empire.

- **The Sparkling Deluder is Mars:** Its Direction is South, Color is Red, and its Element is Fire.

According to Daoist magical teachings, Mars symbolizes Fire, and rules the Summer season. It is the author of punishments, and is the producer of sudden confusion.

- **The Quelling Star is Saturn:** Its Direction is Center, Color is Brown / Yellow, and its Element is Earth.

According to Daoist magical teachings, Saturn symbolizes Earth, and rules the transition of energy occurring between the four seasons.

If Saturn with the other four planets should appear white and round, mourning and drought are in store for the country.

If Saturn should appear red, disturbances are to be expected, and troops will take the field.

If Saturn should appear green, floods are to be looked for.

If Saturn should appear black, sickness and death will spread over the land.

If Saturn should appear yellow, a time of prosperity is at hand.

- **The Grand White Star is Venus:** Its Direction is West, Color is White, and its Element is Metal.

According to Daoist magical teachings, Venus symbolizes Metal (Gold), and rules the Autumn season. It is considered to be a complacent planet. However, while in many of its phases it foretells peace and prosperity, it also foreshadows the disruption of the empire and the movement of troops. For example:

If Venus at first looms large and afterwards small, the national forces will be weak.

If Venus at first looms small and afterwards large, the national forces will be strong.

If Venus appears large and extended, trouble will fall upon princes and nobles, and military expeditions, then undertaken, will begin fortunately and end with disaster.

If Venus appears compact and small, campaigns which begin in misfortune will end successfully.

- **The Chronographic Star is Mercury:** Its Direction is North, Color is Black / Purple, and its Element is Water.

According to Daoist magical teachings, Mercury symbolizes Water, and rules the Winter season.

If Mercury appears white in color, it forecasts drought.

If Mercury appears yellow in color, crops will be scorched.

If Mercury appears red in color, soldiers will arise.

If Mercury appears black in color, floods are at hand.

If Mercury appears large and white in the East, troops beyond the frontier will disperse.

If Mercury appears large and red, the Middle Kingdom will be victorious.

If Mercury appears in certain conjunctions with Venus, it foreshadows great battles in which strangers will be victorious.

If Mercury approaches Venus, several tens of thousands of men will meet in strife, and the men and ministers of the ruler will die.

PLANET MEDITATIONS

According to ancient Daoist teaching, before a priest began to meditate on a specific celestial planet or star constellation, it was important that he first energetically feel the planets subtle movements, within both the Heavens and the Earth. According to ancient Daoist belief, as each planet moved through the Heavens, it had a subtle energetic affect on the various energetic fields of everything living within the Earth.

When meditating on a specific planet, the ancient Daoists would close their physical eyes and begin to imagine and feel that they were opening the celestial portal of their Third Eye. This image allowed the various energetic fields of each of the five main planets to be independently experienced (Figure 1.100).

The unique image and different energy of each planet eventually merged and formed within the priest's Three Bodies (physical, energetic and spirit body). Then, while pulsing within the priest's Third Eye area, his body would experience a mild tremor as it energetically connected with the planet's resonating energies. Through this unique experience, the ancient Daoists learned how to examine and feel the most subtle changes each planet brought to the Earthly realm.

Traditionally, each planet was used for its energetic influence on the human tissues according to the following Magical Correspondences:

- **Jupiter:** Influences the Qi of the body's liver and Hun (Ethereal Soul). Green/Blue Light and vapor.
- **Mars:** Influences the Qi of the body's heart, vitality, and the body's physical strength. Red Light and vapor.
- **Saturn:** Influences the Qi of the body's stomach, spleen, and digestive system. Yellow Light and vapor.
- **Venus:** Influences the Qi of the body's lungs, and glands. White Light and vapor.
- **Mercury:** Influences the Qi of the body's kidneys and nervous system. Black/Dark Blue Light and vapor.

PLANET INCENSE OFFERINGS

After the priest had chosen a particular celestial planet or star constellation through which to

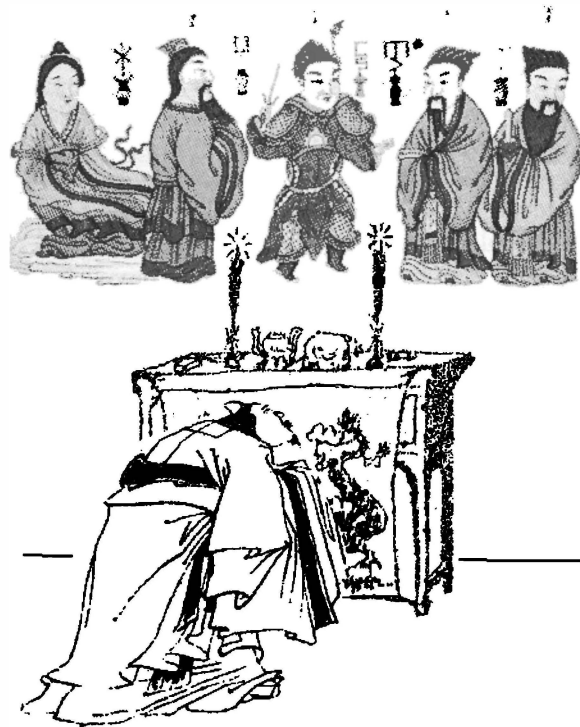


Figure 1.100. "Daoist priest, worshipping the spirits of the Fives Planets: Mercury, Venus, Mars, Jupiter and Saturn

focus and direct his meditation, it was essential that he present the guardian of that planet's magical powers with the appropriate offerings. Each of the seven celestial deities governing the seven main planets required different offerings and sacrifices. This was needed to appease the guardians of that celestial portal. Without this appeasement, the true understanding of the planet deities secret magical powers and the deeper subtleties of the planets spiritual influence could not be accessed or ascertained. The seven planets and their specific offerings are described as follows:

- **Sun:** In the hour or day (Sunday) of the Sun, incense offerings should include deer musk, frankincense, myrrh, saffron, cloves, laurel and cinnamon, mixed together with the brain of an eagle and the blood of a white cock. All of the ingredients should be combined and rolled into small balls and placed on the flames of the altar fire.

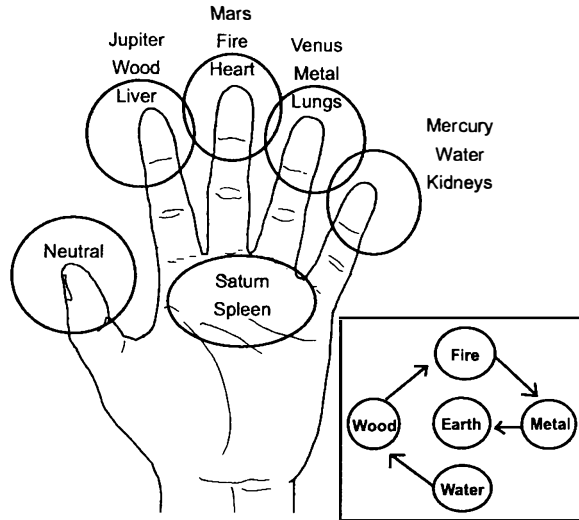
- **Moon:** In the hour or day (Monday) of the Moon, incense offerings should include poppy seed, dried frogs, camphor, frankincense and the eyes of an ox mixed with blood. When the Moon incense is burning, spirits in the form of ghosts in filmy transparent draperies, with pale and luminous faces should be seen.
- **Mars:** In the hour or day (Tuesday) of Mars, the incense offerings should include aromatic gum, sandalwood, frankincense, myrrh, and the blood of a black cat.
- **Mercury:** In the hour or day (Wednesday) of Mercury, incense offerings should include frankincense mixed with the brain of a fox.
- **Jupiter:** In the hour or day (Thursday) of Jupiter, offerings should include peacock feathers, a swallow, and a piece of Lapis-Lazuli. The ashes should be gathered and added to the blood of a stork, and presented at the altar. When the Jupiter offering is burned, spirits in the form of kings accompanied by their criers should be seen.
- **Venus:** In the hour or day (Friday) of Venus, incense offerings should include spermaceti, roses, coral, aloes, mixed with the brains and blood of a white pigeon.
- **Saturn:** In the hour or day (Saturday) of Saturn, incense offerings should include pepper, with deer musk and frankincense. When the Saturn incense is burning, spirits in the form of cats and wolves should be seen.

THE "FIVE PLANET INCANTATION"

The following secret incantation was used in ancient China by Daoist priests in order to invoke the magical protection of the Five Planets. In this special incantation, the priest evokes the celestial energy of the Five Element Creative Cycle, by using his left thumb to press specific points on his left hand, while speaking the incantation.

**"The Five Planets Shine!
Their light illuminates the Five Directions!**

**The Watery Planet
Averts all catastrophes!**



**The Virtue of Wood
Brings Prosperity!**

**The Flaming Planet
Extinguishes Fires!**

**The Great White Planet
Repels Metal Weapons!**

**The Stabilizing Planet
Holds the others in place!**

Family and State are benefited!

**My name is carved
On the Tablet of Jade!
I am Registered
In the Chamber of the Emperor!**

**I ride the radiating rays!
I soar upward
into the Great Emptiness!**

**I enter and exit the Great Void!
I wander
Feasting throughout the Universe!**

**The Five Clouds lift the Covers
I summon the Gods
and tame the Winds!**

**The countless rulers do my bidding,
and protect the Immortal One!"**

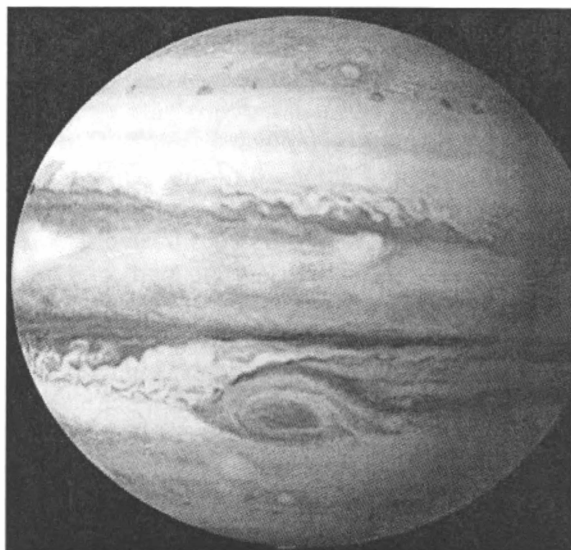


Figure 1.101. The Planet Jupiter

THE CATEGORIZATION OF PLANETARY GEM ELIXIRS AND SPECIFIC POWERS

In order to effectively construct “Planetary Gem Elixirs,” it is necessary to have a thorough comprehension of the nature of each of the Seven Celestial Planets. This includes the colors, directional influences, Elements, ruling deities, associated gems, and Hand Seals needed in order to obtain a specific astrological connection to the desired planets.

THE PLANET JUPITER

The planet Jupiter (Figure 1.101) represents the celestial energy flowing from the easterly direction of the Heavens and emits a blue/green light energy. This celestial energy influences the energetic function of the body’s Liver and Gall Bladder organs. The planet Jupiter is called “Muxing,” the Wood Element Star. Its position in the heavens relates to the left side of the body’s center Taiji Pole, and the blue/green celestial dragon “Mengzhang.” It is associated with Spring, growth, and birth.

The ancient Daoist text known as the *Secretly Transmitted Supreme Pervasive Perfect Book of the Five Planets* states “In the East is the Perfect Imperial Sovereign of the Year Star (also known as the Perfect Sovereign of the Virtue of Wood).”

The name of the ruling Celestial Immortal of Jupiter is Chenglan, though this deity is also known as Qingning (Figure 1.102). The Perfect



Figure 1.102. The Green Emperor of the Eastern Direction. His name is Chenglan, also known as Qingning. He is the Perfect Sovereign of the Virtue of Wood.

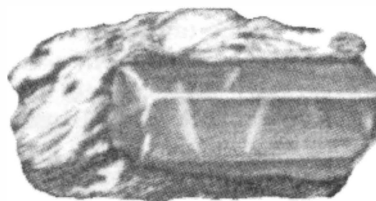


Figure 1.103. The Jupiter Planetary Elixir is generally constructed using Green Emerald

Sovereign of the Virtue of Wood is in charge of the birth of all things. It changes depression into stimulation. People who are fortunate and lucky should encourage its kindness, entice it, and seek after its influence and power.

THE JUPITER PLANETARY ELIXIR (USING GREEN EMERALD)

In Chinese alchemy, the color used to gather the planetary essence of Jupiter and the Wood Element is blue/green. Gemstones governed by Jupiter include emerald, peridot, tsavorite, chrome tourmaline, chrome diopside, green Jade, and other natural green (or blue gems) of flawless (eye-clean) quality. When making a Jupiter Planetary Elixir, a green emerald can be chosen because of its beautiful color (Figure 1.103). An emerald can be found in colors ranging from deep velvet green to light grass green. The best and most auspicious gem should be radiant in color, smooth and transparent, with bright refracting rays.

Metaphysical Properties

When placed beneath the tongue, a Jupiter Planetary Elixir constructed from a vibrant green emerald enables the priest to conjure evil spirits. The ancient mystics believed that this elixir could be used in order to reveal hidden secrets by heightening the priest's sensory perceptions and activating the his or her psychic abilities. A Jupiter Planetary Elixir also enhances receptivity to celestial and terrestrial energies and inspires communion with nature.

Preparation and Imprinting

When creating a Jupiter Planetary Elixir, it is important for the priest to form an energetic bridge that connects together the specific planet (Jupiter), the celestial Immortal responsible for bringing the planetary power down to the Earth (Celestial Immortal Chenglan), the specific direction the energy is being transferred from (East), and the specific gem stone being used (green emerald). These components form the "Four Pillars" of the Planetary Elixir, and they must all be utilized when energizing and imprinting the elixir.

Each planet has a ruling day of the week, as well as a ruling time period. The time period changes from season to season depending on the position of the Sun. When a planet is at its "High Tide" (the season of the specific planet) it manifests

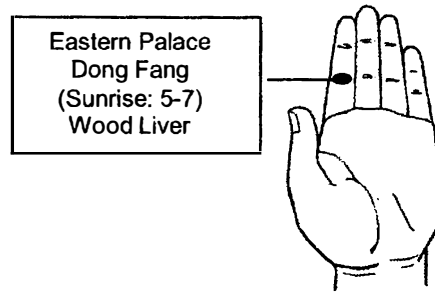


Figure 1.104. Hand Seal pattern used for bringing Wood Element Qi from the planet Jupiter (via the Eastern Direction) into a glass of water for energetic imprinting.

its strongest influence of celestial power. Therefore, Jupiter Planetary Elixirs are generally constructed in the Springtime, on Thursdays, and between the hours of 11 P.M.-3 A.M. Certain Daoist traditions may utilize different days or prefer to construct Jupiter Planetary Elixirs at dawn (5-7 A.M.), when the energy of the Eastern Palace is at its peak.

Incantation and Hand Seal

The magical act of speaking the proper incantation and using the proper Hand Seal (Figure 1.104) is needed for gathering and condensing the planetary energy into the Qi of the elixir. Each Hand Seal technique is combined with a specific Breath Incantation.

The following Breath Incantation is from the Mao Shan Daoist tradition and is used for bringing Qi from a specific celestial direction into a vessel of water for making a Planetary Elixir. If a Daoist priest wishes to gather Heavenly Qi from the planet Jupiter to imprint into the water, he or she can repeat the following Breath Incantation:

**"Dong Fang Wu Ji Fei Tian Shen Wang
Su Jiang Gan Qi Yu Wu Shui Zhong!
Ji Ji Ru lu ling!"**

This translates as: "Eastern Palace of the infinite flying heavenly god, bring down the Liver Qi into my water, quickly do this as it is law."

Each Breath Incantation and Hand Seal is changed according to the priest's needs by substituting the specific Palace and the specific internal organ Qi. Each of the palaces also has corresponding times, Elements of control, organ energies, altar gifts, and governing immortals.

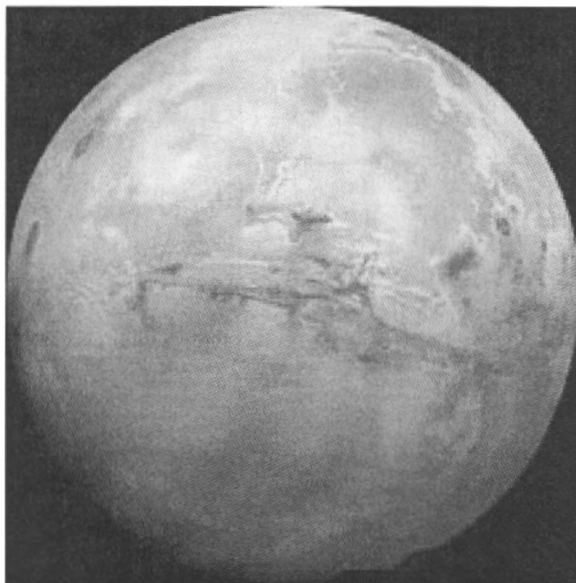


Figure 1.105. The Planet Mars

THE PLANET MARS

The planet Mars (Figure 1.105) represents the celestial energy flowing from the southerly direction of the Heavens and emits a red light energy. This celestial energy influences the energetic function of the body's Heart and Small Intestine organs. The planet Mars is called "Huoxing," the Fire Element Star. Its position in the heavens relates to the front side of the body's center Taiji Pole, and the red celestial phoenix "Lingguang." It is associated with influencing energetic vitality and physical strength.

The ancient Daoist text known as the *Secretly Transmitted Supreme Pervasive Perfect Book of the Five Planets* states "In the South is the Perfect Imperial Sovereign of the Sparkling Deluder (also known as the Perfect Sovereign of the Virtue of Fire). The name of the ruling Celestial Immortal of Mars is Haokong Weichun, though this deity is also known as Sanrong (Figure 1.106). The Perfect Sovereign of the Virtue of Fire is in charge of the growth of all things. It lightens the dark and obscure. People who are unfortunate, unlucky, or suffering from illness and troubles should encourage its kindness, entice it, and seek after its influence and power."



Figure 1.106. The Red Emperor of the Southern Direction. His name is Haokong Weichun, also known as Sanrong. He is the Perfect Sovereign of the Virtue of Fire.

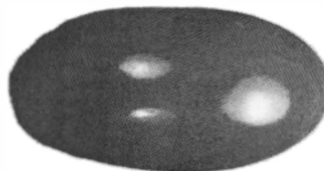


Figure 1.107. The Mars Planetary Elixir is generally constructed using Red Coral

THE MARS PLANETARY ELIXIR (USING RED CORAL)

In Chinese alchemy, the color used to gather the planetary essence of Mars and the Fire Element is red. Mars is a masculine planet that radiates an intense and fiery energy. Gemstones governed by Mars include natural coral, carnelian, ruby, garnet, and other red colored gems. When making a Mars Planetary Elixir, red coral can be chosen because of its dark cinnabar red color (Figure 1.107).

Coral can be found in colors ranging from deep cinnabar red to light orange-red. The best and most auspicious coral should be radiant in color, smooth, and free of defects (this is imperative for proper transmission of auspicious celestial energy).

Metaphysical Properties

When swallowed, a Mars Planetary Elixir constructed from a red coral enables the priest to ward off evil. It also imbues the priest with sudden insight and wisdom and protects him or her against madness.

The ancient mystics believed that drinking red coral Elixirs could protect an individual from encountering natural calamities (i.e. being struck by thunder and lightning, overtaken by floods, avoiding fires, etc.).

Preparation and Imprinting

When creating a Mars Planetary Elixir, it is important for the priest to form an energetic bridge that connects together the specific planet (Mars), the celestial Immortal responsible for bringing the planetary power down to the Earth (Celestial Immortal Haokong Weichun), the specific direction the energy is being transferred from (South), and the specific gem stone being used (red coral). These components form the "Four Pillars" of the Planetary Elixir, and they must all be utilized when energizing and imprinting the elixir.

Each planet has a ruling day of the week, as well as a ruling time period. The time period changes from season to season depending on the position of the Sun. When a planet is at its "High Tide" (the season of the specific planet) it manifests its strongest influence of celestial power. Therefore, Mars Planetary Elixirs are generally constructed in the Summertime, on Tuesdays, and between the hours of 11 A.M.-3 P.M. Certain Dao-

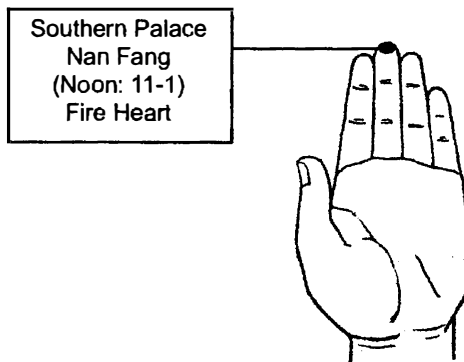


Figure 1.108. Hand Seal pattern used for bringing Fire Element Qi from the planet Mars (via the Southern Direction) into a glass of water for energetic imprinting.

ist traditions may utilize different days or prefer to construct Mars Planetary Elixirs at noon, when the energy of the Southern Palace is at its peak.

Incantation and Hand Seal

The magical act of speaking the proper incantation and using the proper Hand Seal (Figure 1.108) is needed for gathering and condensing the planetary energy into the Qi of the elixir. Each Hand Seal technique is combined with a specific Breath Incantation.

The following Breath Incantation is from the Mao Shan Daoist tradition and is used for bringing Qi from a specific celestial direction into a vessel of water for making a Planetary Elixir. If a Daoist priest wishes to gather Heavenly Qi from the planet Mars to imprint into the water, he or she can repeat the following Breath Incantation:

**"Nan Fang Wu Ji Fei Tian Shen Wang
Su Jiang Xin Qi Yu Wu Shui Zhong!
Ji Ji Ru lu ling!"**

This translates as: "Southern Palace of the infinite flying heavenly god, bring down the Heart Qi into my water, quickly do this as it is law."

Each Breath Incantation and Hand Seal is changed according to the priest's needs by substituting the specific Palace and the specific internal organ Qi. Each of the palaces also has corresponding times, Elements of control, organ energies, altar gifts, and governing immortals.

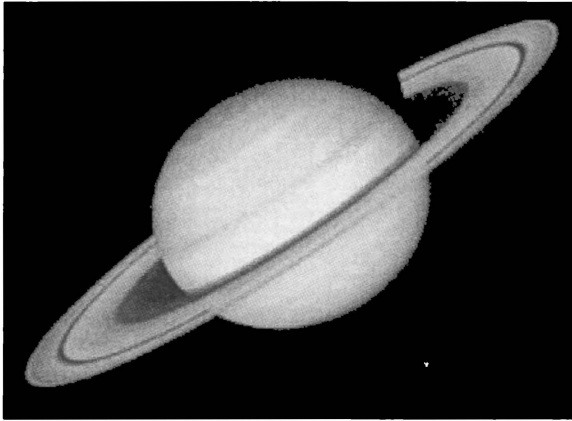


Figure 1.109. The Planet Saturn

THE PLANET SATURN

The planet Saturn (Figure 1.109) represents the celestial energy flowing from the central direction of the Heavens and emits a golden-yellow or light brown light energy. This celestial energy influences the energetic function of the body's Spleen and Stomach organs. The planet Saturn is called "Tuxing," the Earth Element Star. Its position in the heavens relates to the center core of the body's Taiji Pole.

The ancient Chinese believed that it took approximately twenty-eight years for Saturn to make a complete revolution around the Sun. Each year, when Saturn entered into another constellation, it was said that "Saturn held authority over that constellation for one year."

The ancient Daoist text known as the *Secretly Transmitted Supreme Pervasive Perfect Book of the Five Planets* states "In the Center is the Perfect Imperial Sovereign of the Quelling Star (also known as the Perfect Sovereign of the Virtue of Earth). The name of the ruling Celestial Immortal of Saturn is Cangmu, though this deity is also known as Danyan (Figure 1.110). The Perfect Sovereign of the Virtue of Earth is in charge of the breeding of all things in the four seasons. It reaps the fruits. People who are suffering from legal cases and worries due to bad luck should encourage its kindness, entice it, and seek after its influence and power."



Figure 1.110. The Yellow Emperor of the Central Direction. His name is Cangmu, also known as Danyan. He is the Perfect Sovereign of the Virtue of Earth.



Figure 1.111. The Saturn Planetary Elixir is generally constructed using Yellow Sapphire

THE SATURN PLANETARY ELIXIR (USING YELLOW SAPPHIRE)

In Chinese alchemy, the color used to gather the planetary essence of Saturn and the Earth Element is golden-yellow or light brown. Gemstones governed by Saturn include yellow sapphires, topaz, citrine, heliodor, and other flawless (eye-clean) yellow gems. When making a Saturn Planetary Elixir, yellow sapphire can be chosen because of its beautiful color (Figure 1.111). A yellow sapphire can be found in colors ranging from deep golden yellow to light yellow. The best and most auspicious gem should be radiant in color and transparent, with bright refracting rays.

Metaphysical Properties

When swallowed, a Saturn Planetary Elixir constructed from a yellow sapphire strengthens the priest's inner light and increases his or her ability to assimilate celestial light. It clears vision, expands awareness into the higher mind, opens spiritual insight, sharpens clarity and continuity of thought, deepens soul alignment to divine guidance and supreme source, and strengthens the core self.

Preparation and Imprinting.

When creating a Saturn Planetary Elixir, it is important for the priest to form an energetic bridge that connects together the specific planet (Saturn), the celestial Immortal responsible for bringing the planetary power down to the Earth (Celestial Immortal Cangmu), the specific direction the energy is being transferred from (Center), and the specific gem stone being used (yellow sapphire). These components form the "Four Pillars" of the Planetary Elixir, and they must all be utilized when energizing and imprinting the elixir.

Each planet has a ruling day of the week, as well as a ruling time period. The time period changes from season to season depending on the position of the Sun. When a planet is at its "High Tide" (the season of the specific planet) it manifests its strongest influence of celestial power. Therefore, Saturn Planetary Elixirs are generally constructed during the 18 days of energetic transformation that occur at the end of each of the four seasons. Some Daoist traditions construct Saturn Planetary Elixirs on Saturdays, though the specific

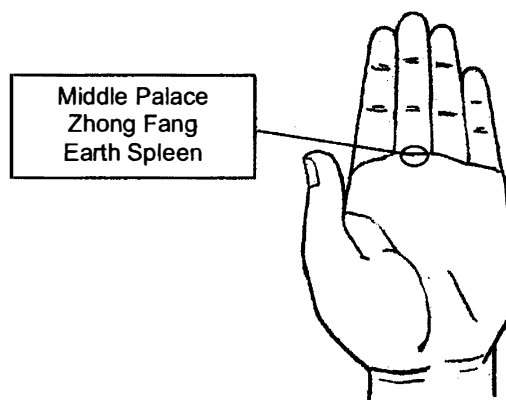


Figure 1.112. Hand Seal pattern used for bringing Earth Element Qi from the planet Saturn (via the Middle Direction) into a glass of water for energetic imprinting.

time of day will vary according to the season.

Incantation and Hand Seal

The magical act of speaking the proper incantation and using the proper Hand Seal (Figure 1.112) is needed for gathering and condensing the planetary energy into the Qi of the elixir. Each Hand Seal technique is combined with a specific Breath Incantation.

The following Breath Incantation is from the Mao Shan Daoist tradition and is used for bringing Qi from a specific celestial direction into a vessel of water for making a Planetary Elixir. If a Daoist priest wishes to gather Heavenly Qi from the planet Saturn to imprint into the water, he or she can repeat the following Breath Incantation:

**Zhong Fang Wu Ji Fei Tian Shen Wang
Su Jiang Pi Qi Yu Wu Shui Zhong!
Ji Ji Ru lu ling!"**

This translates as: "Middle Palace of the infinite flying heavenly god, bring down the Spleen Qi into my water, quickly do this as it is law."

Each Breath Incantation and Hand Seal is changed according to the priest's needs by substituting the specific Palace and the specific internal organ Qi. Each of the palaces also has corresponding times, Elements of control, organ energies, altar gifts, and governing immortals.

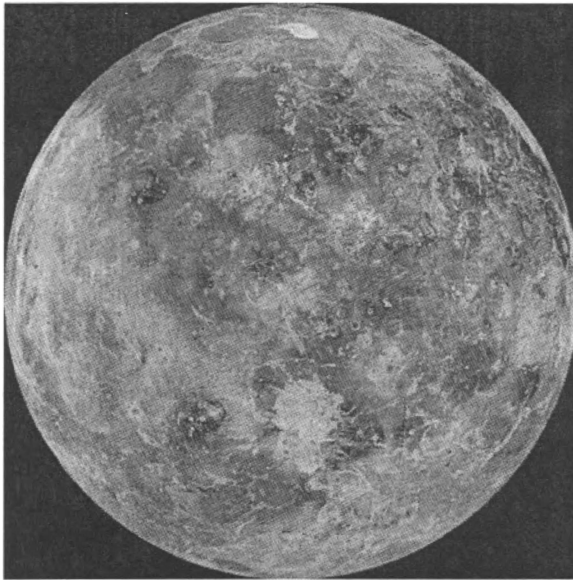


Figure 1.113. The Planet Venus

THE PLANET VENUS

The planet Venus (Figure 1.113) represents the celestial energy flowing from the Westerly direction of the Heavens and emits a clear / white light energy. This celestial energy influences the energetic function of the body's Lungs and Large Intestine organs. The planet Venus is called "Jinxing," the Metal Element Star. Its position in the heavens relates to the right side of the body's Taiji Pole, and the white celestial tiger "Jianbing."

The ancient Daoist text known as the *Secretly Transmitted Supreme Pervasive Perfect Book of the Five Planets* states "In the West is the Perfect Imperial Sovereign of the Grand White Star (also known as the Perfect Sovereign of the Virtue of Metal). The name of the ruling Celestial Immortal of Venus is Haokong Debiao (Figure 1.114). The Perfect Sovereign of the Virtue of Metal is in charge of the ending of all things. It reaps the fruits. People who are involved in many legal cases should encourage its kindness, entice it, and seek after its influence and power."

THE VENUS PLANETARY ELIXIR (USING CLEAR DIAMOND)

In Chinese alchemy, the color used to gather the planetary essence of Venus and the Metal Ele-



Figure 1.114. The White Emperor of the Western Direction. His name is Haokong Debiao. He is the Perfect Sovereign of the Virtue of Metal.

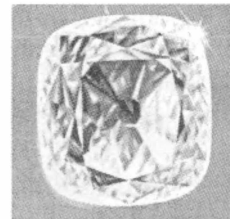


Figure 1.115. The Venus Planetary Elixir is generally constructed using Clear Diamond

ment is clear or white. Diamond is ruled by the planet Venus. Although a diamond can be white, blue, red, and black in color, the planet Venus only transmits its cosmic energy through clear diamonds, quartz crystals, zircons, goshenites, white topaz, white sapphires, and other colorless gemstones with clear transparency. When making a Venus Planetary Elixir, a diamond can be chosen because of its clear transparency (Figure 1.115). The best and most auspicious gem should be radiant and transparent, with bright refracting rays.

Metaphysical Properties

When swallowed, a Venus Planetary Elixir constructed from a clear diamond has a unifying effect with the body's Yang (positive) and Yin (negative) energetic fields. It opens and cleanses the Sixth Chakra (Third Eye), enhances clear vision and insight, strengthens the energetic matrix of body's Ling Shen, and is used in order to amplify the projection of Qi (energy) and Shen (spirit). It creates a charismatic energy field, increases artistic abilities, and deepens the feelings of appreciation and beauty. A Venus Planetary Elixir constructed from a clear diamond can be used in order to help fuse Shen (spirit) into Jing (matter). It can also be used in order to ward off evil, drive away evil spirits, and remove the bad effects of "Evil Eyes." In ancient times, this elixir was used to protect against the plague.

Preparation and Imprinting

When creating a Venus Planetary Elixir, it is important for the priest to form an energetic bridge that connects together the specific planet (Venus), the celestial Immortal responsible for bringing the planetary power down to the Earth (Celestial Immortal Haokong), the specific direction the energy is being transferred from (West), and the specific gem stone being used (clear diamond). These components form the "Four Pillars" of the Planetary Elixir, and they must all be utilized when energizing and imprinting the elixir.

Each planet has a ruling day of the week, as well as a ruling time period. The time period changes from season to season depending on the position of the Sun. When a planet is at its "High Tide" (the season of the specific planet) it manifests its strongest influence of celestial power. Therefore,

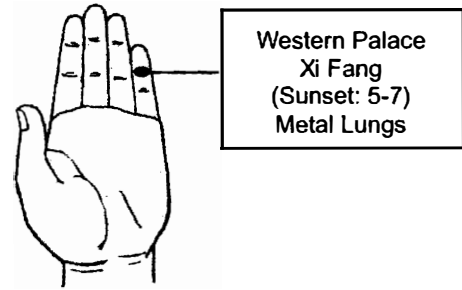


Figure 1.116. Hand Seal pattern used for bringing Metal Element Qi from the planet Venus (via the Western Direction) into a glass of water for energetic imprinting.

Venus Planetary Elixirs are generally constructed in the Autumn, on Fridays, and between the hours of 3 A.M.-7 A.M. Certain Daoist traditions may utilize different days or prefer to construct Venus Planetary Elixirs at sunset (5-7 P.M.), when the energy of the Western Palace is at its peak.

Incantation and Hand Seal

The magical act of speaking the proper incantation and using the proper Hand Seal (Figure 1.116) is needed for gathering and condensing the planetary energy into the Qi of the elixir. Each Hand Seal technique is combined with a specific Breath Incantation.

The following Breath Incantation is from the Mao Shan Daoist tradition and is used for bringing Qi from a specific celestial direction into a vessel of water for making a Planetary Elixir. If a Daoist priest wishes to gather Heavenly Qi from the planet Venus to imprint into the water, he or she can repeat the following Breath Incantation:

**"Xi Fang Wu Ji Fei Tian Shen Wang
Su Jiang Fei Qi Yu Wu Shui Zhong!
Ji Ji Ru lu ling!"**

This translates as: "Western Palace of the infinite flying heavenly god, bring down the Lung Qi into my water, quickly do this as it is law."

Each Breath Incantation and Hand Seal is changed according to the priest's needs by substituting the specific Palace and the specific internal organ Qi. Each of the palaces also has corresponding times, Elements of control, organ energies, altar gifts, and governing immortals.

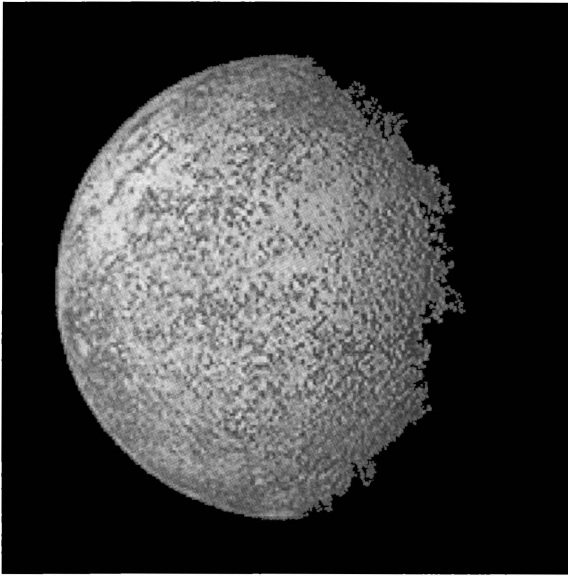


Figure 1.117. The Planet Mercury

THE PLANET MERCURY

The planet Mercury (Figure 1.117) represents the celestial energy flowing from the Northern direction of the Heavens and emits a black or dark “midnight” blue light energy. This celestial energy influences the energetic function of the body’s Kidneys and Urinary Bladder organs. The planet Mercury is called “Shuixing,” the Water Element Star. Its position in the heavens relates to the back side of the body’s Taiji Pole, and the dark celestial warrior “Zhiming” (or black turtle/snake). It influences communication and the energetic function of the nervous system.

The ancient Daoist text known as the *Secretly Transmitted Supreme Pervasive Perfect Book of the Five Planets* states “In the North is the Perfect Imperial Sovereign of the Chronographic Star (also known as the Perfect Sovereign of the Virtue of Water). The name of the ruling Celestial Immortal of Mercury is Qiyuan, though this deity is also known as Jiyuan (Figure 1.118). The Perfect Sovereign of the Virtue of Water is in charge of the moistening and dredging of all things. People who are suffering from many robberies due to bad luck should encourage its kindness, entice it, and seek after its influence and power.”



Figure 1.118. The Black Emperor of the Northern Direction. His name is Qiyuan, also known as Jiyuan. He is the Perfect Sovereign of the Virtue of Water.

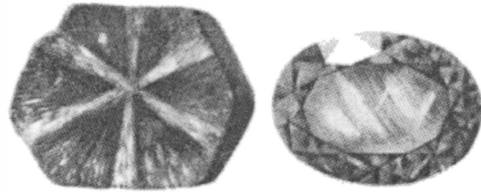


Figure 1.119. The Mercury Planetary Elixir is generally constructed using Blue Sapphire

THE MERCURY PLANETARY ELIXIR (USING BLUE SAPPHIRE)

In Chinese alchemy, the color used to gather the planetary essence of Mercury and the Water Element is black or dark midnight blue. Gemstones governed by Mercury include blue sapphires, blue spinels, tanzanite, indicolite, iolite, amethyst, and other natural blue to violet gems with transparent clarity. When making a Mercury Planetary Elixir, blue sapphire can be chosen because of its beautiful color (Figure 1.119). A blue sapphire can be found in colors ranging from dark blue to deep blue. The best and most auspicious gem should be radiant in color and transparent, with bright refracting rays.

Metaphysical Properties

When swallowed, a Mercury Planetary Elixir constructed from a blue sapphire can be used for inducing trances and gathering wisdom. It fosters a contemplative nature, enhances intuitive psychic perception, induces meditative states, and cultivates a state of calmness, tranquility, and peace of mind. It expands and slows down the experience of time, giving rise to a transcendent view of reality, tolerance, and non-attachment. A Mercury Planetary Elixir constructed from a blue sapphire also creates a protective influence in the three Wei Qi fields, it strengthens faith and commitment to spiritual dimensions of life, and enhances self-love and acceptance.

Preparation and Imprinting

When creating a Mercury Planetary Elixir, it is important for the priest to form an energetic bridge that connects together the specific planet (Mercury), the celestial Immortal responsible for bringing the planetary power down to the Earth (Celestial Immortal Qiyuan), the specific direction the energy is being transferred from (North), and the specific gem stone being used (blue sapphire). These components form the "Four Pillars" of the Planetary Elixir, and they must all be utilized when energizing and imprinting the elixir.

Each planet has a ruling day of the week, as well as a ruling time period. The time period changes from season to season depending on the position of the Sun. When a planet is at its "High Tide" (the season of the specific planet) it manifests its strongest influence of celestial power. Therefore, Mercury Planetary Elixirs are generally construct-

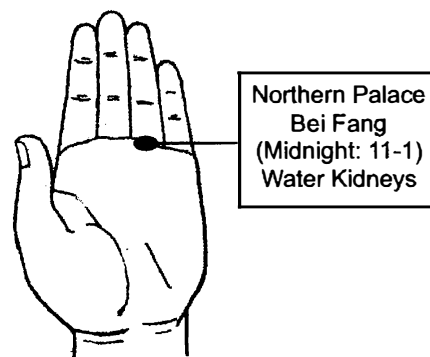


Figure 1.120. Hand Seal pattern used for bringing Water Element Qi from the planet Mercury (via the Northern Direction) into a glass of water for energetic imprinting.

ed in the Winter, on Wednesdays, and between the hours of 3 P.M.-7 P.M. Certain Daoist traditions may utilize different days or prefer to construct Mercury Planetary Elixirs at midnight, when the energy of the Northern Palace is at its peak.

Incantation and Hand Seal

The magical act of speaking the proper incantation and using the proper Hand Seal (Figure 1.120) is needed for gathering and condensing the planetary energy into the Qi of the elixir. Each Hand Seal technique is combined with a specific Breath Incantation.

The following Breath Incantation is from the Mao Shan Daoist tradition and is used for bringing Qi from a specific celestial direction into a vessel of water for making a Planetary Elixir. If a Daoist priest wishes to gather Heavenly Qi from the planet Mercury to imprint into the water, he or she can repeat the following Breath Incantation:

**"Bei Fang Wu Ji Fei Tian Shen Wang
Su Jiang Shen Qi Yu Wu Shui Zhong!
Ji Ji Ru lu ling!"**

This translates as: "Northern Palace of the infinite flying heavenly god, bring down the Kidney Qi into my water, quickly do this as it is law."

Each Breath Incantation and Hand Seal is changed according to the priest's needs by substituting the specific Palace and the specific internal organ Qi. Each of the palaces also has corresponding times, Elements of control, organ energies, altar gifts, and governing immortals.

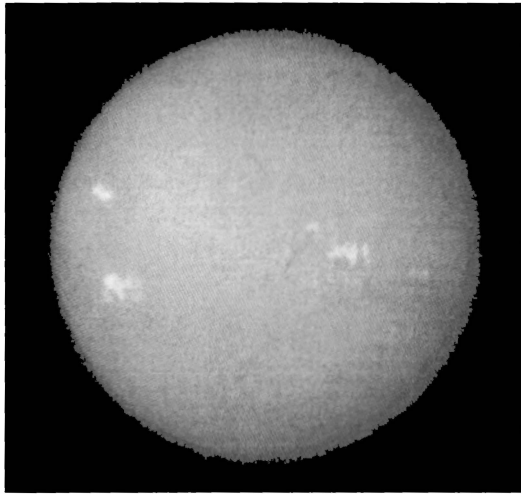


Figure 1.121. The Sun

THE SUN

The Sun (Figure 1.121) represents the celestial Yang energy flowing from the Heavens. During the Han Dynasties, the ancient Daoists regarded the Sun as a male deity, the immortal Shen Yi (Figure 1.122), and referred to him as the “Essence of Yang.” The ancient Daoists also called the energetic and spiritual manifestation of the Sun the “Supreme Yang Sovereign of the Sun Palace.”

The ancient Daoists believed that absorbing light-energy from the Sun could be used to replenish an individual’s spiritual energy. This belief originated from the conviction that when Heaven and Earth separated during creation, spiritual energy (being light), ascended into the Heavens and collected into the celestial bodies of the Sun, Moon and Stars. Thus conscious exposure to the energy of these celestial bodies could be used to increase and fortify one’s spiritual energy.

THE SUN PLANETARY ELIXIR (USING CITRINE)

In Chinese alchemy, the color used to gather the planetary essence of the Sun and the Celestial Fire Element is golden yellow. Gemstones that are specifically ruled by the Sun are natural citrine, Golden Amber, and Golden Yellow Topaz. When making a Sun Planetary Elixir, citrine can be chosen because of its beautiful yellow color (Figure 1.123). Citrine can be found in colors ranging from



Figure 1.122. The Sun God Shen Yi

“The Sun Radiates
Nine Yang,
The Law of God
is Magical!”
May the God
of the Sun -
Quickly bring
his Magical Light
into my water!
Ji Ji Ru Lu Ling!

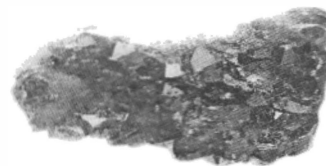


Figure 1.123. The Sun Planetary Elixir
is generally constructed using Golden Yellow Citrine

dark yellow to yellowish brown. The best and most auspicious gem should be radiant in color and transparent, with bright refracting rays. In order to properly transmit solar energy, Sun stones must be flawless (visually clear).

Metaphysical Properties

When swallowed, a Sun Planetary Elixir constructed from citrine can be used to cleanse the chakras (especially those located in the Lower Dantian and the Middle Dantian areas), activate the Upper Dantian, increase intuition, and cleanse and balance the spiritual body by aligning it with the physical body. It also increases the powers of concentration, awakens and revitalizes the mind, and promotes inner peace so that true wisdom can emerge.

Preparation and Imprinting

When creating a Sun Planetary Elixir, it is important for the priest to form an energetic bridge that connects together the specific planet (Sun), the celestial Immortal responsible for bringing the



Figure 1.124. The Moon

planetary power down to the Earth (Celestial Immortal Shen Yi), the specific direction the energy is being transferred from (the position of the Sun in the sky), and the specific gem stone being used (citrine). These components form the “Four Pillars” of the Planetary Elixir, and they must all be utilized when energizing and imprinting the elixir.

THE MOON

The Moon (Figure 1.124) represents the celestial Yin energy flowing from the Heavens. The ancient Daoists regarded the Moon as a female deity, the immortal Heng O (Figure 1.125), and referring to her as the “Essence of Yin.” The ancient Daoists also called the energetic and spiritual manifestation of the Moon the “Supreme Yin Sovereign of the Moon Palace.” The Moon governs the mind, and it’s position in the horoscope can determine a person’s habitual patterns of thought, feeling, and decisions.

THE MOON PLANETARY ELIXIR (USING SILVER/WHITE PEARL)

In Chinese alchemy, the color used to gather the planetary essence of the Moon and the Water Element is silvery white. The gemstones ruled by the Moon are natural pearl, white coral, and moonstone. Flawless (eye-clean) round pearls of superior quality are required in order to properly transmit the beneficial powers of Lunar energy (Figure 1.126).



“Precise Moon -
White and Silver,
The Law of God
is True!”
May the Goddess
of the Moon -
Quickly bring
her Magical Light
into my water!
Ji Ji Ru Lu Ling!

Figure 1.125. The Moon Goddess Heng O

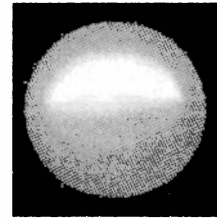


Figure 1.126. The Moon Planetary Elixir
is generally constructed using Silver/White Pearl

Metaphysical Properties

When swallowed, a Moon Planetary Elixir constructed from a silver / white pearl can be used to stimulate the inner constructs of the psyche. It can also be used in order to enhance lucid dreaming and dream recall.

Preparation and Imprinting

When creating a Moon Planetary Elixir, it is important for the priest to form an energetic bridge that connects together the specific planet (the Full Moon), the celestial Immortal responsible for bringing the planetary power down to the Earth (Celestial Immortal Heng O), the specific direction the energy is being transferred from (the position of the Full Moon in the sky), and the specific gem stone being used (silver / white pearl). These components form the “Four Pillars” of the Planetary Elixir, and they must all be utilized when energizing and imprinting the elixir.

Planet/Palace	Immortal	Association	Gem	Alter Gift	Spell	Metal
Mars (Tues) Southern Palace: Fire Element	Red Immortal Haokong Weichun	Aggression, Conflict, Violence	Red Coral, Ruby, Garnet	Light: <i>Deng</i> (Candles)	Power	Iron
Mercury (Wed) Northern Palace: Water Element	Black Immortal Qiyuan	Communication, Information, Logic	Blue Sapphire	Water: <i>Shui</i>	Divination	Quick Silver
Jupiter (Thur) Eastern Palace: Wood Element	Green/Blue Immortal Chenglan	Generosity, Growth, Expansion	Emerald, Green Jade	Incense: <i>Xiang</i>	Prosperity	Tin
Venus (Fri) Western Palace: Metal Element	White Immortal Haokong Debiao	Harmony, Romance, Sensuality	Diamond, Quartz	Flowers: <i>Hua</i>	Love	Copper
Saturn (Sat) Middle Palace: Earth Element	Yellow Immortal Cangmu	Discipline, Constraint, Restriction	Yellow Sapphire	Fruit: <i>Gua</i>	Binding	Lead
Sun Palace (Sun) Fire Element	Supreme Yang Sovereign Shen Yi	Life Force, Vitality, Power	Golden Amber, Citrine, Topaz	Fire: <i>Huo</i> (Candles)	Health	Gold
Moon Palace (Mon) Water Element	Supreme Yin Sovereign Heng O	Intuition, Emotion, Subconscious	White Pearl, Moonstone	Water: <i>Shui</i>	Fertility	Silver

Figure 1.127. The Daoist Chart of Seven Celestial Planets and their Correspondences

CREATING A PLANETARY GEM ELIXIR

A Planetary Gem Elixir is constructed using the same equipment that is required for the construction of a normal Gem Ens Elixir. This includes the following materials:

- **A Stone:** Any particular crystal, mineral, rock, and gemstone that contains the specific energetic and spiritual qualities and powers necessary to achieve a magical connection with the desired Heavenly body.
- **Glass Bowl:** A clear glass bowl is needed as a “birthing” chamber in which to combine and infuse the Planetary Gem Elixir.
- **Water:** The type of water (rain water, well water, spring water, mineral water, Holy Water, or Talismanic Water) used for creating the Planetary Gem Elixir is chosen so that its specific energetic and spiritual qualities enhance the magical powers of the stone and planet.
- **Alcohol:** After the crystal has been placed in the water during the infusion process, its extracted essence can then be preserved by

blending the water with rice wine, brandy, or other form of spirit alcohol.

- **Mother Container:** A dark colored glass bottle is needed for storing the “mother” elixir.
- **Child Container:** A dark colored glass eyedropper bottle is needed for storing the “child” elixir, and is to be completely used up before refilling from the “mother” container.

In ancient Daoism, the Seven Celestial Planets were considered to be the Heavenly Palaces of certain Celestial Immortals, each possessing different attributes, aspects, temperaments, and magical powers (Figure 1.127). Therefore, in order to construct a Planetary Gem Elixir, the priest will also need to know the following information before starting the ritual:

- **The Planet:** It is important to understand the specific planet’s energetic powers, physical traits (distinctive physical characteristics), location (direction of influence), color, sound, season (orbital period), time (day and hour), and key words (incantations) in order to evoke the planet’s energetic properties.

- **The Deity:** You should have a intimate understanding of the Planetary Deity that you will be summoning (i.e., name, appearance, color, palace, weapons, sacrifices or offerings required, specific requirements for summoning and then releasing the Planetary Deity's power).
- **The Altar:** You should determine if the ritual will be performed outside or inside, in the morning (to utilize the heating power of the Sun) or in the evening (to utilize the condensing power of the Moon), and towards which specific direction (North, South, East, or West).
- **The Purpose:** Before beginning, it is extremely important to know what you are doing and why (i.e., what the magical effects of that specific Planetary Gem Elixir will be). You also need to know what specifically to do if things "go wrong," and you inadvertently incur the wrath of an agitated celestial deity.

PERFORMING THE PLANETARY GEM ELIXIR RITUAL

The key aspect in using the celestial power of a planet in conjunction with a gem is timing. The planetary correspondences work most effectively in a spell when it is cast at an astrologically appropriate time. In timing a ritual, the goal is to catch and use the pivotal movement wherein all of the forces of the cosmos are aligned in just the right way so as to initiate a powerful magical influence onto the forming elixir.

In order to create the Planetary Gem Elixir, proceed as follows:

- First, gather all of the ingredients together and place the Gem within the water inside glass bowl.
- Next, place the Gem and glass bowl onto the Earth Altar and perform a purification ritual.
- After summoning the powers of the Four Directions (Elemental powers), begin to focus your attention onto the stone.
- Focus your mind on the specific planet and deity that you have chosen to assist you in empowering the elixir.
- State the purpose and function of the Planetary Gem Elixir and perform the required Hand Seals while speaking the invocations

needed to bring the Planetary Deity into the altar room and infuse it into the elixir water.

- After completing the ritual, present offerings to the Planetary Deity and then dispatch the powers of the Four Directions.

DOSE AND ADMINISTRATION

Elixirs can also be administered directly under the tongue, undiluted, as with flower essences. The rich blood supply to the mouth area, and the thin skin under the tongue allows for rapid absorption of the elixir. You can also apply some to an afflicted area of the body that you are wishing to treat, or use a Gem Elixir in a bath.

Some masters recommend that the disciple start with the undiluted, sublingual (under the tongue) administration for the first few weeks, then move on to the dilution method (i.e. in a glass of water) for a few weeks to a month.

The important thing to remember is that when you choose a specific dosage, stick with it. Also, only use one Gem Elixir at a time and completely finish a bottle before you refill it. Once you finish a bottle the desired shift is usually complete. Elixirs, like Essences, work best when used in increments of three or seven. Each bottle will last approximately one week when kept in a dark glass bottle with an airtight stopper, away from sunlight.

Gem elixirs are designed to gently affect the body, mind, and spirit over a period of time, not instantaneously. Therefore, you will need to continue to use the specific dosage for at least a month in order to achieve the best results. Afterwards, you may then feel the need to decrease the dosage, and then eventually stop. The treatment can be repeated, as you feel the need arise.

STORAGE

It is extremely important to have an altar, shrine, or power center in your home where you can keep your stones and perform rituals without being disturbed. This magical area is considered to be your energy source, the sanctuary where you renew yourself and activate your spirit. The more you use these magical stones placed on your altar, the more Qi and Shen they will develop, and the more effective your incantations and spells will become.

ADDITIONAL GEMSTONE FORMULAS

In ancient Daoism, there is a long history of using minerals, stones, crystals, and gems for magical amulets, rings, and talismans. Each stone's specific colors and powers gave way to creating powerful tools used in ancient rituals for conjuring and spell casting.

The following are a few examples of the many energetic mineral formulas used by priests throughout the world. These magical practices vary according to cultural influence and spiritual tradition.

- **Combining Different Minerals for Protection:** Sometimes, various magical stones were combined in order to enhance and increase their energetic properties. For example, the combination of Chlorite, with Carnelian and Ruby Crystals are sometimes used to eliminate psychic attack, and were also in exorcism rituals to cause any "Earthbound spirit" to leave a possessed or oppressed person, place, or thing. By grinding these three magical minerals, a priest could energetically protect him or herself (as well as the environment) from the return of unwanted spirit entities and negative energies.
- **Combining Quartz and Colored Silk:** In ancient China, clear quartz crystal were placed onto various colored silk cloths (and were also sometimes placed into various colored lamps) in order to energize a room. The clear quartz was used to absorb, reflect, and radiate the energy of the vibrant silk color into the environment (Figure 1.128). This specific mineral and colored silk combination was often used for creating a healing or meditative environment.

It is important when using clear quartz crystal to use a silk cloth as its base instead of cotton. Silk is considered to be more insulating and protective. It will hold in the crystal's energies, while simultaneously shielding it from any toxic outside influences.

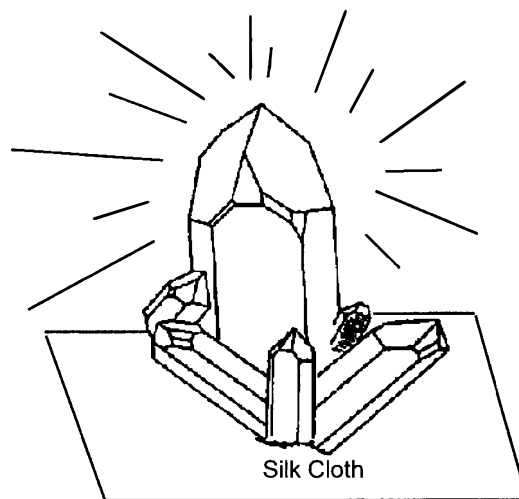


Figure 1.128. The Clear Quartz Crystal was used to absorb and radiates the color of the silk cloth into the environment

SECRET POWERS OF METALS

Alchemy in China, has been associated mainly with the development of magic and medicinal potions. To the ancient Daoist alchemists, the secret powers of metals were traditionally kept away from the public, hidden within the confines of the specific school's secret training. The magical components of each metal contained both energetic and spiritual properties that had tremendous influence and power over the priest's energetic fields.

Traditionally, the use of metals were commonplace in ancient Daoist alchemy. So much so, that secret code words were used in order to describe the transformative powers of Jing and Qi using lead and gold.

According to the *Dian Chen Yin Que*, the purest essence of the Water and Fire energy contained within magical Mountains and Lakes, creates the abundant breath of Metal and Stones.

GOLD

To the ancient Chinese, gold was an important metal in alchemy. It is considered to be associated with the Yang energetic properties of the Sun. Gold is heavy, soft and yellow or red in color, and is considered to be a powerful energetic conductor. It not only revitalizes one's physical energies, but also

enhances any stone or mineral that is encircled within its metal, promoting the energetic power of the stone with a dose of quickening energy.

Because gold is a powerful energetic conductor, it was commonly used for its healing properties. To the ancient Chinese, gold was considered to be impermeable to weather and the effects of aging, therefore, it was used as a healing agent of renewal and regeneration.

Gold can be used to help with arthritis, blood and circulation problems, chemical and hormone imbalances, stress-related illnesses, pulmonary problems, and mild Shen Disturbances (mental and emotional confusion and emotional imbalances).

MERCURY

To the ancient Chinese, mercury was an important metal in alchemy. The ancient Chinese alchemists used formulations of mercury as elixirs and attempted to transmute other substances into gold to use the gold as an elixir to prolong life. Gold colored powders and liquids were a mainstay of the Chinese alchemist's practice.

Intriguing because of its silver hue and liquid state at room temperature, elemental mercury was known to the ancient Chinese as a form of liquid power. Although mercury's mystique held the promise of power, many of the ancient alchemists also knew it to be toxic. It was in the mining of the element where mercury first became associated with human illness beginning as tremors and progressing to severe mental derangement.

The largest natural source of mercury is cinnabar. This reddish mineral containing mercury and sulfur has been used as a pigment since ancient times. Mercury is primarily a neurological poison, causing tremors, extreme mood changes, and eventually loss of hearing and restricted vision. Certain forms of mercury poisoning also cause damage to the liver and kidneys.

In the ancient art of alchemy, mercury, sulfur, and salt were the Earth's three principle substances. The Hindu word for alchemy is "Rasasiddhi," meaning "knowledge of mercury." Believing that mercury was at the core of all metals, alchemists supposed that gold, silver, copper, tin, lead and iron were all mixtures of mercury and other substances.

In 2nd century China, the study of mercury centered on a search for an elixir of life to confer longevity or immortality. The prominent Chinese alchemist Ge Hong, who lived in the 4th century, believed that man is what he eats, and so by eating gold he could attain perfection. Yet, he reasoned, a true believer was likely to be poor, and so it was necessary to find a substitute for the precious metal. This, in his estimation, could be accomplished by making gold from cinnabar. Ge Hong's other uses for cinnabar included smearing it on the feet to enable a person to walk on water, placing it over a doorway to ward off thieves, and combining it with raspberry juice to enable elderly men to beget children.

SILVER

This metal is considered to be associated with the Yin energetic properties of the Moon. It is a soft, relative heavy white metal known for its watery, cold and moist properties.

Formed as part of an amulet, silver can be used to invoke lunar forces, and to communicate with nature spirits. In certain magical traditions, it is used in order to disrupt a priest from shape-shifting and transformation into an energetic animal form.

Silver is thought to intensify and purify when used as a setting for gems. It is thought to be feminine and protective. In Tibet, silver bells are rung during ceremonies to invoke the celestial Yin powers, and to repel evil spirits.

Traditionally, silver is considered to be a healing metal that acts as a mirror to your inner spirit and should therefore not be worn all of the time. Stones that should not be set in silver include amber, tourmaline and zircon.

Silver is also a detoxifying agent, that is beneficial to the throat and lungs. Your synapses fire more efficiently when wearing silver because it acts as an energy conductor. Silver is also believed to purge the body of infection, improve eyesight, and is mentioned with regards to treating epilepsy, oozing, and festering wounds.

According to ancient Daoist teachings, the Milky Way is poetically known as the "Silver River, the Moon is known as the "Silver Sickle" or "Silver Candle," and the human eye is known as the "Silver Sea."

COPPER

To the ancient Chinese, copper was an important metal in alchemy. It was considered to be a powerful conduit, used for channeling the energies that flowed between Heaven and Earth. It is naturally red in color (turning greenish in color during corrosion), easily shaped, and excellent for conducting energy.

The ancient Daoist priests believed that copper could easily carry the Qi and Shen (thoughts and feelings) of the priest into the spirit realm. Copper was also believed to be able to guard and protect the priest against evil, therefore most Daoist magical tools placed on the altar (i.e., knives, purification vessels, incense trays, incense holders, candle stick holders, Bagua talisman diagrams, etc.) were constructed out of copper.

Copper is known for its healing effects and its power as an energetic conductor. In fact, many of healing stones have copper as a trace element (i.e., Azurite, Chrysocolla, Malachite and Turquoise).

Copper supports and reinforces the mineral content of gems and crystals so that they interact better with the physical body. Copper reacts best with stones that contain a high metal content, such as Aventurine, Rhodonite, Tiger's-eye, and Mica. It is important to note that Copper has little reaction to stones that lack metal ore in their makeup. Also, do not place coral, pearls, and most crystalline stones in copper (amethyst is one of the few exceptions).

Because it energizes and stimulates the flow of Qi throughout the body and mind, copper is most consciously worn as a healing agent to release energy blocks. The healing benefits of copper also include relieving arthritic pain, menstrual cramps, tension headaches, repeated stress injuries, sports-related soreness, as well as tonifying and purifying the blood, treating the immune system, metabolism and mucous membranes.

BRASS

Although brass is the result of combining copper and zinc, it is the iron content in the brass that makes it an energetic stabilizer. Traditionally, most healers favor brass as a detoxifier and cleanser for patients who have too much metal in their bloodstream

BRONZE

Bronze is also the result of combining copper and zinc, and it has the same healing power as brass. Bronze is believed to give strength of character to its owner.

PLANETARY METALS

Each planet is associated with certain metals, stones, colors, animals, and incenses. Traditionally, if a magical stone was to be imprinted and set into an amulet, its corresponding planetary metal was used to increase its energetic power. The ancient Daoists believed that the energetic virtues of these specific metals would help increase the celestial properties of the planets.

One way in ancient China used to categorize the Five Metals, was designed according to their corresponding Five Element colors, described as follows:

- Gold - Yellow
- Silver - White
- Copper - Red
- Lead - Blue
- Iron - Black

As the ancient skill of working metal advanced, the priests began to expand their understanding and magical interactions with metal alchemy. The following is a more advanced list of planetary metals, described as follows:

- **Moon (Silver):** The metal silver naturally shines bright like the Moon. Therefore, the luminous quality of silver was believed to be associated with the Moon.
- **Mercury (Quicksilver or Pewter):** The metal used to represent the planet Mercury was traditionally a white alloy such as quicksilver (not silver or tin). Because this liquid metal could not be used to construct talismans, in ancient China an alloy constructed of silver and gold was traditionally used to make a Mercury. In modern times, a mixed metal such as pewter is commonly used to represent the planet Mercury. The direction associated with Mercury is North.
- **Venus (Copper):** The metal copper was traditionally associated with the planet Venus. The direction associated with Venus is West.
- **Sun (Gold or Brass):** The metal gold naturally shines bright like the Sun. Therefore, the lu-

minous quality of gold and brass were both believed to be associated with the Sun.

- **Mars (Iron or Steel):** The metal iron is red in its natural oxidized state (which gives blood its crimson color), and was used to make weapons and tools. Therefore, the planet Mars was believed to be associated with the metal iron. Because steel is a metal based on iron, it is also believed to be ruled by the planet Mars. The direction associated with Mars is South.
- **Jupiter (Tin):** The metal tin was formerly used to construct religious metals because it was plentiful and cheap. Jupiter was therefore considered to be the ruler over the various types of religions because of its abundance. The direction associated with Jupiter is East.
- **Saturn (Lead):** The metal lead was considered to be the densest and heaviest metal, and was therefore associated with the slowest, outermost planet Saturn. Because it is poisonous, the planet Saturn is also considered to be the ruler of death. The direction associated with Saturn is Center.

It is important to note that for various reasons, some of these metals are considered to be toxic and should not be habitually kept in contact with the skin.

MAGICAL PLANETARY METAL PATTERNS

In ancient China, various metals were alchemically combined in order to create special magical charms, magical rings, and other magical tools. Depending on the specific Daoist sect, the various magical metal combinations were traditionally divided into a fusion of three, five, or seven metals (Figure 1.129 and Figure 1.130).

The types of metals and the reason for their various combinations depended on the specific design and energetic function of the magical tool.

Certain metals were combined and magically used for purification and consecration purposes (i.e., the creation of certain types of altar cups, altar trays, candle holders, incense burners, etc.).

Other metals were combined and used for magical protection and banishment purposes (i.e., magical swords, protection charms, demon screamers, etc.).

When combining the specific metals, special offerings were presented to certain deities and their magical powers were “borrowed” in order to magically activate the metal.

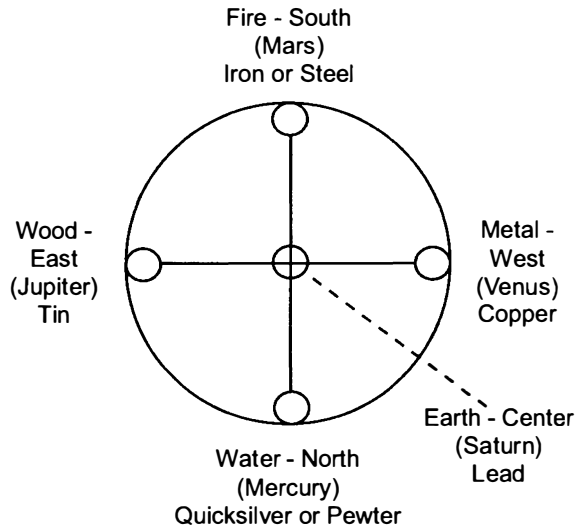


Figure 1.129. “The Five Elements”
Planetary Metal Combination

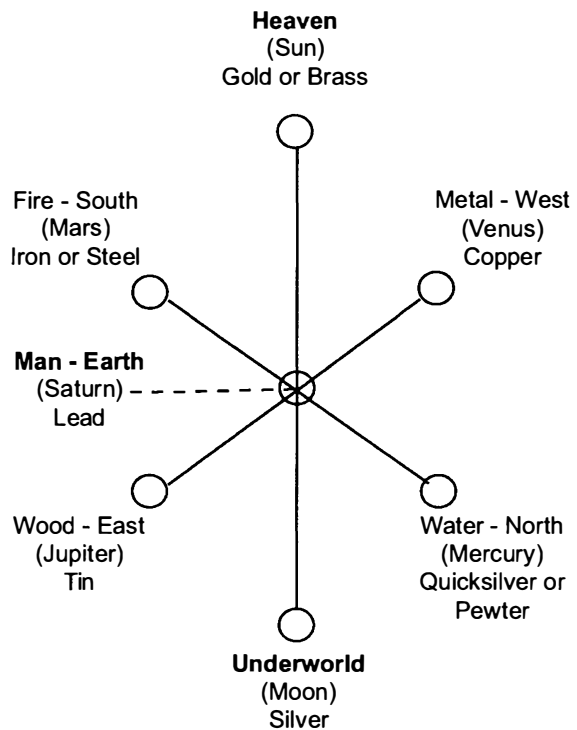


Figure 1.130. “The Seven Planets”
Planetary Metal Combination

MAGICAL STONE TOOLS

The following are several magical tools constructed out of magical stones, gems and minerals. These magical tools were used in ancient Chinese sorcery.

DIVINATION USING A WHITE JADE BALL

Over the centuries, Chinese mystics have developed countless devices to foresee the future, such as tea leaves, Yarrow Sticks, Magic Mirrors, the Yi-Jing, and the White Jade Ball. The Jade Ball is one of the most intriguing magical tools used by the ancient Daoist mystics for scrying. Scrying is defined as the magical art of gazing onto the surface of something and receiving information in the form of visions.

The Jade Ball is made of fine White Jade that had undergone a special magnetizing process. By observing the reflections on the ball's surface, the Daoist mystic can see events that will take place in a person's or country's future. Although very few mystics know how to use this ball to foresee the future, it can be very effective in the hands of a skilled seer (Figure 1.131).

When gazing into the White Jade Ball, your Yintang (Third Eye) will begin to open, and subconscious visions and intuitions coming from the inner recesses of the mind will be projected into the White Jade Ball, which acts as a medium to catch these images. The more you train your mind, the clearer the patterns will become, and the energetic impressions will slowly begin to stabilize. The ancient Daoist technique used for scrying with a White Jade Ball is described as follows:

- In order to practice scrying with a white Jade or crystal ball, it is important to first sit in a dark room with the ball placed between your palms and two red candle placed beside the White Jade Ball.
- Next, perform the One Through Ten meditation and the Three Invocations (see *Chinese Medical Qigong Therapy* #3, Chapter 26).
- After the last invocation, bring the divine light up from the Lower Dantian along the Taiji Pole and energize the heart and Middle Dantian area. Connect this energetic center to the center core of the White Jade Ball.

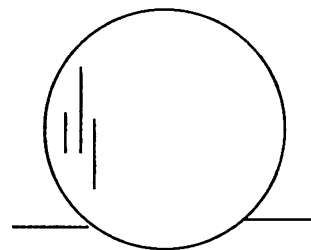


Figure 1.131. The White Jade Ball

- Next, bring the divine light up from the Middle Dantian along the Taiji Pole and energize the Third Eye and Upper Dantian area. Connect this energetic center to the center core of the White Jade Ball.
- Slowly begin to focus your attention onto the surface of the White Jade Ball. Envision pure white light inside of the ball and maintain that image for half an hour. Do not stare, but allow you vision to softly observe the surface image of the ball.
- After training for half an hour, end the meditation and place the ball into a black silk protective bag. Keep this bag safe, away from people and curious individuals. After one month of consistent practicing for about half an hour each day, visions will begin to appear on the surface of the ball.

It is important to note that choosing a stone ball for scrying should not be undertaken lightly. This is a powerful and deeply personal tool that has its own energy and will become intimately imbued with your own projected Qi and Shen. It is a powerful energetic container that should never be touched or handled by others. If this happens, it should be again cleansed before using.

HEALING WITH CRYSTALS

The energy in the human body produces a polarity similar to that of crystals. A crystal is a natural silicon formation extracted from the Earth, it collects Yin and radiates Yang. The ancient Chinese believed that crystals gathered up ancient messages from deep within the Earth, and that crystals allowed the mind to focus in such a way as to unite an intuitive individual with these ancient messages.

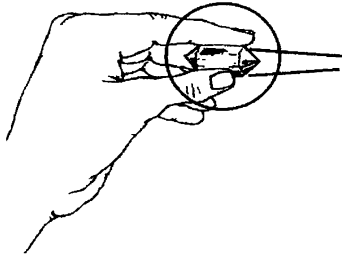


Figure 1.132. Emitting Qi from a Crystal

The ancient Chinese believed that quartz crystal was water that had been transformed into solid matter during the course of a thousand years. It was also believed that quartz crystal could be used to enhance and increase the priest's power of Qi and Shen emission (Figure 1.132).

There were three types of crystals commonly used in ancient Daoist healing: the Round Crystal, the Diamond-Shaped Crystal (Quartz), and the Purple Mountain (Amethyst) Crystal. When using these minerals for healing, each crystal must be alive (vibrant), brilliant in color, and shine from within.

Because crystals emit a very strong white light energy, they can be used to enhance energetic treatments, allowing the Daoist priest the ability to energetically cut deep into an individual's tissues like a laser beam. Crystals can be used for scooping energetic toxins, cleansing and purging an individual's body, and for cutting loose pathogenic Qi within the individual's tissues and external fields of Qi. Crystals can also be used for tonification.

COMBINING MEDICAL QIGONG THERAPY AND MINERAL MAGIC

In modern times, the use of Medical Qigong Qi Emission Therapy in combination with Mineral Magic is slowly becoming a popular form of clinical application. The combined energetic therapies are used in order to relax the patient's body, promote the flow of Qi, Blood, oxygen, and nutrients to all of his or her cells, as well as

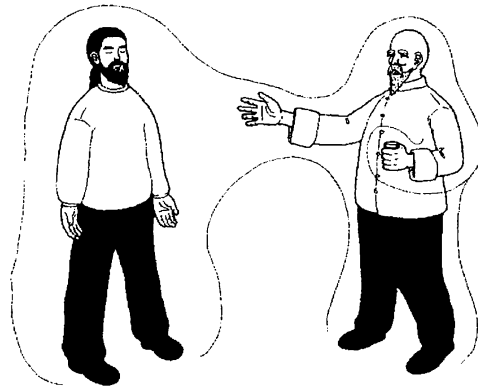


Figure 1.133. A priest emits the energy of specific patent herbal medicine into his patient.

to promote the removal of waste products from the cells and tissues. This increased energy flow through the body's microcirculation is used in the clinic in order to nourish the patient's diseased or stressed tissues.

One example of a treatment technique used in ancient China by Daoist priests to treat patients using mineral magic is described as follows:

- **Absorption:** To begin with, the priest will hold the mineral in his or her left hand and begin to energetically feel, ingest, and absorb the medicinal and energetic properties of the mineral into his or her Lower Dantian.
- **Projection:** After the priest had embodied the specific energetic nature of the gem or mineral, he or she will start to project the crystal's specific healing qualities into the patient's body for treatment. In this type of application, the energetic properties of a quartz crystal was sometimes combined with a specific imagined color in order to enhance the mineral's tonification effect. The priest would then project the combined energy of the mineral and its enhanced imagined color into the patient's body, targeting a specific internal organ (Figure 1.133).

MAGIC STONE TALISMANS

Magical stone talismans have always been used by Daoist priests. In ancient China, stone talismans were constructed of specific materials and infused with special magical properties. For stone talismans, the special powers of the crystal-line mineral were chosen to naturally support the magical inscriptions etched into the rock by the priest. Depending on its specific design, a stone talisman could provide healing power, protection, wealth, or love. Certain talismans could even act as keys that opened magical gateways into other dimensions. Additionally, the ancient Chinese Grimoires (Daoist books of seals and incantations) offer instruction on making specific talismans and detail the magical powers that they invoke.

People often confuse the magical properties of amulets with those of talismans. Amulets are responsible for passively protecting an individual from harm, evil, and negativity. Talismans, however, actively transform the individual's energetic field, enabling him or her to have certain magical powers.

MAGIC STONE RINGS

Magical rings have been one of a priest's tools of power for centuries. In ancient China, Daoist mystics would construct their rings of power out of Jade, special metals, esoteric minerals, or special woods. The Daoist mystic's magic ring had many functions, and depending on how it was magically charged and imprinted, it offered the priest the utmost protection (Figure 1.134).

The priest's magic ring is considered to be one of the most powerful tools that he or she will possess. The wearing of a magic ring was believed to help ward off many types of malevolent spirits. When the ring was used with a guardian stone, and it contained such gems as Amber, Garnet, Hematite, Jet, Labradorite, Lapis Lazuli, Malachite, Obsidian, Opals, Peridot, Prehnite, or Sugilite, the magical power of the priest was said to double. In order to magnify the magic ring's power, the guardian stone was traditionally worn next to the priest's skin.

Symbolically, the magic ring represents the infinite space of the Wuji and the magical circle

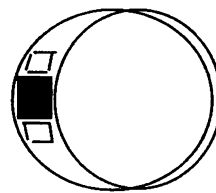


Figure 1.134. The Magical Stone Ring

through which the priest invokes and controls all forms of magic. It is a sacred space: the space in which the union of Yin and Yang takes place and in which all Elements are gathered, created, activated, destroyed, and dispersed.

The Daoist priest's magic ring is traditionally either completely constructed out of stone (e.g., Jade, Quartz Crystal, Lapis Lazuli, or other powerful stones) or was constructed out of specific metals that were magically combined in order to form a powerful circular talisman. The power of the ring's magical circle energetically binds the priest to the esoteric power of the material with which the ring is constructed (e.g., Jade, gold, silver, etc.).

Over the years the ring will begin to develop a kind of magical personality and become synchronized with the priest's life force energy. Therefore, the magic ring symbolizes the priest's entire magical personality, and the ring can bring this power forth merely by being placed on the priest's finger.

A magic ring can either be a ring that has been previously constructed, or it can be purposefully constructed by the priest, according to his or her level of understanding. The secrets behind the actual construction of magic rings are well guarded and known only to a few, so magic rings can rarely be bought and are very treasured gifts. Sometimes special gems are added to the ring, denoting or enhancing specific powers. Other times the rings will contain magical symbols that gather and generate subtle energetic power.

Certain schools will only wear their rings of power when performing magical rituals. In these schools the priests accustom themselves to only wearing the magical rings whenever they meditate or perform any type of magical work. In all

schools of sorcery, when a magician places the ring of power on his or her finger, he or she become a person of power, attuned to the life force and divine light contained within all things. The priest is now capable of realizing and utilizing every faculty and power of the universe and is able to claim his or her spiritual birthright.

IMPRISONING A SPIRIT IN THE MAGIC RING

In ancient China, there were numerous ways to acquire a spirit servant, although in order to keep it, the spirit servant (also called a fetch) had to be imprisoned in a magical object such the priest's magic ring. For example, if an evil priest wished to acquire a human soul for a spirit servant, the priest would first decide on a way to put the intended victim in a coma (e.g., usually poison). Once the victim fell into a coma, the priest would remove the soul from the victim's body, after which he or she could choose to imprison the victim's soul within the metal alloy of a magic ring. If the priest did not wish to acquire a human soul as a spirit servant, then he or she could choose to become partners with an evil entity and ask it for a "servant" to imprison in his or her magic ring. Once imprisoned in the ring, the spirit servant at the service of the priest until the ring was destroyed. Such magic rings are often passed down for generations.

One traditional function of the magic ring was as a ring of protection, which warned the priest of any impending ill will bent towards him or her. For example, whenever the magic ring was near any individual who harbored ill intention towards the priest, it would begin to turn from a silvery white color to an inky-black color. The more evil the intention sensed by the ring, the darker the magic ring would become. If the priest was not paying attention to the message emitted from the magic ring, it would begin to heat up and vibrate in order to warn the priest of the individual's intentions.

EXAMPLES OF IMPRISONING A SPIRIT IN A MAGIC RING

A few years ago one of my students contacted a priest and commissioned him to make a magical ring. Magical properties were imprinted into this metal ring and were designed for my student's protection. This metal ring was empowered in

such a manner that if any individual approached my student and harbored ill intention, the silver colored ring would react to that energy by turning black. If, for some reason, the student was not aware of the color transformation, the ring would immediately become hot and vibrate. The stronger the individuals ill intent -the more powerful the ring's reaction. A few years later, the priest who made the magical ring became a "born-again" Christian. This change of heart caused him to recant all of his previous magical acts of sorcery. At that point, my student's magical ring (being a thin band) broke, which caused the ring to lose its magical properties. I explained to my student that the reason the ring responded the way it had is because the priest had imprisoned a spirit entity into the metal through a magical incantation when he formed the ring. In order to free the spirit entity it was important that the ring be destroyed. Consequently, when the priest became a "born-again" Christian and renounced his previous practice, he set the spiritual law of cause and effect into action. The result of his spiritual transformation caused the removal of much of the karma that he had incurred, along with the destruction of many of his previous unethical actions, including summoning and imprisoning spirit entities to do one's personal bidding.

OTHER TECHNIQUES USING MAGICAL RINGS

One ancient technique used by Daoist priests was to use the Magic Ring to become invisible. This was accomplished by turning the Magic Ring three to nine times in a clockwise direction while still being worn on the priest's finger. This allowed the priest to remove him or herself from the surrounding environment, and to also avoid being energetically and spiritually detected.

Another technique was to use the Magic Ring in order to increase his or her personal energetic field, transforming a normal Wei Qi field into a powerful and blinding radiant light. In this technique, the priest would turn the Magic Ring three to nine times in a counterclockwise direction while still being worn on the priest's finger. This allowed the priest the upper hand when fighting a hostile spirit entity or evil priest.

STONE TONGUE RING TECHNIQUES

The ancient Daoists believed that by rooting the tongue on the upper palate they could more easily disconnect the mind from all internal and external chatter. This connection also allowed the Qi of the internal organs and external environmental to naturally be absorbed into the priest's body, and it prevented the internal Wind (stirred by the mind) from becoming stuck inside the mystic's head, resulting in headaches and Shen Disturbances.

When a Daoist priest began to practice incantations, he or she would first be taught how to keep the tongue still and energetically connected before speaking. This allowed the priest's Shen to build and also facilitated a powerful release of Qi when the incantation was spoken. One technique used to help the priest train the tongue was to place a stone or metal ring (depending on the specific Element and type of power being trained) inside his or her mouth. The priest would then insert his or her tongue through the ring and keep it placed on the upper palate. This secret tongue training also facilitated a disciplined state of quiescent contemplation.

STONE PRAYER BEADS (MALA)

The term Mala refers to a garland or necklace of beads that is used as a tool for mystical training (Figure 1.135). Although not purely Daoist in origin, Malas have been extensively used by both Daoist and Buddhist disciples throughout the various dynasties in ancient China.

Malas, or prayer beads, are traditionally used for prayer, chanting, affirmation, mantras, and incantations and they are an essential component of many Daoist and Buddhist rituals. Today malas are used all over the world and in many different traditions; they are known variously as rosaries, worry beads, japa malas, or prayer beads. In ancient China, malas were variously known as Shu Zhu (Counting Beads), Fo Zhu (Buddha Beads), Nian Zhu (Prayer Beads), or Cháo Zhu (Court Beads).

Malas are filled with practical and symbolic meaning according to the number of beads they contain, the materials used to construct them, and

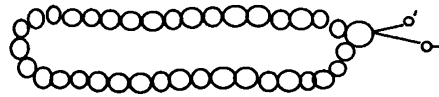


Figure 1.135. Prayer Stone Beads

the intention with which they are made and used. In ancient China, these sacred necklaces were believed to connect the mystic with the positive (Yang) energies of the universe. In the imperial palace, malas were named "court chains" and eventually became more of a status symbol than a prayer counter.

Power beads that are strung in a magic circle have been used by priests since the dawning of time. The energy of the prayer beads comes from the use of the "imprinted power within physical form," and is developed through centuries of human mental imprinting. Ancient Daoist mystics used a string of beads to help them concentrate as they prayed and meditated, reciting a prayer for each bead that they passed through their fingers.

MATERIALS USED AS PRAYER BEADS

There are many types of prayer beads, some being used for general chanting purposes, and others being used exclusively for the energetic cultivation and projection of different powers. Since different types of matter resonate at different frequencies, the type of incantation or ritual that the mystic is going to perform determines the type of material that the mystic will use for his or her prayer beads. Malas can be made from a variety of materials including seeds (i.e. lotus), wood (i.e. sandalwood), bone (i.e. yak), glass (i.e. cat's eye), stones (i.e. Jade), and precious metals (i.e. gold). Tibetan prayer beads, for example, often contain beads of coral, shell, ivory, amber, turquoise, and other stones. Most mala beads are from 5mm to 8mm in diameter, though some types such as certain bodhi seed and lotus seed malas used in the Buddhist tradition can be as large as 25mm.

Each material, and thus each mala, has its own unique energetic vibration. Familiarity with the different qualities of each type of mala allows the mystic to enhance, attract, subdue, or balance, nearly any aspect reality provided the mystic knows the proper ritual and incantation.

WOODEN BEADS

Wooden Mala beads confer upon the mystic energetic balance and harmony. The energetic nature of a wooden Mala depends specifically upon the type of wood used in its construction. The following is a list of the woods and seeds that are those most commonly used in malas:

- **Aloe Mala:** These beads (constructed of aloeswood) are considered auspicious and bring good luck to its owner. Aloeswood is a rare ingredient used in creating special magical incense in Asian. The highest grades are worth more than gold by weight.
- **Birch Mala:** These beads are believed to have medicinal properties, and the birch is often referred to as "the spirit tree."
- **Bodhi Seed Mala:** These beads are sacred to Buddhists, as they are taken from the variety of tree under which the Buddha attained enlightenment. Sometimes the term "bodhi seed" is used to refer to the wood of the tulsi plant; both materials make good all around malas for spiritual practice.
- **Boxwood Mala:** These beads are said to insure longevity, as the boxwood tree has powerful medicinal properties.
- **Camphor Mala:** These beads are considered to be auspicious and are said to bring good luck to their owner.
- **Cedar Mala:** These fragrant beads are considered to have a purifying nature. They are used primarily in the Buddhist tradition, and the individual beads in a cedar mala often have mantras inscribed into their soft wood.
- **Ebony Mala:** These dark blue-black beads are symbolic of the deepest and most subtle aspects of matter. They are very Yin in nature and are highly durable.
- **Lotus Seed Mala:** These beads are commonly used in the Buddhist tradition and are said to promote compassion and enlightened thought. The beads make an excellent mala for peaceful practices and are often used in rituals associated with Guan Yin. The seeds of the lotus flower are large, oval shaped, shiny back, and very smooth to the touch. The lotus flower is symbolic of the flowering of the mystic's con-

sciousness as it rises from the mud of the physical world through the water of the unconscious and into the freedom of full enlightenment.

- **Prunus Mala:** These beads are constructed from the peach wood. The peach is an important tree in Daoism, as its fruit is symbolic of the fruit of immortality that can be gained through a life of following the Dao, and its wood is believed to be able to ward off evil spirits. Many important Daoist tools are constructed of peach wood.
- **Rosewood Mala:** These beads are considered auspicious and bring good luck to their owner. They are usually deep red in color and can be used for most purposes, though they are especially known for contributing to states of compassion and love.
- **Rudraksha Mala:** These beads are made by drilling the brown, knobby seeds of the *elaecarpus ganitrus roxburgii* tree.
 "Rudra" is a name for the ancient Vedic form of the god Shiva in his capacity as the ruthless forces of nature; "aksha" means tears, so the name means "Shiva's tears". A rudraksha mala is most often associated with Hindu austerities, penances, and Shiva-ritual worship. They are also used by some Buddhists for wrathful deity practices, partly because of the Tibetan Buddhist use of the term "rudra" for that which is to be transformed through ferocity. Rudraksha beads are very rough to the touch, and they come in varying sizes. A rudraksha is believed to confer benefits according to the number of segments in the seed: the fewer the segments, the more valuable the rudraksha bead. An ordinary seed has 4-6 faces; however some rudraksha beads may have only a single face (no segments - the rarest and most valuable), while others have as many as 14 segments.
- **Sandalwood (Red) Mala:** These beads are used for gathering spiritual power, and are associated with rituals for female deities.
- **Sandalwood (White) Mala:** These beads are used for spiritual devotion. They give off a wonderful fragrance, are said to enhance spiritual awareness, and are associated with the opening of the Upper Dantian. As they are

an endangered species, sandalwood trees are now protected by the Indian government, and sandalwood malas are growing increasingly more expensive and difficult to find.

STONE BEADS

The first criterion in choosing stone beads is their substance and color. It should correspond with the color of the deity or energy of the specific practice that it will be used for. For example, turquoise is often used for Green Tara practice because it is considered to be a green stone in Tibetan culture. Malachite is also suitable, as well as emerald and Jade. In eastern Asia, Jade is associated with longevity and prosperity, so it is used for many deities associated with these concepts. In other words, there is an archetypal significance to these substances that goes beyond mere color associations. Additionally, each stone has its own unique energetic potential that can serve to further focus and enhance the mystic's intention. The following is a brief description of different stone beads used for malas, and the energetic potential of each:

- **Amber Mala:** These beads are difficult to find and are considered to have both healing and protective qualities because they link the conscious-self to the higher spiritual-self. Amber has been held in high regard as a powerful protective talisman for thousands of years. It absorbs negative energies and transmutes them into positive forces that stimulate the body to heal itself. The healing energy of amber is especially attuned to the heart, throat, and endocrine system.
- **Amethyst Mala:** These beads are used to enhance spiritual awareness and healing. Amethyst opens intuition, enhances psychic gifts, promotes divine love, and gives insight into the true nature of the core self. Amethyst beads also aid in cultivating peace, repelling harmful influences, and energizing the immune system.
- **Aventurine Mala:** These beads are said to aid in concentration and mental development. Aventurine also promotes wealth and fertility.
- **Carnelian Mala:** These beads are very healing and are good for purifying the blood. Carnelian malas have protective qualities, and they are said to bring prosperity and good luck. It

ensures friendship, banishes fear, and gives self-confidence. Carnelian is a stabilizing stone with high energy, and it is excellent for restoring vitality and motivation.

- **Coral (Red) Mala:** These beads are highly prized in Tibet where they are used for Tantric practices. The red color of the coral is especially associated with life and fertility. Red Coral was used in ancient times to bring balance the physical and spirit realms, further aligning the priest with the divine source of all wisdom. It both opens and activates the Lower Chakra and is believed to protect the individual from depression and despair.
- **Dzi Mala:** These beads are also known as "Buddha-eye" beads. They are black and white in color, and are characterized by a "strong eye" pattern with a circle and square or a double wave. The meaning of the word Dzi is "shine, brightness, cleanness, or splendor." These beads have a long shape and tend to be used alone as amulets. The most valuable Dzi are those with three-eyes or nine-eyes, the best being those that have sharply contrasting patterns and are shiny with a faintly oily surface.

The three-eyes of the three-eye Dzi are representative of prosperity, happiness, and longevity. The three-eye Dzi is said to enhance the ability to see a good opportunity and obtain it. The nine eyes of the nine-eye Dzi are associated with nine merits: compassion, glory, everlasting brightness, fame, dignity, power and authority, control, reputation, and the removal of obstacles.

A Dzi stone can be worn as a single bead about the neck as an auspicious or medicinal amulet. Dzi stones are also placed within traditional Tibetan necklaces, interspersed with coral, pearls, amber or turquoise. Occasionally Dzi stones are used alone, and a whole necklace or mala is made exclusively from Dzi beads.

It is said that Dzi are magical, and will protect the wearer from sickness (e.g., strokes, epilepsy, and other illnesses) and from harm (e.g., evil spirits and evil influences). The Dzi bead is one of the most mysterious of all the beads known to us today. Not much is known about these stones, or even how long

they have been an important part of Tibetan culture. However, it is believed that once a Dzi is broken, its power has been used up.

- **Garnet Mala:** These beads bring prosperity and are therefore often used to promote success in business ventures. Red Garnet also repels negative influences, promotes physical healing, strengthens the heart, and purifies the blood. It is also said to aid those interested in astral projection. Because Red Garnet helps to align the emotional body to the spirit body, sleeping with it will help you remember your dreams.

According to ancient tradition, Garnet Malas (that are deep wine colored) are to be magically energized in a Fire Ritual, that required the priest to invoke the celestial powers of the planet Saturn.

- **Hematite Mala:** These beads are very powerful stones, used throughout the ages to make all manner of magical objects. Hematite has long been associated with psychic awareness, and some people believe that it assists in spirit travel, soul travel, and scrying. It acts as a magnet that transforms spiritual power into determined action. In the West, hematite has long been used to shorten recovery time in those healing from wounds and gashes. When used as a talisman, Hematite ensures (for the wearer) a favorable hearing of petitions addressed to the celestial kings and good fortune in the area of lawsuits and other judgements.

According to ancient tradition, Hematite malas are to be magically energized in a Fire Ritual, that required the priest to invoke the celestial powers of the planet Saturn. Hematite malas were commonly used in order to enhance mental activity, as well as dissolve negativity and balance the body's Yin (female) and Yang (male) energies and emotions.

- **Jade Mala:** These beads have been used for thousands of years. Both Jade Malas and Jade necklaces have been found that date as far back as 3500 B.C. In ancient China, Jade was referred to as "the stone of heaven," and the ancient Daoists believed that the sacredness of Jade was such that it conferred upon its owner sovereignty, as well as magical and healing

powers; Jade was also said to nourish the spirit, balance the body's Yin and Yang energies, and have the capacity of assuring immortality.

According to ancient tradition, Jade malas are energized in a magical ritual carried out on the 11th Moon. Jade is known as a "Stone of Protection." Therefore, it was believed that malas constructed of Jade provided an energetic barrier against all forms of physical attack and illness. It was also said to encourage meditative spirit travel, and to help in making the dream process productive and healing.

- **Lapis Lazuli Mala:** These beads are very healing and are said to improve the well-being of the wearer by integrating mental, spiritual, and emotional states. Lapis Lazuli is a beautiful deep blue color, and it is recommended for use in prayer, meditation, and the cultivation of intuitive powers. It stimulates the Upper Dantian, opens up the Third Eye, enhances dream work and Spirit Travel, increases psychic abilities, and facilitates enlightenment. In ancient times Lapis Lazuli was believed to poses enormous serenity, and it was used as a key to spiritual attainment. As a psychic stone, Lapis Lazuli is believed to harmonize the body on each physical, mental, emotional, and spiritual level.
- **Malachite Mala:** These beads have a powerful healing effect on the physical body. Malachite is also known as the "stone of saints." It is considered to be a stone of transformation. When placed on the Sixth Chakra (Third Eye), Malachite will activate inner-vision and psychic vision. It can be used for scrying or to access the internal or external dimensions of other worlds (journeying through its convoluted patterns releases the mind and stimulates pictures released from the subconscious mind). Malachite amplifies the body's Yin and Yang Qi and it grounds the spiritual energy by rooting the Shen. When placed on the Yellow Court it facilitates a deeper emotional healing by releasing the negative experiences of old traumas and bringing suppressed feelings to the surface.
- **Mother-of-Pearl Mala:** These beads are believed to multiply the energetic and spiritual effects of prayers and incantations by

1,000,000. Mother-of-pearl is used for purification, long life, and warding off disease and misery. It also helps balance the emotions and is used to neutralize excesses of sun energy.

- **Quartz (Rock) Crystal Mala:** These beads bring strength. In the West and in China quartz symbolizes purity and is considered to be a strong healer and a powerful amulet. Quartz Crystal connects the mystic to his or her spirit guides and enhances deeper meditational states. It also facilitates accessing the energetic fields of the infinite space of the Wuji.

Clear Quartz Crystal Malas are considered to be auspicious for praying to the Goddess. These Clear Crystals amplify a priest's mantras, give them higher energy, and increase their power. According to ancient tradition, Clear Quartz Malas are to be magically energized during the Full Moon in order to invoke the celestial powers of the Goddess.

- **Quartz (Rose) Crystal Mala:** These beads are primarily associated with bringing love. They are believed to be very beneficial for artists, as they promote creativity by opening emotional pathways. Rose quartz engenders kindness, compassion, and tenderness. It is used to strengthen empathy and sensitivity, and it enhances positive affirmations. It is calming, reassuring, and excellent for recovering from emotional trauma or crisis. Used in emotional healing, Rose Quartz releases unexpressed emotions, alleviates heartache, and soothes internalized pain.

According to ancient tradition, Rose Quartz Malas are to be magically energized during the Full Moon in order to invoke the celestial powers of the Goddess. Rose Quartz Malas have a calming influence and help to clear emotional negative.

- **Tiger Eye Mala:** These beads can be used in order to bring protection against psychic attacks and curses. Tiger eye beads promote the vibrant circulation of energy, increase courage, and are associated with creativity. Tiger's Eye combines the energy of the Earth with the energy of the Sun in order to create

a high vibrational state. It can be used to enhance psychic abilities and balance the Lower Dantian Qi.

Tiger Eye Malas are energized in a magical ritual carried out on the 4th Moon. The Tiger Eye stone is sometimes used to attract and maintain wealth. It also stimulates awareness and understanding and promotes optimism, psychic ability, and intuition.

- **Turquoise Mala:** These beads are powerful healing stones. Turquoise is considered to be an antidote to both physical and spiritual poisons, and are used to ward off the Evil Eye. In Tibet, turquoise was considered to bring wealth and affection and was used as a powerful medicinal talisman.

BONE BEADS

Animal substances like tiger bone, antique ivory, or mammoth ivory make powerful malas that are good for all-purpose use. Beads made from human bone, however, are used for entering into the lower spirit realms or the Underworld, and for controlling fearsome spirit entities. Chinese bone beads are a fine example of the unique skill and craftsmanship practiced by ancient artisans, and such beads often had complex designs etched into them. For example, extremely complex hollow Chinese knots, flowers, and images of butterflies are but some of the many designs carved into the bone in order to express its spiritual significance.

The most treasured type of bone beads are those made from the skull bones of dead holy men or lamas.

PRECIOUS METAL BEADS

Metals such as gold and silver may also be used to construct malas. In practice, however, precious metals are rarely used as the primary bead on a mala but are rather used to decorate the mala or to connect the individual beads together. Since such metals are good conductors of electric energy, their inclusion on a mala can greatly increase its energetic potential. Malas made from or decorated with precious metals are generally used to wealth, knowledge, ability, or power. Silver is the most commonly utilized metal for malas, though malas with brass, copper, or gold are also found.

CONSTRUCTING MALAS

Although it is fairly easy to find pre-made malas, often in the desired material, it is always best if the mystic uses either a mala that he or she has personally made or one that was made by his or her teacher. The number of prayer beads on a mala can be 36, 48, 50, 99, 108, or any spiritual number that is significant to the tradition of the mystic utilizing it as spiritual tool. The number 108 is used most often, and it represents the union of the Dao (the number 1) and its infinite manifestations (the number 8, symbolizing the interaction of Yin and Yang) taking place within the circle of the Wuji (the number zero). However, some Daoist mystics maintain that, since it is difficult to concentrate the mind for long periods, the extra 8 beads are to make up for any mistakes and ensure the mystic gets at least 100 clear repetitions for each mala cycle.

Some mystics will add counter beads (a different type, shape, or arrangement of beads that hangs off the mala) at certain intervals (usually 10 or 20 beads apart) along the mala in order to keep track of the number of mala cycles chanted. Alternately, a loose bead or grain of rice may be moved from one bowl to another upon the completion of a mala cycle. This helps the practitioner keep track of very large numbers of mantra repetitions, such as 10,000, 100,000 or even 1,000,000.

The beads on a mala meet at a leader bead (also called the meru, stupa, guru, or guide bead) that is not used as a chanting bead. This bead represents one's guide, patriarch, primary spiritual icon, a deity, immortal, or guardian spirit. It protects the intent of the mystic by simultaneously acting as a energetic keystone that completes the circle of beads while also releasing any unwanted energy via the tassel. Therefore, the leader bead represents both the beginning and the ending of the incantation or mantra practice. Cords come out of the leader bead and are commonly attached to two beads and a tassel. The ancient Daoists believed that evil spirits did not like dangling objects, making the tassel effective in warding off the Evil Eye. In Tibetan malas, the end pieces include the Dorje (thunderbolt) and the Drilbu (bell). These end beads represent the two ener-

gies of form and formlessness - Yin and Yang. The prayer beads are usually strung on three cords of strong linen or silk. Silk is considered to be the most energetically rich material available.

Before constructing a mala, the priest first considers the nature of the ritual or incantation he or she is about to undertake (i.e., whether it is a ritual for purification, increasing spiritual perception, enhancing physical prowess, or acquiring wealth). The priest then chooses from among the several types of possible mala beads that suit that particular purpose, picking the variety that he or she most strongly resonates with or that most dramatically enhances the ritual. Once the beads have been chosen, an appropriate cord on which to string the beads is acquired. The prayer beads are usually strung on three intertwined cords of strong linen or silk (silk is considered to be the most energetically rich material available). The cord is generally white but is sometimes black or red.

After purifying the cords, beads, and any other materials that will be used in the making of the mala, the priest is ready to begin. As each bead is slipped into place, the mystic infuses it with a mantra or breath incantation, usually accompanied by a visualization. In the *Palace of Vast Jewels*, it says that, when constructing a Mala, it is important to recite an incantation seven times and then blow on the beads (Breath Incantation) in order to increase the spiritual power of one's subsequent recitations. Upon finishing the last bead and tying the sacred knot, the mystic then seals the mala with his or her personal magic symbol. Once a mala has been thus energetically constructed, it becomes a reservoir of the mystic's spiritual energy and should not be allowed to touch the ground.

The prayer beads can be either unknotted (for those who like to flow with their prayer) or constructed with a knot between each bead (for those who like to pause and consider). Traditionally, when the mystic wanted to wear the prayer beads in order to bring increased energetic flow into his or her life, he or she selected the unknotted version. When the mystic wanted to bring more conscious control into their life, the knotted ver-

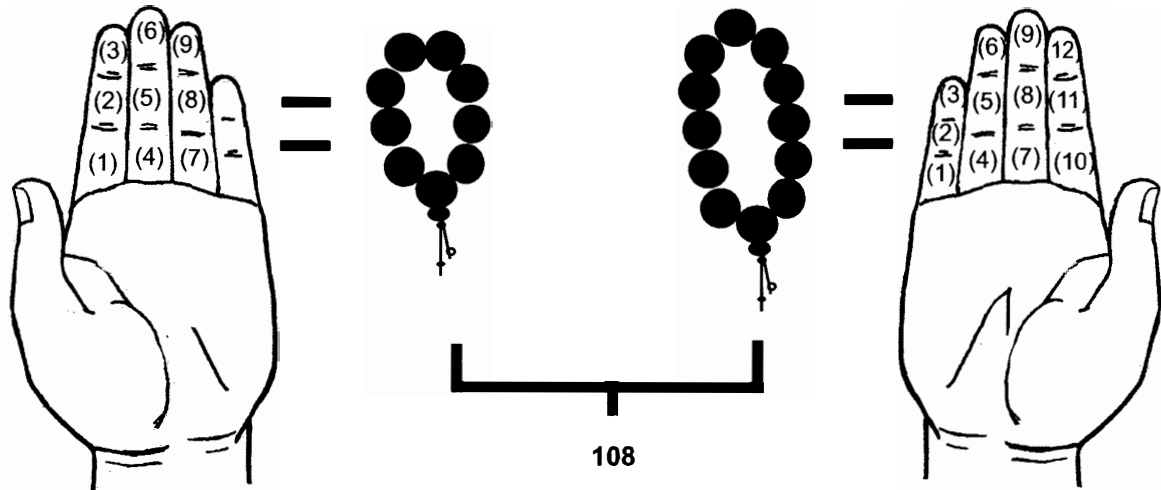


Figure 1.136. An example of using the finger digits of each hand as living malas

sion was selected. When doing intense chanting, the knotted version is considered to be the best. Occasionally a mala is constructed only of knotted rope (often called a prayer rope), in which case the specially constructed knots are used for counting, taking the place of the beads.

COUNTING ON MALAS

Mantras (repeated incantations) are sometimes spoken and repeated when any priest uses a mala as a magical tool for gathering spiritual power. In certain magical traditions, the priest is taught to use the finger digits of each hand as living beads when training mantras.

In this type of training, the priest will use the first nine digits on the first three fingers of his or her left hand as a marker. This is equivalent to a nine bead mala. When counting, the priest will place his or her left thumb onto the next digit only after a series of 12 counts has been completed (Figure 1.136).

On the right hand, the priest will use all 12 digits of his or her four fingers. This is equivalent to a twelve bead mala. When counting, the priest will place his or her left thumb onto the next digit after each mantras has been spoken (this practice is sometimes also used for counting breaths).

After reciting and counting twelve mantras with the right hand, the priest will move to the

next digit on his or her left hand. In this manner, the priest will progress through 108 mantra repetitions (9X12).

THE FUNCTION OF USING MALAS

Using mala beads allows the Daoist mystic to relax, focus, and immerse his or her mind completely into the particular incantation or prayer while not having to keep track of the number of repetitions. When working with advanced rituals and incantations, the energy can become so powerful that it is essential for the mystic to be assured of the proper number of recitations. This is especially true for rituals in which certain energies are awakened by secret incantations that are specifically designed to create a balanced opposition of intensities that propels the mystic into ever deeper states of awareness and power.

The practice of chanting with a mala is initiated by starting at the leader bead and rotating each bead between the thumb and the second or ring finger, depending on the mystic's particular sect and tradition. One mantra or incantation is recited for each bead that passes through the fingers. When one cycle is completed and the leader bead is reached, it is traditional to reverse direction instead of passing over the leader bead. Reaching this leader bead signifies the completion of one cycle of chanting. Often the disciple is required

to repeat 10 or more such cycles in a single sitting, depending on the length of the incantation and the specific nature of the training. In certain Daoist schools a cycle is not considered complete until the mystic has gone over each bead twice, once in each direction.

The mantra or breath incantation can be repeated in many ways. The mystic may repeat an incantation out loud and fast to ground the incantation in the physical body and send it into the physical world. He or she may repeat the incantation in a whisper to influence the energetic world, or the mystic may repeat the incantation only internally in order to influence the spirit world.

A simple but effective way to work with prayer beads is to focus intention on a specific aspect of your life and what you want to achieve. Chant a word or phrase representing that quality while holding each bead. This places that intent inside the circle of beads, which you can then wear to keep that energy around you throughout the day. When you wear the prayer beads inside or outside your clothes (e.g., around the neck or coiled above the elbow), the prayer beads resonate your intention inside their circle of power. This circle creates an energetic field that positively influences the flow of energy and consciousness in and around your body. When not being worn, you may keep your prayer beads in a small bag or on the Altar.

It is common to reserve a mala exclusively for the recitation of a particular mantra or breath incantation in order to build up a stronger energetic charge. Some mystics will therefore keep numerous malas, each for the recitation of a different chant.

When you wish to change your intent, it is important to ritually clear your beads by passing them through the smoke from the incense on your sacred altar. Do not wash or soak the beads. If they are strung on silk, the best conductor of energy, the cord that keeps the beads together can disintegrate in water. You may wish to polish them with a soft cloth.

USING THE MALA AS AN ORACLE

In ancient Tibet, the priest's mala was also used as an oracular tool. One specific divination method utilizing a mala is described as follows:

- The priest performing the divination first prays to the deity he is invoking for the correct answer and recites that deity's mantras.
- He then holds up the Mala horizontally in front of him, with the fingers of each hand grasping a randomly chosen bead, leaving half the beads or fewer between them.
- Then the fingers of each hand move towards each other counting three beads at a time. The outcome of the divination depends on the number of beads left.
- When only one bead remains, the result is called a Falcon. When two beads remain, it is called Raven. When three beads remain the result is called a Snow Lion.

The procedure is repeated three times:

- **The First Pass:** The outcome of the first pass indicates the extent of the deities' support and the quality of the divination in general. A Falcon at the first attempt would indicate support from protectors, luck in a new enterprise, or success in a lawsuit. A Raven on the first pass means the protectors are not on your side: there will be no accomplishment, lawsuit will be unsuccessful, and there are enemies present. Such a divination would caution against starting on any new enterprise. A Snow Lion on the first round would indicate support from the deities, slow but stable accomplishments, and weakness on the part of enemies. If the question concerned successful business, a Snow Lion would be regarded as a neutral result.
- **The Second Pass:** During the second pass, the outcome indicates conditions to take place in one's immediate environment. A Falcon at the second pass indicates good luck in general, but not much success for those wishing to have children; the overall risk of thefts and illnesses will remain small. A Raven indicates serious illness, obstacles to health, and a decline in the life force; there will be a tendency for things to get lost or stolen (however, in

the case of an ordained person, these negative aspects would be reduced).

- **The Third Pass:** On the third pass, the number of remaining beads gives clues about an expected person arriving from elsewhere. This was a very important aspect of life in Tibet, for people traveled constantly and there was no communication system. With regard to an expected visitor, a Falcon on the third pass indicates imminent news or arrival; with regard to illness, it would indicate finding the best way to cure it. A Raven on the third pass is a bad indication concerning expected travelers: they are likely to encounter obstacles on the way, they will not arrive at all, or they will be robbed. The sick will not be cured, and possessions will be lost or stolen. A Snow Lion on the third round indicates that travelers will arrive late but will come to no harm; problems with health will be few, although there will be difficulties in finding the right treatment.

The most positive results of such a divination would be three consecutive Falcons. This would indicate that accomplishments will be swift, patients will recover, and travelers will arrive quickly.

WARDING OFF GHOSTS USING MALAS

Because prayer beads are a tool used for divine purposes, one of their virtues is the ability to fend off hostile ghosts. For example, when prayer beads that have been effectively charged with divine white light are hung at the entrance of a house, they will keep all evil spirits away. Even if they have a strong desire to harm the people inside the building, the spirit entities will not be able to cross the spiritual barrier created by the prayer beads. If an individual is disturbed by ghosts during the night, he or she can also keep the prayer beads in the bedroom to frighten the spirit entities away.

In short, the prayer beads act as a charm that can effectively dispel demons and all other types of evil spirits. It should be noted, however, that certain Daoists traditions believe that the power of these sacred objects can be neutralized if a woman's undergarment or blood is rubbed on the mala or on the individual wearing it.

INCREASING PSYCHIC SKILLS USING CRYSTALS

To the ancient Daoist teachings, certain magical crystals could be used as energetic portals into the natural realm of the Mineral Kingdom.

The following are some exercises and meditations used by ancient Daoists in order to increase their magical clairvoyant powers.

THE QILIN MEDITATION

One ancient exercise practiced in order to develop the Daoist priest's perceptual matrix using Crystal Magic was known as "The Qi Lin (Unicorn) Meditation." This particular meditation is described as follows:

- After performing the required purification ritual, the priest will choose a specific crystal and hold it in his or her hands (left hand on the outside, right hand on the inside, thumbs touching). The crystal should be placed in the center of the right palm.
- Observe and energetically feel the crystal from the top of its structure to its base. There should be an energetic connection that extends from your three Dantians into the energetic matrix of the crystal.
- Next, open your Yin Tang (Third Eye) and extend your Shen into the crystal (certain Daoist and Buddhist priests will exhale their breath into the crystal while simultaneously sounding the sacred tone Ohm).
- While observing the crystal from your Third Eye, feel the specific colored vibrational essence of the crystal's reflected light. Then envelop, fuse, and energetically fall into the center core of the crystal's energetic matrix.
- As you feel the energetic connection existing between you and the crystal, begin to spiral a clear wave of white light energy back and forth between the crystal and your Third Eye.
- As your intention penetrates the crystal's three bodies (physical, energetic, and spiritual matrix), close your eyes and allow the energy fields to dissolve into space.
- Experience the crystal's Element, its power, its vibrant color, and all of its magical natures. Feel the Divine Mind that created the crystal, and comprehend the crystal's magical func-

tion. If a spirit guardian comes up, offer it a gift exchange as you continue to attune and align yourself with the crystal's magical nature.

OPENING THE THIRD EYE EXERCISE

The following exercise was used in ancient China by Daoist priests in order to enhance their clairvoyant perceptions by Opening their "Heavenly Eye" (Third Eye). After practicing this magical technique correctly, the disciple will be able to Open his Heavenly Eye.

- After waking up, choose a stone or Gem that has been specifically energized, dedicated, and magically activated for the specific purpose of opening the Heavenly Eye. The morning time (5-7 a.m.) is considered to be one of the best times to Open the Third Eye Point, allowing it to receive the positive Yang energies emitted from the Morning Sun.
- Place the stone on your Third Eye and begin to rub the area for about 1-3 minutes.

Rubbing towards the left is used for enhancing and increasing clairvoyant powers.

Rubbing towards the right is used for cleansing.

- For Increasing Psychic Vision, choose from one of the following stones: Clear Apophyllite, Diamond, Violet and Purple Fluorite, Herderite, Iolite, Labradorite, Lapis Lazuli, Lazulite, Moldavite, Phenacite, Pietersite, Rutilated Quartz, Selenite, Sodalite, Sugilite, and Blue Tourmaline.
- For Developing the ability to Scry, choose from one of the following stones: Golden Beryl, Iolite, Black Jasper, Lazulite, Malachite, Black Obsidian, Golden-Sheen Obsidian, Rainbow Obsidian, Silver-Sheen Obsidian, Phantom Quartz, Rutilated Quartz, Star Sapphire
- For Developing the ability to Soul Travel, choose from one of the following stones: Angelite, Deep Blue Apatite, Golden Yellow Calcite, Cavansite, Celestite, Garnet, Herderite, Blue Jasper, Green Kyanite, Labradorite, Lapis Lazuli, Lazulite, Moldavite, Blue Obsidian, Silver-Sheen Obsidian, White Opal, Pietersite, Prehnite, Rutilated Quartz, Selenite, Seraphinite, Stibnite, and Sugilite.

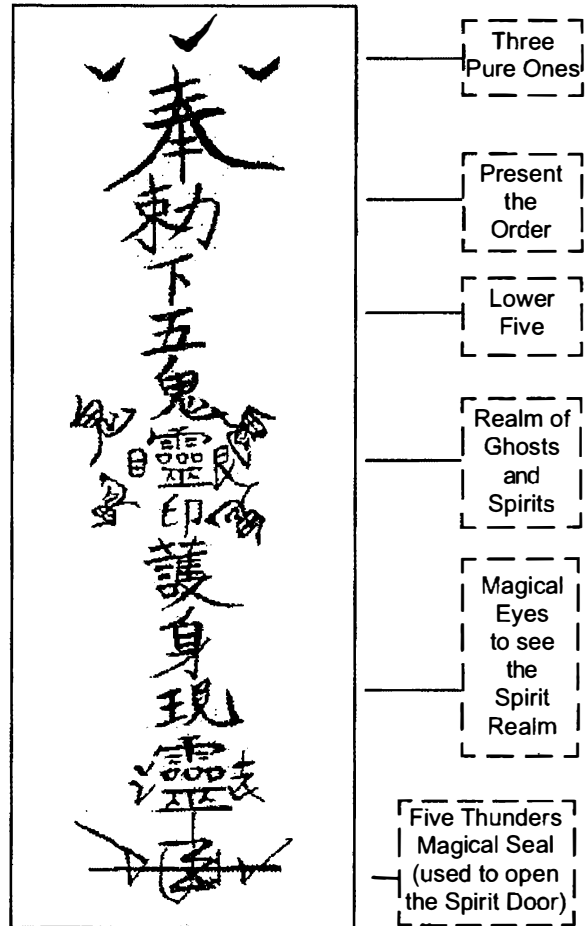


Figure 1.137. The "Open The Third Eye" Talisman

- Next, the burn the following talisman (Figure 1.137) over the Earth Altar and then place the ashes into a bowl of water.
- Use the spirit water to wash your eyes.
- While washing the eyes, speak the following secret incantation:

**"To the Left and Right
all Heaven and Earth Rejoices!
Turning to the Right
the Sun and Moon shine brightly!**

**Great changes move across the Earth,
Revealing the appearance of
ghosts and spirits!
When the auspicious clouds appear
the Evil Star shall retreat!"**

ENERGIZED SOIL, THE SECRET QI OF THE EARTH

The ancient Chinese Feng Shui masters considered the Treasure of Earth to include the minerals and soil of all land formations.

Understanding the flow of energy across and within the landscape is one of the most essential skills in energy cultivation. The ancient Daoists believed that the Yang Celestial Breath of the Dao impregnates and distributes its Shen Ling (Magical Spirit) within the soil and land, settling within the mountains, hills valleys and other structures. This Celestial Breath can either be accumulated or expanded, active or latent, floating on the surface or hidden underneath, or combined with other structures of Nature.

In ancient China, it was believed that high-quality land contained soil that had a powerful energetic resonance. This type of soil had a solid but moist texture and consistency, being neither too wet nor too dry. The soil's dominant color (green/blue, red, yellow/light brown, white, or black) was believed to be determined by the particular Element governing that land area. For example, reddish soil was considered to be full of Celestial Breath and to contain powerful Shen Ling, while rocky soil was considered to be breathless and therefore weak. Additionally, certain types of rocks and soil were said to have higher concentrations of energy, while other types of rocks and soil had less.

The ancient Daoists believed that when Heaven (sky) and Earth were separated during creation, the generative energy (being heavy) descended and sank into the ground. It was therefore believed that absorbing the "Essence of the Earth" could replenish the individual's generative energy. The ancient Daoists also believed that the Earth energy expresses its power in Man's life through the basic instincts for survival and the primal drives for sex and reproduction.

The soil of the land is an important aspect to consider when gathering Qi. In ancient Daoist Folk Magic, the soil of the Earth was considered to be one of the most powerful ingredients that could be added to a priest's spell.

HARVESTING THE MAGICAL POWER OF EARTH QI THROUGH THE SOIL

There are several types of soil that can be gathered for magical purposes. To the ancient Daoists, the type of dirt that was gathered and the specific areas from which it was harvested determined the soils energetic quality and function.

Because the soil has absorbed and energetically fused with the collective consciousness of the environment (past and present), it contains much energetic knowledge and power. It is magically imbued with the energies and special qualities of the people, plants, animals, and minerals contained within the surrounding area.

Whether the soil is added to magical spells, curses, hexes, or magical tools (sachets, oils, herbal formulas, herbal powders, herbal washes, etc.), it is still seen as an energetic "mixing pot" containing ancient history and energetic charges.

The following are some examples of the specific energetic qualities that can be obtained through harvesting different types of soil (dirt).

HARVESTING TEMPLE DIRT

This type of soil is excellent when a priest wishes to invite the help of positive spiritual forces. It can be used in magical formulae involving protection against the intrusion of evil spirits.

HARVESTING COURTHOUSE DIRT

This type of soil is excellent when a priest is involved in legal matters and invokes the discerning eye of the law. It can be used for obtaining justice, debt collection, and for lawful protection.

HARVESTING UNIVERSITY DIRT

This type of soil is excellent when a priest is seeking to gain access to certain knowledge and wisdom, and can be used to assist the priest in retaining esoteric information.

HARVESTING HOSPITAL DIRT

This type of soil can be gathered from either a doctor's office, clinic, or hospital. It is excellent when a priest wishes to invoke any type of healing, but can also be used to cause illness.

HARVESTING MARKET DIRT

This type of soil can be gathered from either a bank, market, or financial institution. It is excellent

when a priest wishes to bring large amounts of cash or certain types of wealth into his or her life.

HARVESTING FARM DIRT

This type of soil can be gathered from either a farm, garden, or flower shop. This type of soil is excellent when a priest wishes to invoke Sex Magic or Love Spells, as it has a tendency to make love grow roots and blossom.

HARVESTING PRISON DIRT

This type of soil can be gathered from either a jail or prison. It is excellent when a priest wishes to make him or herself invisible to the police and legal authorities. It can also be used to bring jail or prison time.

HARVESTING MENTAL INSTITUTION DIRT

This type of soil can be gathered in order to cause insanity. Be warned, that the energy attached to this type of soil is generally wild, chaotic and unstable.

HARVESTING CEMETERY DIRT

When gathering soil from a graveyard, the priest must be aware that the dirt can either be imbued with the energies and magical qualities of certain heros and mystics who were once held in mystery and awe; or the dirt can be imbued with the energies and magical qualities of evil individuals and malevolent spirits.

In ancient China, evil sorcerers who could be payed to hex individuals, would sometimes summon demons or evil ghosts via the help of carefully selected graveyard items. According to Daoist Master Chen Chang Qi, in ancient China, items obtained from a graveyard such as the dirt, a brick or stone, old coffin wood, coffin nails, the corpse pillow, corpse jewelry, the clothing found on the corpse, or the soil, water, or plants found on top of a grave site, were all commonly used by both Daoists priests and evil sorcerers for summoning the corpse-spirits of various Gui.

Special decoctions were sometimes constructed from these graveyard items and utilized as powerful medicine to either bind and remove evil spirits (i.e., used to ease a victim's mental and physical torment), or to attach evil spirits onto an individual's energetic fields for malevolent purposes.

According to Master Chen Chang Qi, the exorcising or destructive powers of each grave site differs in energetic degree, according to the amount of Ling Shen (Magical Powers) contained within the individual buried at the grave site. Traditionally, items gathered from a grave site were commonly harvested during the first (New Moon) or fifteenth (Full Moon) of the lunar month.

One lethal technique used to magically destroy a victim, was to place a container filled with graveyard dirt on the altar, so that it can be energized by the power of the magical ritual. The priest then uses this dirt to cover a hexing doll (which represents the victim). In order to reinforce the hex's power, the priest would try to get close to the victim and sprinkle some of the energized graveyard dirt onto his or her shadow. Additionally, if the priest also stepped onto or spit on the victim's shadow, the curse could be further charged, and become extremely lethal.

Each cemetery is considered to be an energetic portal into the spiritual realm of the Underworld. Therefore before entering into this powerful magical realm, the priest must first bring incense (four pieces) to offer to Yan Luo Wang (the God of Death and King of Hell) in order to receive permission to enter.

When harvesting soil from the cemetery, be respectful and courteous. Always ask permission from the "donor" before gathering the soil from just below the headstone. Traditionally, any graveyard dirt that is taken during the hour just before midnight is normally used for "good" purposes, while any type of dirt that is taken after midnight is generally used for "vengeful" purposes.

After harvesting the dirt, it is important to label the soil according to the name of the donor, along with his or her birth and death dates. The soil is then added to magical formulae according to its specific purpose and function.

Before leaving the grave, bury a piece of black onyx as a parting gift. This magical stone is used to peacefully separate the priest from the spirit who's energy occupies the soil.

The type of dirt that you gather and from which grave, depends on your specific need.

When combined with various esoteric herbs and minerals, the cemetery dirt can suddenly become a powerful energetic portal, capable of numerous supernatural abilities. For example, the dirt gathered from outside a cemetery can be used to call the spirits of the dead.

The following are some examples of various grave dirt and their specific magical manifestations.

- **An Ancestor:** The energy gathered from these types of graves is often used for spiritual guidance, assistance, and protection.
- **A Priest or Nun:** The energy gathered from these types of graves is often used for spiritual guidance, assistance, and protection. However, it can also be used to create guilt over something and induce an emotional state of great anxiety, fear, and worry over being caught.
- **A Surgeon or Doctor:** The energy gathered from these types of graves is often used for healing. However, this dirt can also be used in magical formula that can cause sickness.
- **A Judge or Lawyer:** The energy gathered from these types of graves is often used for legal guidance, assistance, and protection. However, it can also be used in magical formula that can bring about a change in legal decision. The energy attached to this type of soil is generally aggressive and strong.
- **A General or Soldier:** The energy gathered from these types of graves is often used for aggressive assistance, and protection. The energy attached to this type of soil is generally powerful and strong. Because these individuals are trained to follow orders, the soil can be used for almost anything.
- **A Serial Killer or Executed Murderer:** The energy gathered from these types of graves is often used in powerful revenge hexes, designed to induce serious harm to a specific individual who has caused serious harm and injustice to many. The energy attached to this type of soil is extremely aggressive. Be warned, when magically incorporated with certain herbs and minerals, this type of soil has been known to cause death.
- **A Insane Individual:** The energy gathered from these types of graves is often used to cause insanity in another. Be warned, that the energy attached to this type of soil is generally wild, chaotic and unstable.
- **A Hooker or Gigolo:** The energy gathered from the graves of extremely promiscuous individuals is often used to induce a love triangle or bring about the sexual urges used to cause a victim to cheat on his or her spouse. It is traditionally used in Love Magic for breaking up a romantic involvement.
- **A Gambler:** If the gambler was extremely successful, then the energy gathered from this type of grave can be used to bring about or increase good luck.
- **An Adolescent (Ages 11-19):** The energy gathered from these types of graves is often used to cause inattentiveness and irresponsible behavior. It can also be used in Sex Magic in order to cause romantic involvement, kindle sexual attraction, and increase sexual prowess.
- **A Child (Ages 2-10):** The energy gathered from these types of graves is often used to create the appearance of innocence or can also be used in order to develop new friendships.
- **An Infant (Ages 0-2):** The energy gathered from these types of graves is often used to create neediness. This is used in Love Magic in order to ensure that the victim becomes totally dependent on an individual.

SPIRIT ROCK FORMATIONS

To the ancient Daoist mystics, "Spirit rocks" were considered to be a special class of rock formation that carries a higher and more powerful quality of Earth Qi than ordinary rocks (Figure 1.138). These magical stone formations can be either beneficial, neutral, or destructive, depending on their shape, size, and location.

"GOOD" ENERGETIC ROCKS

Spirit rocks that resemble auspicious objects are considered to be extremely beneficial. For example, mountainous rock formations that resemble deities or "magical" animals (such as a dragon, tiger, phoenix, snake, pig, elephant, etc.), or Daoist or Buddhist symbols (such as a command block, candle, incense burner, altar pen, banner, etc.) are believed to carry powerful auspicious energy. Smooth rock formations are also known to carry benevolent energy.

If a huge rock is positioned in the middle of a stream, it was known in ancient China as a "Northern Star," and was believed to create extremely auspicious energy for those individuals living upstream.

Additionally, when training in mountains, it is important to practice in places where the rocks are "alive" and not "dead." A living rock will have a certain brightness radiating from its external structure. Therefore, it is important that the Daoist mystic observe the energetic movement and force radiating from within the surrounding rock formations when training in a natural outdoor environment.

"EVIL" ENERGETIC ROCKS

Certain Spirit Rocks are considered to be evil or to carry an evil presence. Stone formations that resemble grotesque-looking objects are considered to be extremely malevolent. Rock formations that resemble ghostly faces, for example, are believed to carry extremely powerful malevolent energy.

ELEMENT ROCKS

"Element Rocks" are believed to contain the various powers and influences of the Earth's Five Elements. The following are examples of the energetic influences that the Elements have on stones:

- **Fire Element:** Stones that contain more of the



Figure 1.138. An example of a Spirit Rock Immortal

Fire Element release fire (sparks) and flash in red color.

- **Earth Element:** Stones that contain more of the Earth Element are dark and heavy.
- **Water Element:** Stones that contain more of the Water Element are transparent like quartz crystals.

ENERGY REGULATORS

Energy Regulators are a specific class of mountain formations resembling tall pillars, or valves. The location of an Energy Regulator will have a profound effect on the surrounding environment. For example:

- When an Energy Regulator is located near a Dragon's Vein (the energy moving along the Dragon's Spine), it routes the energy into a valley or plain.
- When an Energy Regulator is located in the middle of a valley, it amplifies the energy and channels it through the valley (Figure 1.139).
- When an Energy Regulator is located along the spine of a mountainous range, it acts as a valve, controlling the amount of Earth Qi that passes through the Dragon Vein.

Research from Europe has confirmed that the standing stone formations of Energy Regulators can be polarized or energetically charged in relationship to the ground around them. The strength of this energetic field rises and falls in a regular cycle, changing from hour to hour.

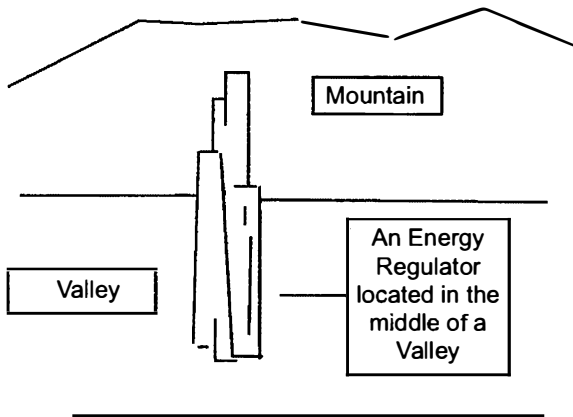


Figure 1.139. Energy Regulators are a specific class of rock formations resembling tall pillars.

According to researchers, the energetic field moves up and down the large stones following a lunar cycle. This lunar cycle appears to control the release of the stone's energy in a sine-wave form; the maximum power of the cycle occurs on the days before the new moon and full moon. The spiralling movement of the cycle feeds energy from the Earth towards the Heavens during the first half of the cycle (new moon to full moon), and then feeds energy from the Heavens towards the Earth during the second half of the cycle (full moon to new moon). The flow of the Earth's energy moves through the standing stone formations of Energy Regulators like a living, breathing pulse.

Additionally, there are seven energetic bands existing on most large stone Energy Regulators (Figure 1.140). The energetic bands that exist along the stone formation seem to control the spiralling movement of the stone's energetic cycle. The bottom three energetic bands connect the Qi of the stone to the electromagnetic fields of the Earth and relate to the underground energetic flows of Water-lines, Track-lines, and Aqua-stats. The remaining four bands connect with specific energies existing above the ground; each of these various energetic bands has different functions, all dealing with over-ground communications.

The tip of the stone Energy Regulators has been known to discharge a mild electrical shock

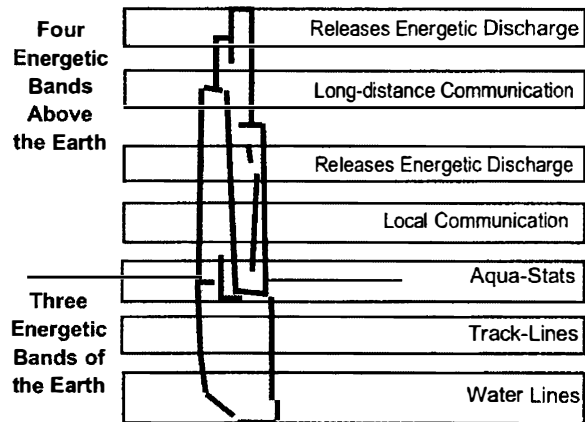


Figure 1.140. There are seven energetic bands on most large stone Energy Regulators.

onto the hand of any individual sensitive to the Earth's energetic flows. This electromagnetic shock is commonly due to the amount of quartz crystal contained within the stone's physical structure. Silica, the basic compound from which all quartz is derived, is the most abundant mineral contained within the Earth's crust. Sandstone and conglomerate are chiefly composed of small quartz crystals. The frequency of the stone's resonance depends on its quartz content, size, shape, and cut.

The Seven Energetic Bands and the Seven Chakras

The seven energetic bands existing on each Energy Regulator and each large mountain formation also correspond to the seven Chakra areas of the human body. Each of these seven areas can be utilized for gathering Earth Qi. One meditation used in ancient Daoist alchemy for gathering Earth Qi through the seven energetic portals is described as follows:

- After dividing the sacred rock into seven areas, the priest envelopes and fuses his or her Qi and Shen with the magical energetic field of the Energy Regulator or large mountain. It is important that the priest imagine, feel, and experience these seven sacred areas as energetic colors and magical vapors (Figure 1.141):

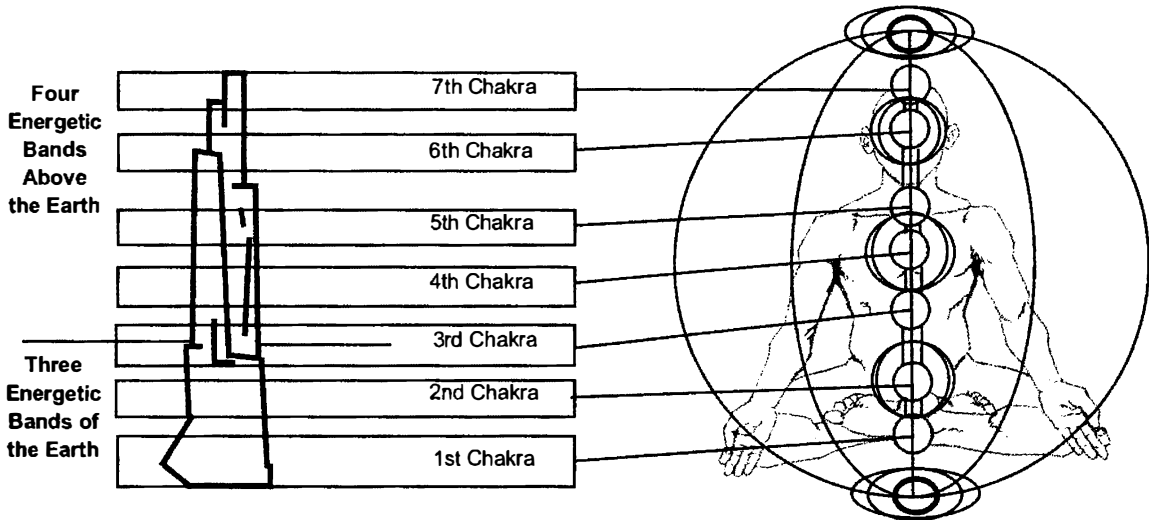


Figure 1.141. The seven energetic bands of Energy Regulators correspond to the Seven Chakras.

The Seventh Chakra and Violet Vapor: The peak of the Energy Regulator or mountain corresponds to the energy of the Baihui (One Hundred Meetings) and the Transpersonal Point (located one fist above the head) of the human body.

The Sixth Chakra and Indigo Vapor: The next section down from the top of the Energy Regulator or mountain corresponds to the energy of the Yintang (Third Eye), Fengfu (Wind Palace) and Upper Dantian areas of the human body.

The Fifth Chakra and Blue Vapor: The next section of the Energy Regulator or mountain corresponds to the energy of the throat (Heaven's Chimney).

The Fourth Chakra and Green Vapor: The next section of the Energy Regulator or mountain corresponds to the energy of the Shanzhong (Center Altar), heart, Shendao (Spirit's Path) and Middle Dantian areas of the human body.

The Third Chakra and Yellow Vapor: The next section of the Energy Regulator or mountain corresponds to the energy of the Shenfu (Spirit Storehouse), Yellow Court, and solar plexus areas of the human body.

The Second Chakra and Orange Vapor: The next section of the Energy Regulator or mountain corresponds to the energy of the Shenque

(Spirit Palace Gate), Mingmen (Gate of Destiny) and Lower Dantian areas of the human body.

The First Chakra and Red Vapor: The root or bottom section of the Energy Regulator or mountain corresponds to the energy of the Hui Yin (Meeting of Yin), and the base of the perineum.

- After energetically connecting with the seven sacred areas, the priest then inhales and absorbs these external energies into his or her body. It is important that the priest imagines, feels, and energetically experiences each of the different magical powers of each of these various colored lights and vapors as they enter into his or her tissues.

SACRED STONE FORMATIONS

It has been discovered that energetic waterlines (the flow of underground water courses, springs, or fissures) are commonly located intersecting beneath many of the various types of Energy Regulators and sacred stone formations, especially standing stone formations, stone circle formations, and barrows. In 1939, French and English archaeologists concurred that there was a definite connection between prehistoric sacred stone sites and the energetic flow of underground water currents. Much of this information comes from extensive research conducted by noted

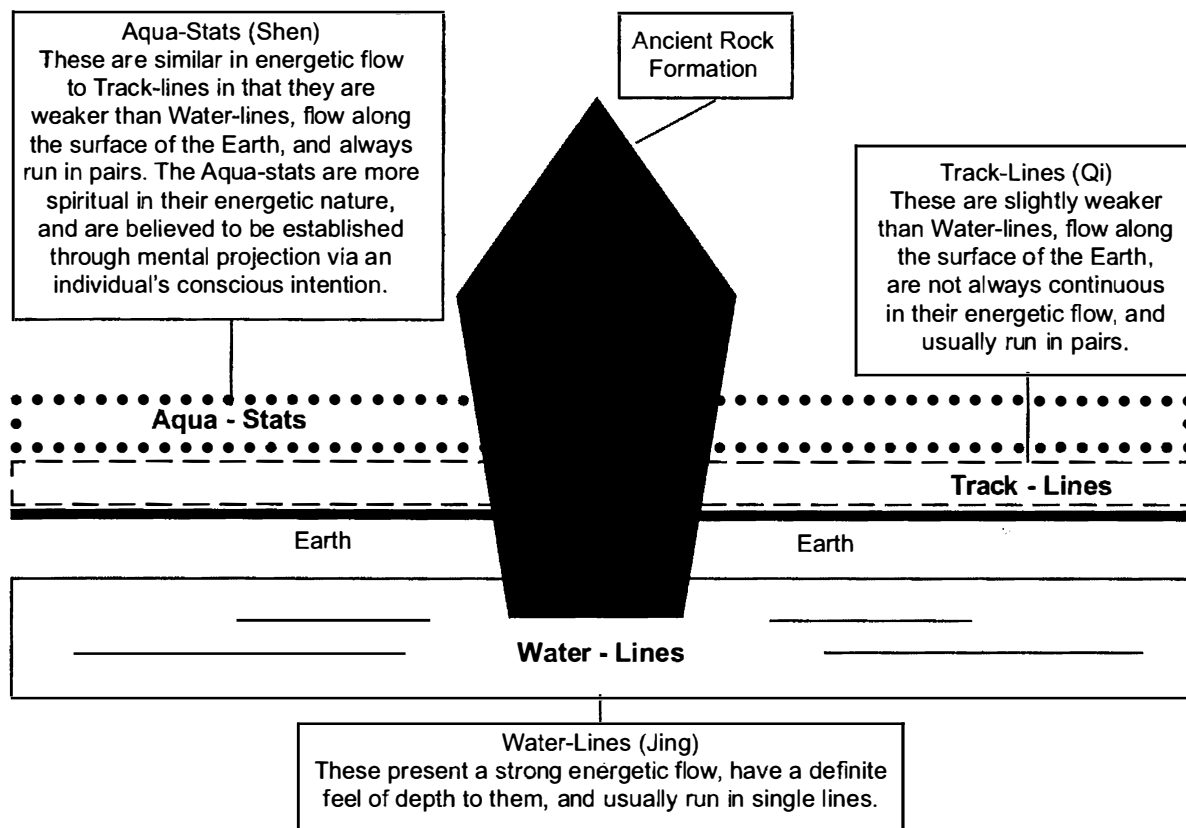


Figure 1.142. Three Types of Energetic Fields

dowser Tom Graves, as well as additional field-work conducted by archaeologists throughout France and England.

The various types of energies created by these Energy Regulators and sacred stone formations appear to have created spirals of energy which are geophysical anomalies. The energetic pattern formed by the subterranean web of water lines existing below the surface of the Earth determined the power, shape, and size of the sacred stone's energetic field above the ground. Some of these water-lines form large spirals around certain sacred stone formations; other stones demonstrate the existence of several spirals converging onto the same stone.

Three Types of Energetic Fields

It was also discovered that each sacred stone contained three different types of electromagnetic energetic fields. These electromagnetic fields are

created from the underground energetic flows of Water-lines, Track-lines, and Aqua-stats, explained as follows (Figure 1.142):

- **Water-lines (Jing):** Water-lines present a strong energetic flow, have a definite feel of depth to them, and usually run in single lines.
- **Track-lines (Qi):** Track-lines are slightly weaker than Water-lines, flow along the surface of the Earth, are not always continuous in their energetic flow, and usually run in pairs.
- **Aqua-stats (Shen):** Aqua-stats are similar in energetic flow to Track-lines in that they are weaker than Water-lines, flow along the surface of the Earth, and always run in pairs. The Aqua-stats are more spiritual in their energetic nature, then are Water-lines and Track-lines. They are believed to be established through mental projection via an individual's conscious intention.

STALACTITES AND STALAGMITES

In ancient China, stones of unusual shapes and colors were believed to confer immortality if powdered and swallowed. Of these special immortal stones, both stalactites and stalagmites held a special interest with the ancient Daoist priests.

Stalactites and stalagmites are known as "speleothems," deposits of minerals that form into cave structures and line the insides of a cave (Figure 1.143). Stalactites are the formations that hang from the ceilings of caves like icicles, while stalagmites look like they're emerging from the ground and stand up like a traffic cone. Some may take thousands of years to form, while others can grow quite rapidly. The two formations are also sometimes referred to collectively as "dripstone."

In the *Cloud Forest Lapidary*, written during the Song Dynasty (960-1279 A.D.), the energetic and healing properties of both stalactites and stalagmites were discussed in great detail. Such names as ginger-stone, stone-spleen, and stomach-stone were used in order to describe their pharmaceutical uses.

STALACTITES

Stalactites hanging from the roof or sides of a cave were studied and included in the ancient Daoist pharmacopeia along with numerous other inorganic compounds and materials. Such names as "Stone Bell Milk" were used, for example, to describe the chemical deposits flowing down from certain stalactites.

STALAGMITES

Stalagmites, rising from the cave floor, were sometimes considered to be one of the varieties of magical mushrooms and were described by ancient Daoist Ge Hong as follows:

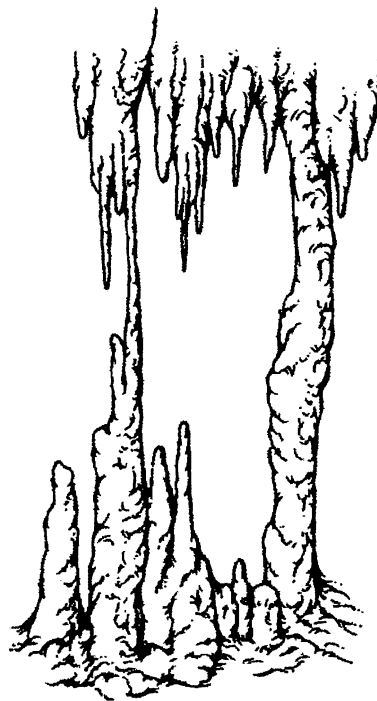


Figure 1.143. Stalactites (hang from the cave ceiling) and Stalagmites (grow from the cave floor)

The stone-honey mushroom grows in the stone caves of the Shaoski mountain. There is a stone pillar standing more than one hundred feet from the entrance to the cave. On top of this pillar is stone cover that looks like an upturned lid, standing ten feet high. You can observe the stone-honey's Qi fall from the roof of the cave and slide into this cover. At definite intervals, single drops invariably appear and continually fall like rainwater. Though the stone-honey Qi never ceases to fall, the lid never overflows. Above the cave there are characters inscribed in "tadpole" script, saying "those who succeed in eating one tou of stone-honey Qi will enjoy life for a thousand years."

GATHERING QI FROM CAVES

Shandong (Mountain caves) with their natural energetic formations, and their potential for collecting and pooling the Earth's Yin energies, were of particular interest to the ancient Daoists. Any type of cave, pit, or sunken enclosed area that descended deep into the underground was considered to be a condenser of powerful Yin energy. Because both "dark" and "wet" correspond to Yin, the ancient Daoists believed that when meditating deep inside a cave, the Yin energy reaches its extreme, and Yang energy arises.

Metaphysically, caves can symbolize a place where sacred information has been stored, or hidden, to be found when the time was right. Caves also represent a place or sanctuary in the unconscious mind that can be accessed only when a person's soul is ready. Caves are places of myth and magic that challenge you to decipher the metaphors within. In certain Chinese traditions, the openings to caves were believed to be portals leading into other dimensions. In fact in ancient China, the room in which a bridegroom first meets his betrothed was called the cave-room.

The sanctuary of a cave's opening symbolized the womb of the Earth. The presence of freshwater in or nearby the cave's entrance was said to render it fertile (Figure 1.144). The location and specific names given to a cave reflected their natural energetic history and affiliation with local animals or spirit-entities.

In ancient China, a cave whose opening resembled the mouth of a conch shell or contained some other auspicious sign was regarded as sacred. A conch shell was considered an emblem of power, authority and sovereignty to the ancient Chinese and Tibetan shamans. A blast from a conch shell was believed to banish evil spirits, scare away poisonous creatures and even avert natural disasters.

Many of these sacred sites are energetic power places and are endowed with strange cave formations, rocks, and landscapes. In ancient China, it was believed that the Earth Spirits (Nature Spirits) fed on the energetic nature of the Earth's Yin Elements. This is why, in the ancient Daoist traditions,



Figure 1.144. The sanctuary of a cave's opening symbolized the womb of the Earth, and the presence of freshwater in or nearby rendered it fertile. (Inspired from the original artwork of Robert Beer)

deep caves (which pooled the Earth's Yin energy) were sought after as places for transformational meditation. Throughout Tibet and the Himalayan mountains it is common to find imprints of hands, feet, or ritual objects impressed into cave walls or natural rock formations, displaying the miraculous energetic and spiritual accomplishments of various enlightened masters who frequented these places for deep meditation.

Caves and grottos that contained hot springs or "oracle" lakes were considered natural "self-generating" geological anomalies, and such places are often associated with miraculous activity.

The importance of meditation and training in a dark cavern within the Earth is that it allows the mystic to overcome the habitual need for external stimulation, allowing the mind to become still. The *Daodejing* states, "From the darkness comes the light," and "when stillness reaches its climax, it produces motion." These ancient proverbs

describe the quiescent training that can be experienced and perfected in cave meditation. As the physical tissues adjust to the quiescent darkness, the whole body slowly becomes filled with great light and vibration.

Modern research has shown that the humidity and lack of oxygen circulation in caves allows carbon dioxide to build up disproportionately within the geological cavern. The increased level of carbon dioxide contained within the cave helps enable the Daoist mystic to eject his or her spirit body from the shell of physical tissues (the physical body). Thus cave training increases the mystic's ability to Soul Travel and allows him or her to easily enter into deeper states of meditation.

The ancient Chinese observed that within the Earth are numerous caverns shaped like deep pools, shallow ponds, halls, and cavities. When the Wind blows into these caverns, the various openings can begin to vibrate, and their resonance can produce sounds ranging from low moans to loud thunderous roars. When meditating in a cave, these powerful vibrations often cause the Daoist mystic to feel his or her physical tissues vibrate like a reed. This is why the tone produced by the Wind was also known in ancient times as the "Voice of Heaven."

From a modern Feng Shui perspective, the "cave" is viewed as one's home or dwelling space. Whether it is a high rise apartment complex, condominium, or house, the important energetic factor is the type of Five Element shape surrounding one's living space (Figure 1.145).

HISTORY OF CAVE MEDITATION

The ancient Daoists believed that mountain caves provided a means for practicing and cultivating inward stillness, away from towns and villages. Caves were sometimes known as "Di Fei" (Earth Lungs), and were believed to be filled with the concentrated Yin energy (cave) contained within a Yang (mountain) form.

In ancient China, caves were used to reconnect the hunter with the realm of nature spirits. Here the hunters came to invoke the spirit of the "master of animals," who controlled the fertility of the herds. They came to honor the spirits of the

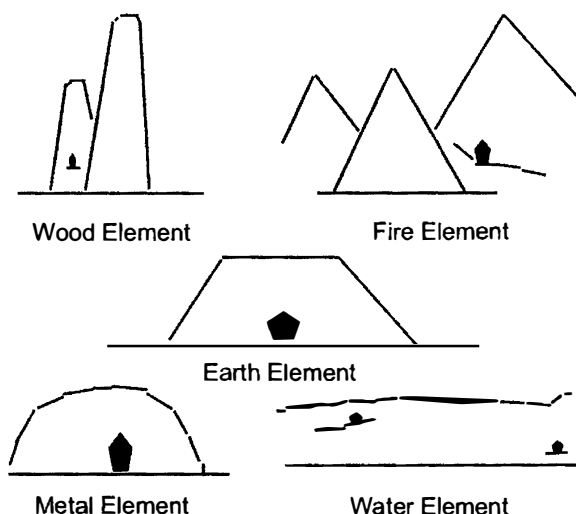


Figure 1.145. The Five Element Forms of Mountains and Hills

animals that would be taken for the tribe, and to call for the return of the dead beasts to renewed life. Therefore, when entering into a cave, the ancient Daoist mystics understood that they were coming into a place set apart, a place "between the worlds," where life and death met.

In Chinese culture, cave meditation is recognized as the most powerful way to develop intuition, perseverance, patience, and tranquility. Since ancient times, the deep cavern of a Daoist mystic's cave has been considered a place of spiritual power and transformation. Existing in utter darkness, far away from the light of the Sun, Moon, and Stars, a meditation cave is used as a vessel through which one's deepest journeys and most profound transformations can occur.

Because caves are places of mystery and are sometimes governed by the powers of the night, they were also used for secret initiations and mysterious ceremonies.

Entering into the cave is symbolic of entering into a cauldron of transformation. This dangerous passage begins with a journey into a cold earthen tomb to emotionally and spiritually die. At the same time, this spiritual passage also represents entering into the fertile womb of the Earth to again be reborn. In Daoist Cave Magic, this focus on

death and rebirth allows the mystic to fundamentally address what frightens him or her the most about the darkness and death. The purification act of descending into a dark pit is used as a process of personal dissolution and loss in which the mystic faces the worst that he or she can imagine.

Surrounded by the secluding solidity of Earth, the priest can shed the holdings and defenses that lock him or her into particular patterns and gain the freedom to “reform.”

To “enter” the cave is to move “in.” As such, it involves a direct movement towards the core self and away from peripheral self. By moving towards a deeper connection with one’s self and away from the superficial. Like water, the mystic is gravitationally drawn towards the center. Therefore the cave acts like a kind of energetic magnet; its Yin drawing the mystic towards his or her core Yang self. Unlike spirit travel, which allows the priest to ascend into the Heavenly world (with its images of lightness, flight, travel, farseeing, swelling energy, and power), the cave journey involves an inward and downward spiral.

The cave is always an interiority. Its direction is inward, but it is also down. As an interior hollow, the heart is hidden; it is a intimate personal place of darkness and isolation.

When entering the cave, the mystic symbolically travels far away from normal life activities, and enters into unchanging darkness, allowing him or her the ability to return to the source of all things, and reconnect with the true place of power. The mystic enters willingly into the cave. In the cave, the mystic finds danger, fear, rebellion, disillusion, and finally death, then transformation.

FIVE ELEMENT AND EIGHT TRIGRAM CORRESPONDENCES

According to ancient tradition, before choosing a cave to practice meditation (sometimes referred to as “Dark Room” training), the Daoist priest would first determine the mountain’s Five Element Correspondence and then ascertain the cave’s Eight Trigram Correspondence. With this information, the priest knew what to expect from the energetic environment and could determine the best times to train. For example, if the priest

determined that the dark chamber was a Wind (Trigram) Cave, existing within a Fire (Element) Mountain, it meant that during the summer time, the energy within the Fire Mountain would be at its peak. Since the cave also corresponds to the Wind Trigram and the Wood Element season, during the Spring time the Qi within the cave would be perfect for training Dream Magic and Spirit Travel. The Five Element Mountain Correspondence and the Eight Trigram Cave Correspondence are described as follows:

FIVE ELEMENT MOUNTAIN CORRESPONDENCE

The ancient Daoists believed that the shape of every mountain or hill, and the direction of its watercourse, was related to one of the Five Element energetic patterns. The Five Element Mountain formations are geological patterns that symbolize the material expression of the Five Element energetic patterns. The Earth Qi in the various Five Element Mountain formations waxes and wanes in correspondence with the seasons and the positions of the planets, described as follows:

- **Wood Element:** A Wood Element Mountain Formation rises straight upward, and it is tall, slender, and steep, with a rounded or flat top. Because it looks straight, high, and slim, it was sometimes known in ancient China as a “Pen Mountain.” Its season of power is spring, and its ruling planet is Jupiter.

The Qi of nature is most powerful in Wood Element Mountain Formations during the spring time. Magical minerals and plants related to the Wood Element and the planet Jupiter were therefore harvested on Wood Element Mountain Formations during that time of the year, particularly during the spring equinox. The spring time is also considered to be the most auspicious time to energetically train the Hun (Ethereal Soul) on Wood Element Mountain Formations, and to practice Thunder Magic (especially during the first thunder storms of spring), Dream Magic, and Sex Magic.

- **Fire Element:** A Fire Element Mountain Formation rises upwards, coming to a sharp point like a peak. Because it has a broad base and

pointed peak, it was sometimes known in ancient China as a "Seal Mountain." Its season of power is summer, and its ruling planet is Mars.

The Qi of nature is most powerful in Fire Element Mountain Formations during the summer time. Magical minerals and plants related to the Fire Element and the planet Mars were therefore harvested on Fire Element Mountain Formations during that time of the year, especially during the summer solstice. The summer time is also considered to be the most auspicious time to energetically train the Yuan Shen (Eternal Soul or Original Spirit) on Fire Element Mountain Formations and to practice the cultivation of the Immortal Fetus or Golden Child (i.e., Soul Travelling).

- **Earth Element:** An Earth Element Mountain Formation is squared and boxed, with the top forming a plateau. Because it has a round body and a flat peak, it was sometimes known in ancient China as a "Drum Mountain." Its season of power is late summer, and its ruling planet is Saturn.

The Qi of nature is most powerful in Earth Element Mountain Formations during the late summer. Magical minerals and plants that related to the Earth Element and the planet Saturn were therefore harvested on Earth Element Mountain Formations during that time of the year. The late summer is also considered to be the most auspicious time to energetically train the Yi (Intention and proposed goal of fulfilling Heaven's Mandate) on Earth Element Mountain Formations and to practice spiritual cultivation of the esoteric powers of the Yellow Court (used in all magical incantations and invocations).

- **Metal Element:** A Metal Element Mountain Formation is curved with the top being gently rounded. Because it is round on the top and broad at the base, it was sometimes known in ancient China as a "Bell Mountain." Its season of power is autumn, and its ruling planet is Venus.

The Qi of nature is most powerful in Metal Element Mountain Formations during the

autumn time. Magical minerals and plants related to the Metal Element and the planet Venus were therefore harvested on Metal Element Mountain Formations during that time of the year, especially during the autumn equinox. The autumn time is also considered to be the most auspicious time to energetically train the Po (Corporeal Soul) on Metal Element Mountain Formations and to practice Nei Gong (Internal Skill) cultivation techniques.

- **Water Element:** A Water Element Mountain Formation is wavy, with an irregular surface, and contours that resemble the wavelike patterns of a lake or river. It has a flat top and was sometimes known in ancient China as a "Jade Belt Mountain." Its season of power is winter, and its ruling planet is Mercury.

The Qi of nature is most powerful in Water Element Mountain Formations during the winter time. Magical minerals and plants related to the Water Element and the planet Mercury were therefore harvested on Water Element Mountain Formations during that time of the year, especially during the winter solstice. The winter time is also considered to be the most auspicious time to energetically train the Zhi (Will Power) on Water Element Mountain Formations, and to practice the cultivation and refinement of Jing Qi.

THE EIGHT TRIGRAM CAVE CORRESPONDENCE

When walking into a cave for magical cultivation practice, each of the various turns in the cave can be associated with a specific Yin or Yang energetic pattern. Turning to the left is considered to be Yang, while turning to the right is considered to be Yin.

When a priest enters into a cave, three turns are required in order to achieve adequate darkness (a prerequisite for Dark Room retreat practice). Each turn is attributed to either a Yin (- -) or Yang (---) Yao. When combined together, the three Yaos complete a magical trigram that enables the priest to cultivate the subtle Earth energies using the esoteric understanding of the Bagua.

The entrance of a cave represents an energetic portal into the infinite space of the Wuji. The ancient Daoists imagined this entrance to be a sacred pathway leading to the subtle energies of the first

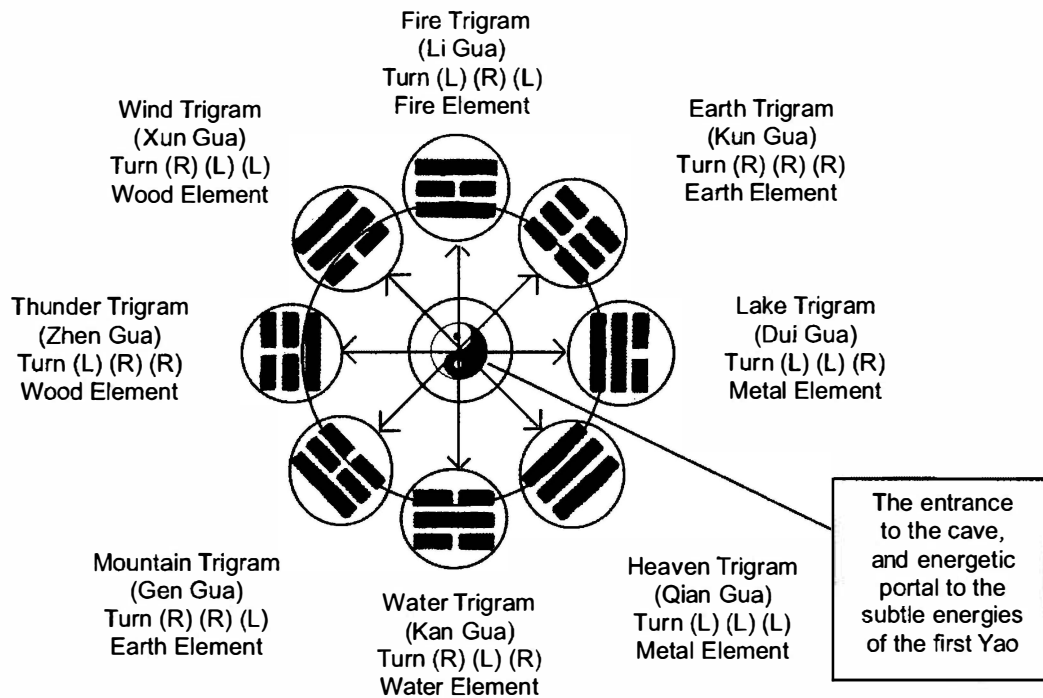


Figure 1.146. Bagua Cave Formations

Yao (Figure 1.146). The Eight Trigram Cave Correspondences are described as follows:

- **The Zhen Gua (Thunder Trigram) Cave:** When entering a cave, if the priest first turns towards the left, then to the right, followed by another right, the cave can be considered a Zhen Gua Cave. The Zhen Gua Cave corresponds to the Wood Element and represents the “first impulse” or creative stimulation of Qi. It is an excellent cave in which to begin the process of awakening consciousness.
- **The Xun Gua (Wind Trigram) Cave:** When entering a cave, if the priest first turns towards the right, then to the left, followed by another left, the cave can be considered a Xun Gua Cave. The Xun Gua Cave corresponds to the Wood Element and the energy of emotions and feeling sensations. It is an excellent cave in which to begin the process of training inner development of pure transformation.
- **The Li Gua (Fire Trigram) Cave:** When entering a cave, if the priest first turns towards the left, then to the right, followed by a turn towards the left, the cave can be considered a Li Gua Cave. The Li Gua Cave corresponds to the Fire Element and the energy of maturity and vitality. It is an excellent cave in which to begin the process of training the full development of consciousness.
- **The Kun Gua (Earth Trigram) Cave:** When entering a cave, if the priest first turns towards the right, then to the right, followed by another right, the cave can be considered a Kun Gua Cave. The Kun Gua Cave corresponds to the Earth Element and the state of openness, receptivity, and fertility. These spiritual virtues will occur after the priest has attained a high level of spiritual maturity.
- **The Dui Gua (Lake Trigram) Cave:** When entering a cave, if the priest first turns towards the left, then to the left, followed by a turn towards the right, the cave can be considered a Dui Gua Cave. The Dui Gua Cave corresponds to the Metal Element and is an excellent cave in which to train perceptive contemplation and internal reflection.

- **The Qian Gua (Heaven Trigram) Cave:** When entering a cave, if the priest first turns towards the left, then to the left, followed by another left, the cave can be considered a Qian Gua Cave. The Qian Gua Cave corresponds to the Metal Element and the creative forces. It is an excellent cave in which to awaken, stimulate, and activate an internal connection to the divine mind.
- **The Kan Gua (Water Trigram) Cave:** When entering a cave, if the priest first turns towards the right, then to the left, followed by a turn towards the right, the cave can be considered a Kan Gua Cave. The Kan Gua Cave corresponds to the Water Element and is an excellent cave in which to access spiritual depth and maturity.
- **The Gen Gua (Mountain Trigram) Cave:** When entering a cave, if the priest first turns towards the right, then to the right, followed by a turn towards the left, the cave can be considered a Gen Gua Cave. The Gen Gua Cave corresponds to the Earth Element and is an excellent cave in which to train quiescence, inwardness, and completion.

PREPARATION FOR CAVE MEDITATION

Cave Meditation is a prominent practice in Daoist priestly. As a magical tool, the meditation cave is used as an alchemical chamber in which the Daoist priest is able to accelerate the transformation of his or her physical, energetic, and spiritual bodies. There are many references to this type of training described throughout China's ancient history.

One of the primary functions of Daoist Cave Meditation is the isolation of the priest from external sound and light. While enveloped within the terrestrial Yin and meditating within the submerged darkness of the cave, the intensification of energy in the Daoist priest's Yintang (Third Eye) stimulates his or her pineal gland. As the pineal gland becomes stimulated, it overflows with neurotransmitters that awaken the higher brain, enabling the priest to more easily manipulate and imprint patterns in his or her brain. At this stage, the brain becomes aware of the functions of its

own nervous system, and the priest's imagination begins to externalize, projecting outwards. The priest then activates his or her clairvoyant, clairsentient, and clairsaudient powers.

This type of training is equivalent to a spiritual death and rebirth. Therefore as a solo retreat, the individual begins by committing to a time period of anywhere from three to five days to start. Later, a two to three week time period can be undertaken.

This training is not meant to be a one-hour morning or evening sitting. It is important to continue training in the cave for the entire predetermined time. This enables the priest to repeatedly create and dwell in a natural state of emptiness as often and as long as possible. Cave meditation training is not meant to cause a fleeting experience, but rather a profound spiritual state that is absorbed deep into the priest's entire being, all the way down to the cellular level.

GUIDELINES FOR CAVE TRAINING

When practicing Cave Meditation, it is important to understand that this training also entails a personal vow of silence (i.e., except for necessary contact with your support person). While living in this type of solitude situation, all food and other necessities should be attended to before starting. It is also important that minimal or no disturbance occurs, and that the mystic not leave the premises.

Before entering the cave it is helpful to develop and follow a check list, some helpful things to add to this list should include the following:

- Pay all necessary bills in advance,
- Stock up on food, water, toiletries, etc.,
- Place a message on your answering machine and auto-responder for email that you are in retreat for the ensuing period of time.
- Make sure the proper sitting meditation and sleeping areas are taken care of.

One must be totally committed to this transformational process in order to get more than just superficial results. The rules for cave meditation are as follows:

- No books
- No tapes
- Keep note-taking as minimal as possible

- Cancel out all thoughts as soon as noticed
- Stay put as much as you can
- Spend maximum time (at least 10 hours per day) sitting in meditation.

To help moderate comfort, several times a day stretch and if need be lay down. However, still maintain the state of mind of releasing and letting go. Determinedly, refuse thoughts and any other input. It is important to eliminate, not create, movement and thought.

DIET

The participant is encouraged to engage in a healthy preparatory diet and bowel cleansing process, commencing 4 weeks before entering the cave. Diet should be rich in Vitamin D, beta-carotene and colon cleansing, calcium/magnesium and zinc.

Additional supplements of vitamin D, calcium (2,000 gms.), magnesium (500 mg.), zinc, will prepare and enhance the body's capacity for this training.

In addition, it is suggested that participants also increase their daily intake of seaweed and blue green algae approximately four weeks before the retreat. Bring along a good supply of both as well as vitamin C, D, magnesium and zinc into the cave. This will enable essential amino acids and enzymes required by the body and third eye, to produce the neurotransmitters needed to experience the heightened states of enlightenment.

When talking about the practical procedure, my teacher emphatically drew our attention to the need to abstain from food that is fatty, stinking, spicy, or scented in nature. He insisted that the fatty or stinking flavored food is capable of sinking and contaminating the body's Qi; while the spicy or scented food is capable of raising and dispersing the body's Qi. When induced to sink or become contaminated, the gathered and concentrated life-force energy will become rebellious and difficult to compress; when raised and dispersed, the gathered and concentrated energies will drift away and become difficult to gather.

He reminded us that the ideal diet is to be mostly composed of vegetables. However, it is important to not to gorge yourself when hungry,

because it could stir the internal energy and lead to the disturbance of mind-will (Shen Zhi). Therefore, for best results, we were told to always eat food in a moderate way.

It was also recommended that we adhere to a diet of fruit (or dried fruit) and other lightweight foods, with tea and lots of water to avoid dehydration. The focus is not to stress your body through starvation, but to consume a diet containing high, clean, direct energy, which is the nature of a fruit.

Food necessities can be delivered to someplace distant from you (i.e., near the entry-way of the cave) by your support person once a week, if necessary.

In preparation, fresh juices and soups should be consumed for breakfast and a light organic meal for lunch. The preparation diet should consist of a simple, often liquid type of food. Seaweed and blue green algae meet many of the general dietary requirements, supplying high concentrations of the eight essential amino acids required by the body. Fresh juices, especially from the noni (Morinda) fruit, supply the metabolic enzymes necessary for developing the neuro-endocrine system to its highest potential.

Sufficient levels of tryptophan are especially important for an optimal cave meditation experience. Tryptophan is one of 20 amino acids that are the basic building blocks of proteins. It is one of the eight essential amino acids, meaning it cannot be synthesized by the body from other amino acids, and must therefore be ingested in foods. Adults need from 3.5 mg/kg/day to 350-500 mg of tryptophan per day. As tryptophan crosses the blood-brain barrier, it is converted to serotonin with the assistance of vitamins B6, B12, and folate.

Tryptophan is also converted in the body to niacin (vitamin B-3) and picolinic acid. Giving high doses of vitamin B-6 along with tryptophan increases its conversion to niacin and decreases its uptake into the nervous system. Low blood tryptophan levels have been reported in depressed patients and are corrected with tryptophan supplementation. Tryptophan is better absorbed in the brain when consumed as part of a high carbohydrate meal.

Some of the tryptophan-rich foods recommended for cave meditation training, are listed as follows:

- Almonds,
- Animal protein: beef, chicken, turkey
- Bananas
- Brewer's yeast
- Brown rice
- Cottage cheese
- Dates
- Figs
- Fish and other forms of seafood
- Legumes
- Malt
- Milk and milk products
- Peanuts
- Seaweed (blue-green algae or Spirulina)
- Soy nuts
- Tofu, soy milk, soy yogurt, soy beans
- Watermelon seeds

THE 9 DIETS OF DAOIST MAGIC CAVE TRAINING

In ancient China, there were 9 special diets that a Daoist priest was conditioned to adhere to when cave training to cultivate the Golden Fetus. Each of these unique diets required special type of preparation in addition to the cave meditation training. According to Master Red Pine, in the *High-Pure Lord's 9-Forms Scripture*, the 9 diets assigned to a Daoist priest when performing cave meditation are described as follows:

- **The 1st Diet (Eating Grain):** This eating pattern consisted of existing on a diet composed of mostly millet and wheat.
- **The 2nd Diet (Eating Vegetables):** This eating pattern consisted of existing on a diet composed of mostly vegetables and fungus.
- **The 3rd Diet (Fasting):** This eating pattern consisted of not eating food, but existing on a diet composed of drinking specialized magical elixirs.
- **The 4th Diet (Eating Qi):** This eating pattern consisted of existing on a secret diet of only magical Talisman Water.
- **The 5th Diet (Eating Yellow Sprouts):** This eating pattern consisted of existing on a secret

magical diet composed of a special alchemical transformed Lead (Kidney Water) and Mercury (Heart Fire). The ancient Daoists texts state: "When the Dragon and Tiger copulate; the yellow sprouts are born."

According to the *Daojiao Dan* ("Discussion on the Cavity of the Dao"), the alchemical difference between Lead and Mercury is as follows: "The spirit within the mind is called the "original nature of mercury." The original nature of mercury, is accumulated in the Yellow Pavilion. The vapor of the body is the essence of lead."

"The generative essence within the mind is called the "fluid of mercury." The fluid of mercury, is accumulated in the Purple Pavilion. The generative essence of the body is the splendor of lead."

- **The 6th Diet (Swallowing Light):** This eating pattern consisted of existing on a magical diet of celestial light from the Northern Dipper Stars.
- **The 7th Diet (Ingesting Vapor and Mist):** This eating pattern consisted of existing on a magical diet composed of ingesting vapors and mists from the Qi of the Four Directions.
- **The 8th Diet (Absorbing Primordial Vapor):** This eating pattern consisted of existing on a magical diet of absorbing the primordial vapors that exist within the infinite space of the Wuji.
- **The 9th Diet (Feeding Like the Fetus in a Womb):** This eating pattern consisted of existing on a magical diet composed of the only Divine Qi.

ADDITIONAL ADVICE

It is imperative to leave any light-emitting device outside of the cave. The eyes and our perception will become extremely sensitive to the least bit of illumination; even the faintest leakages of light, such as a watch dial or LED, will disturb the environment. Therefore, do not bring illuminated clocks and watches, flashlights, flash cameras, palm pilots, cell phones, etc.

Make sure that all clothing and personal items that you will need for the period of training are in order. Create a way of laying out the different items so that you can easily determine what you

are selecting. Organization and order can make everyday functioning much easier.

It is important to take care of all personal business before entering the cave, such as letters, phone calls, etc., and to plan on total isolation from the outside world for the duration of the retreat.

Bring sunglasses and eye-shades to readjust to the light when you leave the cave.

BEST TIME FOR CAVE MEDITATION

The Winter Solstice is the perfect time for a dark retreat. This "shortest day of the year" is synonymous for the "maximum of Yin energy," since it is the day when our hemisphere spends the longest time in the dark. Because Yin energy is related to and is often defined as darkness, quiet, receiving, calming, yielding, and feminine energies, it is more introspective and internal when compared to her counterpart, Yang energy. In Daoist alchemical texts, she is called "The Dark Feminine."

FREEDOM OF THE MIND

The core of this spiritual liberation technique is to completely empty and free the mind. This means reducing all mental and physical activities as close to zero as possible. It is within this absolutely quiet and empty space that we have an extremely powerful impactful experience of our true core self. As the Shen Zhi (Acquired Mind) is stripped down and allowed to empty out, the Yuan Shen (Congenital Mind) reunites with the Shen Xian (Eternal Soul) and the unforgettable experience of true liberation is achieved.

Cave training is not meant for simply touching this experience. Most individuals who enter the cave have already experienced such an awakening at least once in their lives or they would not even be on the spiritual path. Such spiritual encounters are an essential part of the inspirations that motivate us. In order to be effective, cave training usually involves a minimum of two to three weeks dwelling in that space, supported by just a few, albeit extremely powerful, insights. The sole purpose is to become, rather than to just touch.

Beginners will generally encounter both physical and mental resistance, however, with

time, patience, and an attitude of "this too shall pass," the mystic will become accustomed to the new environment. Breath awareness is perhaps the simplest and most direct meditation technique to accomplish the task of becoming accustomed to the new environment. Every time a thought is recognized, be determined to cancel that thought immediately, and return to breath awareness and body awareness. On the outgoing breath, let-go of mind, emotions, body tensions, and so on.

THE BREAKTHROUGH

Once the mystic has completely emptied the mind of all of its acquired emotions and experiences, he or she experiences a quiescent state of emptiness, freedom and light. The mystic now realizes that all of the internal beliefs he or she has been clinging to has only existed within his or her mind and emotions. Therefore, in reality, none of it ever existed as truth, only as the perceived and accepted internal and cultural programming.

When we actually dwell deeply, repeatedly, and continuously in the experience of emptiness and nothingness, we gradually realize that all our internal despair is gone, and it never actually was what we perceived it to be. It then becomes obvious that there is no need or wish to re-internalize and allow any of those beliefs to resurface. This is one reason why mystics in all religions and traditions eventually seek solitude in places such as caves, forests, deserts, or mountains.

STAGES OF EXPERIENCE

Within the first 3 days, an individual will generally experience waves of overpowering sleep (making up for any sleep deficiency and over-taxation of the body) and slowly learns to relax their body and mind. At first, due to the complete isolation from external light, the pineal gland floods the brain with the neurotransmitter melatonin. This causes the initial sleeping pattern to normally regulate itself between 12-14 hours a day.

Once the pineal gland overflows the somatic neurotransmitters, the individual's brain awakens and begins to experience an electrical shift in the core brain. This transformation allows the individual to perceive life anew, from the Earth's energetic womb.

During days 3-5, the pineal gland begins to increase the production of "Pinoline," inducing a greater fluidity of thought and healing energy within the body's tissues. This transitional period allows for the projection of the spirit body. When the pinoline is triggered, the individual also activates his or her clairvoyant, clairsentient and clairaudient powers. They may now see lights and visions, hear music, and gain phenomenal insights.

Between days 6-8, the pineal gland starts to produce the neurohormone 5-MeO-DMT. This psychoactive tryptamine is considered to be highly luminescent; it is also extremely phosphorescent due to the amount of phosphene that it transmits onto the visual cortex. The neurotransmitter 5-MeO-DMT is normally only active when we are in the womb and within the first months of our lives. While in the darkness of the cave, it switches on 40% more of the cerebral cortex and suddenly awakens the nervous system to become self-aware. It is this empathogenic neurotransmitter that expands the spirit body and gives rise to the awakening of the individual's telepathic skills. The flood of the neurotransmitter 5-MeO-DMT also discharges the darkness from the dark room of the cave, causing a bright light to become suddenly activated. This vibrant white light is the manifestation of the individual's spirit body, which enables his or her to externally project.

During days 9-12, there is now enough "Mono Amine Oxidase Inhibition" triggered by the Pinoline, to allow the pineal gland's "serotonin to melatonin cycle" to become intercepted by adrenaline and ephedrine activity and converted into a "serotonin-DMT pathway." When the body's DMT (DiMethylTryptamine) levels reach more than 25mg, the individual's meditative experience can become extremely visual (the DMT is considered to be the visual third eye neurotransmitter). The DMT enables the spirit body to journey into the various interdimensional realms of time and space.

While in this altered state, the individual can now observe how he or she filters reality and sees the inter-activity by which the world of matter

is perceived as a hologram of projected images. When the individual comes out of the cave and observes the light particles coming in through his or her eyes, there is a suddenly awareness of how everything that he or she sees is actually created within the mind. Even colors become an experience of the individual's mind, created by the brain according to one's own experience. As the individual begins to understand that they create visual holograms of the outside world, they are freed to change, adjust and reprogram this mental filter in order to see a wider band of waves (generally, we see less than 0.5% of 100% actual waves emanations in the objective universe), and easily experience the vision of higher dimensions.

At this state, the individual experiences this universal hologram not as an illusion, but realize that everything is connected and all are a part of the Dao. All of the experiences within the cave begins to show the individual the different versions by which he or she can construct reality from the consciousness. That is one of the most valuable tools in Daoist sorcery, as it can expose the master to the various energetic and spirit realms in which he or she exists.

While meditating within the cave, the individual senses and intuitions becomes super-alert. One can go into a much higher activated brain state and start to interact consciously with the Yuan Shen. This actually only happens in lucid dream training, Spirit Travel, and Soul Travel. In the darkness of the cave, the mystic can dream while being awake. Sound transforms into vision, the body's nervous system becomes aware of itself, and the sense of one's being increases. The intention is to root one's Shen Zhi (Acquired Mind) so deeply that the spiritual realm of the dream world synthesizes with the individual's Yuan Shen (Original Spirit).

In the Cave the Daoist will utilize several techniques that enable him or her the ability to projection into the infinite space of the Wuji and experience Spirit Travel (Traveling Clairvoyance or Remote Viewing) and Soul Travel (Astral Projection).

ENDING THE TRAINING

The end of the training is really just the beginning. Similar in training to that of ending several weeks of a food fast, the mystic will now face the problem of information overload and sensory over-stimulation when trying to reenter society. It is therefore encouraged to begin by first sitting in a secluded garden for a bit after coming out of the sacred space of the cave.

After leaving the cave and reentering the material world, several Daoist mystics suggest that the individual practice two to three hours of meditation in the morning for the first week, focusing on the Lower Dantian (or on the Middle Dantian for women who are menstruating). This allows the mystic to "root" his or her mind. In the evening before sleep, the mystic is to focus on the Upper Dantian area (in third eye and crown). This helps solidify the mystic's new state of awakened mind, as he or she reintegrates with the physical world.

SCIENTIFIC RESEARCH

Dr. Callaway of the University of Kuopio, Finland, has conclusive evidence that the Near Death Experience, Out Of Body Experience, and death itself, are based on Pinoline, DMT (DiMethyl-Tryptamine), and 5meoDMT release. Every night we produce Pinoline (6meoTHBC), 5meoDMT, and DMT. Lucid dreams are induced by DMT.

The DMT and 5meoDMT act on the T-RNA messengers which carry out the protein synthesis for the body's DNA. This reaction allows for the rebuilding of the body's cells, tissues, and organs. The DMT and 5meoDMT are harmonics of Pinoline, and therefore can transduce the superconducting perfect information and energy into practical genetic regulation (Figure 1.147).

At birth, our brains are flooded with 5meoDMT, becoming 40% more active and open. When we are in puberty, the Pineal gland begins to calcify, and we start to lose contact with clairvoyant intuitions.

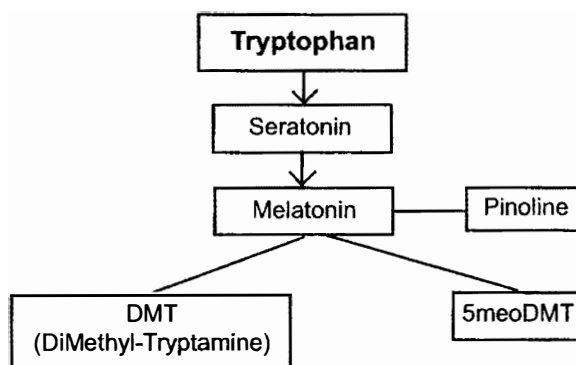


Figure 1.147. The amino acid Tryptophan is the precursor for Serotonin, Melatonin, Pinoline, 5meoDMT, and DMT molecules.

Living in absolute darkness during cave meditation floods the brain with Melatonin, and forces the pineal gland to produce hormones and become active. Once there is a threshold of Melatonin, then Pinoline results. Normally, after 20 minutes of sleep we produce Pinoline, which the Pineal gland produces from Melatonin. After several hours, the brain cells are saturated, and the Serotonin brain cells become filled.

After some 4-7 days the 5meoDMT begins to awaken. At this stage, the individual can see images in 3-dimensional Holograms, and the thoughts behind the language.

After 10-12 days the individual begins to see in infra red, and ultra violet patterns. At this stage, the mystic can actually walk across the cave room and touch a person, by seeing the resonations of their heat patterns. The 3-dimensional Hologram Images exteriorize and one is suddenly consciously walking within the spiritual realm of the dream world.

Remember that, while practicing Cave Meditation, a diet consisting of algae and other high protein, enzyme rich and amino acid tryptophan rich foods can aid in the acceleration of the brain's production of Pinoline, DMT, 5meoDMT.

“THE IMAGINED CAVE” MEDITATION

The following meditation is designed to help the mystic experience the inner spiritual process of transformation. The initial goal is to bring the mystic face to face with the illusions and distractions that inhibit his or her spiritual growth. It also allows for the integration of the conscious self (the mystic’s personality) with the Divine Self.

In the following practice, the mystic will need to create a sacred spiritual place of sanctuary by him or herself through the projection of their thoughts and emotions. By doing this kind of inner work, the mystic is assisting his or her soul in pouring into their psyche the special qualities and powers needed to unfold higher levels of consciousness. The mystic is also helping to better understand the mystery of who he or she really is.

Each of the phases of this work will unfold the mystic’s internal process of transformation and energize seed ideas for his or her awakening and enlightenment. When performed in the right frame of mind, the mystic will develop stable patterns within his or her psyche in a natural way. The symbols the mystic will be working with were considered by the ancient Daoist priests to be the universal keys needed in order to open one’s inner-self to the powerful subtle energies within one’s being. Therefore, the mystic should only begin the cave meditations after he or she sure that they understand all the various steps.

- Begin by performing the “One Through Ten” and the “Three Invocations.” These meditations are designed to purify you of any toxic Qi and help you enter a higher spiritual state of mind.
- When you are ready, invite your intuitive subconscious mind to accompany you on this inner journey. If you wish, you can ask your intuitive subconscious mind to take the image of a special symbolic form (i.e., an angel or other spiritual guide). This energetic form allows your intuitive subconscious mind to choose how it wants to appear and interact with you. Always accept the first impression that comes.

- Imagine, see, and feel yourself as a hermit entering into a dark cave. Experience this feeling as real. In this dark and humid place, begin to reflect on your life, focusing on who you think you are, and what you have done.
- Look at all of the events in your life and relive the most important experiences.
- As you watch the various images unfold, and observe the ego patterns that you have created, imagine that you were viewing yourself in a movie, watching these experiences from your impersonal observer.
- At all times during your introspection, remember to remain in touch with the center of pure consciousness and from a neutral point of view.
- Reflect on all of the qualities that you have developed and come to know well.
- Rekindle your goals and aspirations.
- Let your spirit guide be the witness of all of your secret and personal reflections, and if you feel that you need its assistance, ask for it. You will find this period of self-discovery rewarding because it will bring up forgotten memories that need to be consciously discarded.

Try to spend time in your imaginary cave everyday, especially in the morning and at night before going to sleep. Do not attempt to fantasize or imagine things happening around you. Try only to remain calm and meditative even in your visualization.

It is important to create a healing space and sanctuary within yourself in order to invite the subtle subconscious impulses coming from your Eternal Soul to assist you in this inner process. This inner space allows you to let go of everything that you no longer need.

You are learning to let go of all the illusions of the world and enter into a place within yourself where your inner desire for purification will unfold. Therefore your intent when practicing this meditation has to be real and powerful.

THE STUDY OF THE REALM OF PLANTS

INTRODUCTION TO THE ALCHEMICAL TRANSFORMATIONS OF PLANTS

Traditionally, Daoist priests have always lived on mountains or within forests where hundreds of medicinal plants grew. According to the *Classics of Mountains and Rivers*, ancient Daoist priests were known for creating the Elixir of Immortality and for the skillful use of a wide variety of medicinal substances. It was also said that these Daoist priests carried “death-banishing” medicinal herbs that they used to drive away sickness and evil spirits (Figure 1.148).

Since plants, like humans, are living things, it is easier to establish an energetic and spiritual relationship with the plant realm than it is to establish such a relationship with the metallic or mineral realm. In Daoist magic, the energetic and spiritual relationship with a plant substance (i.e., root, branch, leaves, fruit, seeds, etc.) is dependent on the level of a priest's psychic development. The effects the plant substance has on the priest's energy and consciousness are in direct proportion to the strength of the relationship the mystic has with the plant realm. This energetic transformation does not generally incur risk to the individual's consciousness and may also be purposefully initiated in order to bring about spiritual growth. The most powerful energetic and spiritual principles are found in the forces of fecundation (impregnation using essence, energy, and spirit) and reproduction (duplicating the essence, energy, and spiritual nature of a specific item). Focusing on these two primary principles, the ancient Chinese alchemists sought to master the energetic and spiritual extraction and utilization of the plant realm.

Each species of tree, shrub, plant, and herb has its own energetic quality and spiritual aspect. Plant Alchemy is neither chemistry nor hyperchemistry, but a biodynamic process more closely related to fermentation (or putrefaction) than to classical chemical reactions. Plant Alchemy leads to a profound knowledge of the fundamental mechanisms of nature, yet it is contrary to “normal” science which only considers the material aspect of these mechanisms. Unlike traditional



Figure 1.148. Herbology is both a science and an art

herbology or biochemistry, Plant Alchemy also considers the spiritual aspect of the plant substance, which is generally invisible at first to the sensory perceptions of the disciple. The energetic and spiritual aspects of Daoist alchemical study bring the disciple to a higher level of spiritual consciousness. The study and understanding of all the qualities of the plant realm gives the Daoist disciple a great advantage in comprehending its true function and purpose (as opposed to simply studying its chemical nature in plant biology).

There is a difference between chemistry and alchemy. In chemistry, if you have the right ingredients, and if operations are correctly performed, success will be achieved -- irrespective of the operator. However, in Alchemy, even if you have the right ingredients and if operations are properly conducted, success is not necessarily achieved because it depends upon the personal state of the operator. In a very restrictive sense, Alchemy could be viewed as the parapsychology of chemistry, for the success of the operation depends upon the inner spiritual state of the operator. To succeed, the chemist must obey the laws of Nature, but the Alchemist must also, in his or her work, align him or her with the designs of Nature.

Chemistry does not view the body it works with as alive. The processes are such that chemistry only deals with dead bodies (which cannot evolve). Conversely, Alchemy is a biodynamic system which utilizes and manipulates the forces of life in its operations. It is a threefold magical system (i.e., purification, regeneration, and evolution) that focuses on the specific energetic effects of Qi transformations that occur within the human body.

HERBOLOGY

Herbal formulas have been used successfully to treat a variety of illnesses for well over 5000 years. Much of the Chinese medical research on pharmacology organized during the Qin (221-206 B.C.) and Han (206 B.C.-220 A.D.) Dynasties was recorded in the *Canon of Materia Medica of Shen Nong* (also known as the Canon of Herbal Medicine). This text contains 252 plants, 67 animals, and 46 minerals, and includes a brief description of the places of each herb's origin, secondary names, the specific forms and properties of each herb, and the curative powers of each part of the plant, animal, or mineral.

Herbal medicine was the historical precursor to pharmaceutical medicines. Today, herbs still provide the source and inspiration for the majority of the pharmaceuticals used in modern Western medicine, including those utilized for the treatment of viral and bacterial diseases, pain, tumors, chronic diseases, internal and external tissue regeneration, and many other infirmities.

Herbology is both a science and an art. An herbalist spends many years studying the herbs used to create herbal formulas. The herbalist must also understand the energetic effects of each individual herb, and the synergistic effects of herbal combinations and formulas.

Herbs can be used for tonifying, purging, dispersing, warming, cooling, nourishing the Yin, nourishing the Yang, and clearing heat, as well as for moving Qi, Blood, Phlegm, and Fluids within the body. They cause the Qi in the body to either ascend or descend, and primarily affect either the upper or the lower portions of the body. Thus, Chinese herbs are categorized according to the nature and effect that they produce on the Qi of the body.

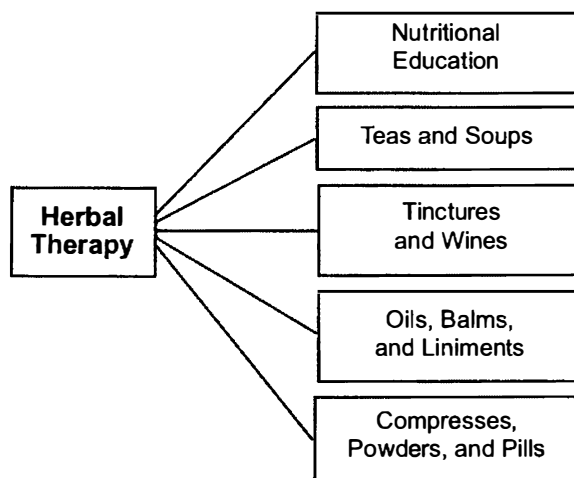


Figure 1.149. The Five Main Branches of Chinese Herbal Therapy

Chinese medicine prescribes specific parts of plants (flowers, leaves, stems, seeds, roots, bark, etc.) for particular medicinal purposes. Parts of trees, shrubs, herbs, vines, and flowers are selected for their specific properties (hot, warm, neutral, cool, and cold) and taste (sour, bitter, sweet, pungent, and salty). These properties either tonify or disperse Qi and Blood.

Chinese medicinal herbology includes the cultivation and gathering of seeds, grains, fruits, flowers, leaves, barks, stems, and roots. Non-herbal components such as minerals, fish, animals, or insect parts are sometimes added to enhance the herbs' healing effect.

Chinese herbs cure energetically by moving Qi in the channels. Each herb enters specific channels and affects different internal organs. Herbs are therefore an extremely powerful healing modality. The herbalist uses herbs to tonify (strengthen) and move Qi and Blood as well as to eliminate heat from the patient's Blood. When tailored to an individual's constitution or combined into a formula for specific symptoms, herbs can be an invaluable aid in restoring and maintaining the health of the body. Taking an improper herb or herbal formula can have potentially deleterious effects.

Chinese herbal therapy includes five major clinical applications: nutritional education (food and diet); teas and soups (tang); tinctures and

wines (jin); oils, balms, and liniments (you and gao); and compresses, powders (san), and pills (wan). These five primary branches are described as follows (Figure 1.149):

1. **Nutritional Education:** This clinical application is used in order to assist patients in choosing the correct foods for their body's nourishment and optimum health, as well as for the treatments of disease. Similar to herbs, foods have many healing properties and can be used as seasonal prescriptions. An old Chinese saying stresses the importance of diet by asking the question, "Are herbs food or food herbs?"

During China's Six Dynasties period (420-581 A.D.), the main concern of a doctor was maintaining a patient's health by means of diet, herbal prescriptions and physical exercise. As a result, two types of medical literature developed in China: books that focused on nourishing life and the classics of diet.

2. **Teas and Soups:** This clinical application consists of water-based herbal formulas traditionally prepared from raw or processed herbal ingredients. These are ingested for the treatment of internal and external disorders whether acute or chronic in nature.
3. **Tinctures and Wines:** This clinical application consists of alcohol-based herbal formulas. Tinctures are concentrated alcohol-based formulas prepared from raw herbs that are used in small doses for treatment (similar to teas and soups). Wines are traditionally applied externally to alleviate pain or ingested as a tonic, depending on the specific formula and the disease being treated.
4. **Oils, Balms, and Liniments:** This clinical application consists of oil-based herbal formulas, usually applied externally for the treatment of muscle, tendon, and ligament trauma, to alleviate pain, disperse Excess Qi, or to draw Qi into specific areas for tonification.
5. **Compresses, Powders, and Pills:** This clinical application consists of herbs that have been pulverized into a powder. Compresses are made into a paste or poultice and are then applied externally for the treatment of acute

or chronic injuries. Powdered herbs can also be formed into teas, crackers, cakes, pastries and honey-based candies. They are ingested for internal organ tonification and rebalancing of the body's energy systems. Pills are herbs specifically prepared from traditional formulas, rolled into little balls, and orally ingested for the treatment of internal disorders.

SUPERIOR, MEDIUM, AND INFERIOR HERBS

According to ancient Daoist text *Redoubled Yang's Fifteen Discourses*, "all medicinal herbs are the flourishing emanations of mountains and waterways, the essential florescence of plants and trees. If one is willing to study them as essences, one can enliven the innate nature and destiny of others."

Virtually all plants and herbs have significant medicinal potential. Additionally, the ancient Chinese shaman healers explored and documented the specific medicinal potentials of various animal and mineral substances. Over a period of 5,000 years, the Chinese materia medica has accumulated information on the medicinal uses of over 30,000 plant, animal, and mineral substances; of these about 3,000 are of primary clinical importance, while 300 remain in common everyday use.

The ancient Chinese shaman healers divided the Plant Kingdom into several different categories, based on the plant's essential qualities and the level at which these qualities influenced the body's Jing, Qi, and Shen. This method of categorization existed until the Song Dynasty (960-1279 A.D.). After observing the ability of plants to infuse new life into the sick, the Plant Kingdom was divided into three separate divisions: Superior Herbs (tonics), Common Herbs (slightly toxic), and Inferior Herbs (toxic). The three methods of categorization are described as follows (Figure 1.150):

- **Superior Herbs:** These special magical plants and substances appeared, either by their shape or color, to contain the most concentrated form of "soul substance," and could therefore be used to obtain immortality. Rather than simply restore health and promote longevity, the soul substance of these various magical plants immediately enveloped, penetrated, and permeated the body-moistures (i.e., blood, sweat, saliva, tears, etc.), and body-vapors,

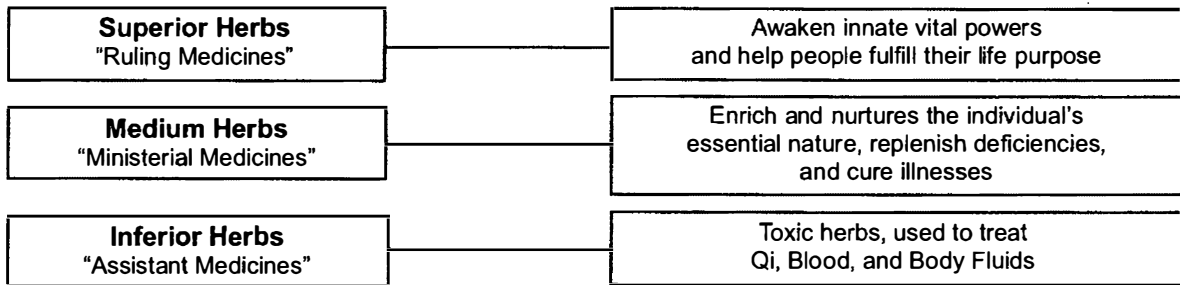


Figure 1.150. The Three Traditional Classes of Chinese Herbs (Materia Medica)

producing and enhancing the vital energy, vital odors, and vital colors of the tissues. Because they were specifically endowed with powerful Ling Shen ("Magical Spirit"), these special herbs were considered by the ancient Daoists to be the drugs of immortality.

According to ancient Daoist teaching, the plants that were believed to contain the greatest amount of soul-substance were those that grew in water and constantly absorbed moisture (like the "Fungus of Immortality"), or those that sprang up suddenly during a thunderstorm (like the "Red Cloud Herb").

Superior Herbs were believed to "feed" and restore the individual's Jing, Qi, Shen, and especially the Prenatal Wu Jing Shen (original spirit energies of the five Yin viscera). Specific herbal formulas (i.e., powders, pills, tinctures, elixirs, talismans, etc.) that contained the same qualities as Superior Herbs were commonly known as "Ling Yao" (drugs possessing Ling), Shen Yao (drugs containing spirit substance), or Xian Yao (drugs used by immortals).

This category of herbs included 120 varieties of superior medicinal substances. They affect the circulation and collection of internal Qi and Shen, and they are usually taken in conjunction with specific exercises and meditations. Certain herbs are only suitable for the body when the individual has attained a high level of both internal and external development; in addition, other herbs are only effective if the common blockages in certain energetic pathways have already been opened.

Considered in ancient times as the "ruling" medicines, these herbs are said to awaken our in-

nate vital powers and help to fulfill our life purpose. Superior herbs (i.e., mushrooms; knotted fungus; the leaves, resin, or roots of a thousand year old pine, fir, or cypress tree; the ancient large fruits or kernels of certain plum, pear, jujube, or Nai trees; the ancient seeds of cassia, sesame, and Chinese Cinnamon trees, etc.) were also said to have an effect on the body's Jing, Qi, and Shen by making the body light, preventing old age, prolonging life, forestalling hunger, and creating advanced spirit travel abilities.

- **Medium Herbs:** Considered in ancient times as "ministerial" medicines, these herbs are said to enrich and nurture the individual's character and essential nature, replenish deficiencies, and cure illnesses. These herbs, however, should not be taken over a long period of time.

This category of herbs included 120 varieties of moderate types of medicinal substances. Their curative properties are ideal for counteracting illness, strengthening the patient's constitution, helping to maintain general health, and strengthening the patient's immune system. Examples of Medium Herbs are bitter ginseng, Angelica, scallions, etc. The Ming Dynasty physician Liao Zhong-Chun wrote in his classic herbal pharmacopeia: *Annotated Divine Husbandman's Classic of the Materia Medica* (*Shen-Nong Ben-Cao Jing Shu*), "the ministerial plant *Paedaria foetida* controls extremely poisonous magical infections; expels malignancies and evil influences; dispels killer-demons, plague, and pestilence; and eliminates spirit possession."

- **Inferior Herbs:** Considered in ancient times as "assistant" medicines, Inferior Herbs were used to remove disease, ward-off venomous

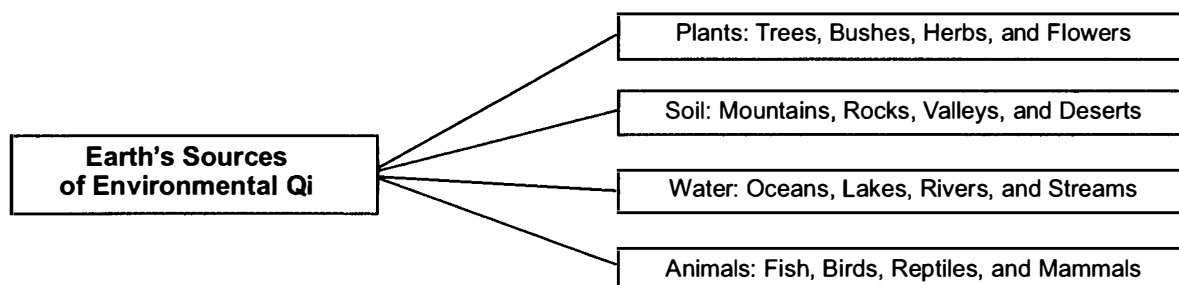


Figure 1.151. Earth's Sources of Environmental Qi

insects, and drive away demonic influences. They are mostly toxic and must be taken with caution when used to treat an individual's disease. Inferior herbs (e.g., aconite, peaches, plums, etc.) were said to have a curative effect on the body's Qi, Blood, and Body Fluids. This category of herbs included 120 varieties of inferior types of medicinal substances.

THE EARTH'S ENERGETIC FIELDS

The Earth's geomagnetic field exists as a supportive energetic cocoon. However, it is not uniform in strength and quality. For example, modern research has shown that this energetic field is twice as strong over North America and Russia than it is over Brazil (known as the Brazilian Low).

It is also interesting to note that the Earth's energetic field is always slightly stronger on the side of the planet facing away from the Sun's energetic influence. This difference in energetic field strength is due to the fact that without the Sun's energetic influence, the Earth's energetic field naturally extends outward into space. However, as one side of the Earth encounters the intense heat, light, and electromagnetic energy radiating outward from the Sun, the exposed half of the Earth's own energetic field immediately becomes compressed.

Additionally, modern research has concluded that because the Earth's longer energetic lines reach outward into space in the evening time, a stronger Earthly magnetic field passes through the body's tissues at night. At night, when the environment is not subject to the influence of intense solar radiation, the energetic lines in the ground extend far out into the atmosphere; it is therefore more beneficial to an individual's health to sleep at

night, rather than to sleep in the daytime when the Earth's energetic field is subject to the pressures of daylight radiation.

GATHERING ENERGY FROM NATURE

The ability to gather energy from nature and the environment is extremely important to the Daoist priest. The energy of the Earth gathers and moves within the structural components of the planet, flowing like mighty rivers of Qi. It is infused into the terrain and vegetation, as well as into the water that we drink.

The ancient Daoists believed that the mineral realm manifests within the bones of the human body, and to a lesser extent, within the mineral substances contained in the blood. Additionally, it was also believed that the physical and energetic life of the human tissue resembled the life of the plant world, containing and manifesting energetic roots, branches, stems, and fruit. Therefore, specific attention was placed on understanding the interactions between the energy and patterns of living tissues (plants, animals, and humans) and the energy and patterns of the Earth.

The quality and quantity of environmental Qi is different in each geographic area (Figure 1.151) as it is the energy that has been collected from the structural components of the Earth itself (i.e., soil, fields, deserts, plants, trees, forests, mountains, streams, rivers, lakes, and oceans, etc.). The energetic potential of the Earth's Qi changes from Yang to Yin energy with the rising and setting of the Sun, which therefore directly affects the environmental energy.

Although food and water are excellent sources for gathering energy, the Daoist priest relies heavily on the rarefied energetic and spiritual qualities of minerals and herbs to compliment and enliven

his or her personal process of alchemy. It is therefore important for the doctor to find alternative sources of energy in order to replenish his or her system when it becomes depleted. By studying the waxing and waning of the Earth's Yin and Yang energies, the priest can optimize the absorption of environmental energy.

According to ancient Daoist teachings, every individual must ingest and transform the energy assimilated from the Earth in the form of Post-natal Qi (energy from the Soil, Water, and Wind) in order for the body's tissues to survive and maintain proper function. Accordingly, without the constant replenishment of these substances gathered from the Earth's energetic fields, all forms of healing would be greatly compromised and the patient could easily relapse into his or her prior condition. The healing energy from the Earth's energetic fields is assimilated into the body through Nutrition, Rehydration, and Respiration, described as follows:

- **Nutrition (Energy from the Soil):** Plants (herbs and vegetables) and animal products are ingested as food, allowing the refined energy of the soil to be absorbed and retained by the body in order to reenergize the tissues. Without proper nutrition, gathered from the energy of Earth's soil, the Blood can become Deficient and weak. Energetically Deficient Blood can then result in diminished distribution of nutrients at the cellular level, weakening internal organ function and creating a deficiency in the individual's life-force energy. There is an ancient Chinese saying that goes, "There can be no health without proper nutrition and no proper nutrition without proper assimilation."
- **Rehydration (Energy from Water):** Water absorbs and retains the energetic imprinting of the soil and is used by the body in order to reenergize the tissues. Proper hydration is necessary for the body's fluids (i.e., Jing, Xue, Jin, and Ye) to provide the Yin basis that enables the absorption and utilization of Yang energy. Without adequate rehydration from energy- enriched water, the body

is unable to function properly and the ability of the internal systems to secrete and excrete is impaired. When there is chronic dehydration, body's secretion glands are unable to manufacture the juices and fluids needed for digestion, absorption, and assimilation; and the excreting glands are unable to provide for the excretion of waste products. Additionally, the individual's internal organs can begin to overheat, further drying up the body's internal fluids.

- **Respiration (Energy from Air):** Similar to plants and water, the air of any environment absorbs and retains the energetic imprinting of the local soil, foliage, terrain, and buildings, and is used by the body to reenergize the tissues. Without adequate respiration, an individual's Blood acidifies due to carbon dioxide build up, resulting in diminished cellular distribution of nutrients, weakened internal organ function, and a deficiency in life-force energy.

Therefore, the ability to absorb energy from nature in the form of proper food, drink, and breathing is necessary for acquiring health and internal strength and is an essential aspect of Daoist alchemy. However, the ancient Daoists went a step further, and sought to develop and refine techniques of absorbing Qi directly from the natural environment without relying on the availability of food and drink.

THE ENERGETIC NATURE OF PLANTS

The ancient Daoist believed that the Earth is a living organism, and that plants (like minerals) are energetic portals into the powerful forces of nature. If the Daoist priest learned how to live in harmony with these natural energies, he or she would not only be able to cultivate these energies, but would also understand how to direct these powerful forces.

One ancient Daoist teaching states that "dreams and visions are mans (human) doorways into the Plant Realm." The magical world of plants and plant spirits was therefore believed to be accessed through "dream language" or an energetic expansion of the priest's psychic senses.

The ancient Daoist also believed that plants could “speak,” not only among themselves, but also with animals and humans as well. Plant “speech” sounds like the energetic hum of a high-voltage wire (with a rhythmic, songlike quality to it). During magical ceremonies with visionary plants, this energetic hum (or song) is sometimes audible to shamans and clairvoyant priests.

The ancient Daoists believed that the inner nature of a plant could be discovered by its outer form or “energetic signature.” The appearance of a plant was therefore believed to be the gateway into its spirit or consciousness. Any priest who made an ally of a plant through its “guardian spirit” was believed to be in contact with not just that specific plant and its energetic realm, but also with the “soul of nature” itself (as well as with every plant there is or has ever been). Each plant is not just a representative of itself and its own spiritual qualities, but of its entire species as well.

Two laws of Sympathetic Magic state that, “like produces like,” and that “once there has been an energetic contact and interaction with a person, place or thing, that energetic action can continue to act on-each-other even at a distance, after physical contact has been severed.”

Plants establish a form of psychic connection between people and animals. Extensive research conducted by Clever Backster has concluded that not only are plants as sensitive as human beings, but they are able to read emotions and intentions, have memory, emotions, psychic abilities, and very humanlike reactions. Backster also discovered that plants retain their energy and intelligence, even when dried and shredded, as long as the connection to a human being had been established.

In ancient times, a Daoist priest would distinguish the spiritual powers (Ling Shen) and energetic qualities of a plant by observing several physical and energetic characteristics:

- **Color:** The colors of the flowers and fruit were divided into Five Elements, and were also categorized according to Yang (Bright) or Yin (Faded) energetic colors.
- **Smell:** The scents and perfumes of the flowers,

leaves, branches, and roots were divided into sweet, pungent, etc., and were attributed to Five Element energetic qualities.

- **Shape:** The shapes and forms of the leaves, flowers, and fruits (e.g., round and long, round and short, smooth or serrated edges, etc.) were divided into Five Elements, and were also categorized according to Yang or Yin energetic qualities. The shape of the plant also informed the priest what approach was needed in the form of energetic communication. For example, plants with large leaves and high water content tend to be more responsive to the mental powers of a priest’s intention than those with smaller leaves and lower water content.
- **Habitat:** The locations of where the plants grow (e.g., marsh, mountain, forest, desert, etc.), and the mythological landscapes that they occupied also determined the herbs magical energetic properties.
- **Emotion:** The moods that each plant evoked (i.e., quiet, happy, depressed, angry, etc.) were also used to determine each herb’s magical energetic properties.

The ancient Daoists believed that a plant’s energetic potency would lie dormant until the specific magical incantation was spoken, which defined its purpose and directed its energetic action. It was important that the ancestral spirits first be petitioned in order to initiate this energetic activation. Without this petition or statement of intent, the magic contained within the herbs would not work to its full potential (and would sometimes not work at all).

Additionally, it was also taught that each type of plant had a secret name and a secret password that was used to energetically open the plant’s magical power. The priest must first know the type of plant he or she is harvesting, call it by its secret name, and then present the magical password or talisman needed in order to remove it from its energetic connection to the Earth. This is why, in Daoist sorcery, magical chants and incantations are used to make contact with the plant spirits and to invoke the power of the plants.

THE MAGICAL PROPERTIES OF PLANTS

In ancient Daoism, a disciple was taught the secret skill of Plant Magic only after mastering the art of Mineral Magic. The mastery of the energetic and spiritual powers of the various minerals provided an important alchemical foundation, and empowered the priest with the essential understanding from which to study the esoteric energetic and spiritual powers of the plant realm. This essential knowledge also empowered the Daoist priest with the ability to properly construct powerful magical elixirs and Immortal Pills.

One little known fact, is that when properly constructed, a magical Herbal Elixir created by a Daoist priest has 12 times the power of any normally constructed herbal formula created by an herbalist (Figure 1.152).

In Daoist magic, herbs are used for their vibrational essence and magical correspondences. Similar to humans, each herb has either a male (Yang) or female (Yin) gender, is ruled by a planet, dominated by an Element, and is often considered to be sacred to a certain spirit entity or deity.

The specific energetic properties and actions of a magical herb will change according to the portion of the plant (i.e., root, stem, branch, leaves, flowers, and fruit) being used. For example, the

leaf and flower parts of a plant are generally more detoxifying and dispersing, while the heavier roots tend to be more tonifying.

Before ingesting or utilizing the energetic properties of any magical herb, it is important that the priest fully understand the herb's magical and medical properties, as well as its counter-indications. Additionally, it is also important to understand how these herbs are prepared before using them (e.g., some herbs are to be pounded, rolled, and ingested as pills; other herbs are steeped in hot water and drank as teas, certain herbs are to be smoked, while other herbs must be boiled or fried in order to neutralize their inherent toxicities, etc.). Some herbs can be addictive, and others are considered to be poisonous if ingested in too large a dose.

Certain herbs (or oils) act as a catalyst for other herbs. They provide the magical "spark" that empowers the herbal formula. Herbs can also act as "focusing" agents, and in such cases they are combined with various ingredients in a magical formula in order to bring the other herbs together and "focus" the priest's intent. Other herbs are used for "refocusing," and they help change the energetic vibration in a given situation, causing it to shift or transform.

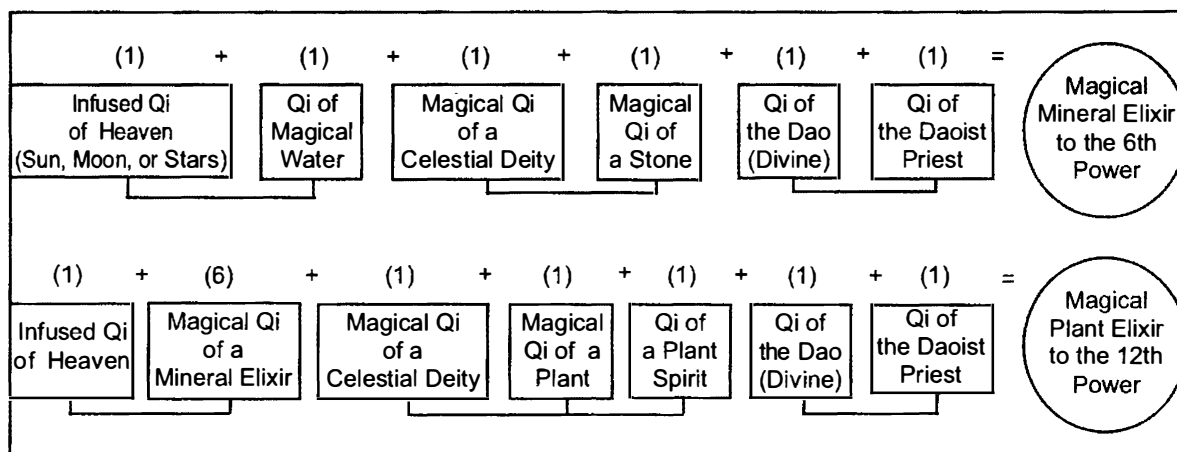


Figure 1.152. A magical herbal elixir properly constructed by a Daoist Priest has 12 times the power of any normal elixir formula created by an herbalist.

There are also certain herbs that are specifically used for “Neutralizing, Controlling, Compelling, Commanding, or Destroying.” These specific herbs are used when the priest really needs to assert his or her will over a situation. For example, certain herbs are used primarily for “Hexing.”

In ancient Daoist magic, the construction of an effective and powerful herbal tool involves a complex process on magical strategy (Figure 1.153). The priest first determines his or her magical goal (i.e., Healing, Protection, Banishing, etc.). Then the specific Form that will carry the herbs (i.e., incense, sachet, tea, oil, doll, etc.). He or she then chooses the appropriate available herbs from which to construct the herbal formula. The priest then processes any herbs that require special treatment before constructing the magical formula. He or she then makes the herbal formula, and in some cases incorporates it into a magical herbal tool.

The priest then energizes and imprints the magical tool or formula with his or her desired intention; alternately, the priest can connect with a specific deity and request it to magically imprint and empower the magical tool or formula. Empowered with this esoteric wisdom, the priest could additionally use the energetic powers of a mineral tool to imprison spirit entities inside a plant or elixir orb. Once imprisoned, the spirit entity could later be used and dispatched as a “spirit servant.”

Next, the priest energetically Activates the magical tool or herbal formula. After activating the magical tool or herbal formula, the priest then energetically wraps and magically seals the item. The magical tool or herbal formula is now ready for use. Once constructed, some esoteric tools or elixirs retain their magical power indefinitely (others must be used within a few days or weeks).

PROCESSING MAGICAL HERBS

Processing herbs to alter their energetic properties is an ancient method used in Daoist magic. Correctly processing a Daoist magical herb can cause an essential transformation of the herb’s energetic qualities or specific biochemical constituents. For example, if left in their natural state, certain herbs are considered to be toxic to humans and must be properly processed before being used

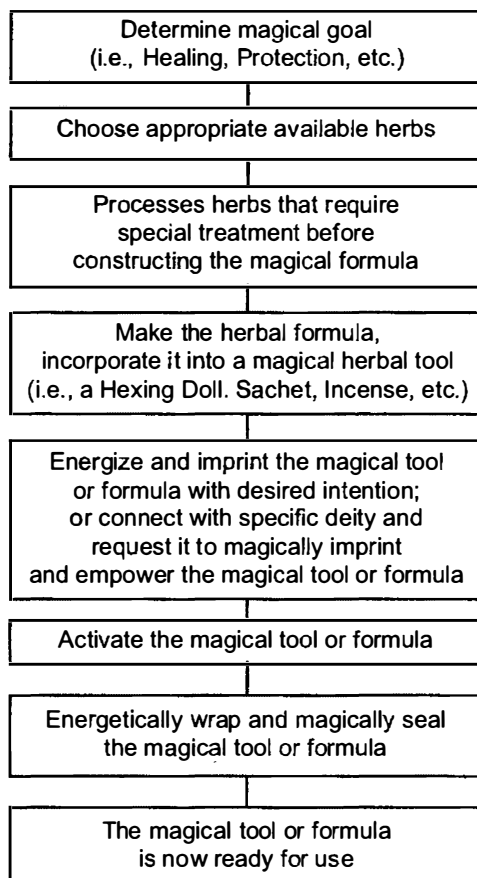


Figure 1.153. The Process of Constructing A Magical Tool or Herbal Formula

in magic or as a medicine. The qualities of other herbs can be enhanced, diminished, or redirected depending on how the herb is processed.

There are a few general considerations that must be taken into mind when processing individual herbs. For example, heating any ingredient makes it warmer, adding honey makes it more energetically tonifying and phlegm relieving, adding vinegar brings it to the liver, carbonizing helps it to inhibit bleeding, soaking or adding alcohol makes it warmer and more dispersing, and adding salt to an herbal formula helps direct it to the kidneys.

There are seven main considerations that the priest must understand before preparing certain magical herbs. These seven considerations are described follows:

1. **Cleansing:** Washing the herb in order to eliminate foreign or non-medicinal substances
2. **Dissipating:** Removing disagreeable odors and flavors emanating from the herb
3. **Directing:** Changing which organ systems the herb affects
4. **Modifying Qi:** Changing the energetic properties (flavor, nature, and action) of the herb
5. **Diminishing:** Reducing toxicity, moderating drastic actions caused from the herbs, as well as diminishing side effects
6. **Reinforcing:** Enhancing the desired therapeutic effects of the herb
7. **Storing:** The type of storage necessary to maintain the vitality of the herb

METHODS OF PROCESSING

Methods used for processing and purifying Chinese magical herbs include Processing Herbs Through Fire, Processing Herbs Through Water, and Processing Herbs Through Both Fire and Water. These are commonly known as the Pao Zhi ("Frying and Cooking") methods of processing herbs. These ancient methods are described as follows:

Processing Herbs Through Fire

- **Calcination:** In this type of preparation, the herbs are directly or indirectly calcined over a fierce fire in order to make them crispy for crushing or carbonization. Most of the solid and hard mineral herbs or shells are directly calcined.
- **Roasting:** In this type of preparation, the herbs are wrapped in moistened paper or flour paste. The herbs are then heated in smoldering cinder or roasted in an oven until their coating becomes charred. This process is used in order to remove oil from herbs or to moderate their energetic properties.
- **Stir-Baking:** In this type of preparation, the herbs are placed into a pot over a fire and continually stir-baked for an extended period of time, then taken out. According to the extent of the heating performed, the herbs can either be stir-baked until yellow in color, stir-baked until charred, or stir-baked until carbonized. Stir-baking an herb until it is yellow or charred can moderate the herb's energetic properties or strengthen the effect of invigorating the

spleen. When an herb is stir-baked carbonized, it can strengthen the effects of stopping bleeding and arresting diarrhea.

- **Stir-Baking With an Auxiliary Fluid:** In this type of preparation, the herb is stir-baked along with an auxiliary fluid such as wine, vinegar, salt water, ginger juice, and honey. Stir-baking herbs with an auxiliary fluid can strengthen the herb's magical effects, reduce toxicity, and remove abnormal flavor. In addition, herbs stir-baked with other auxiliary materials including sand and talc powder can make them crispy and enable their active ingredients to be easily decocted out.

Processing Herbs Through Water

- **Water-Refining:** In this type of preparation, mineral herbs insoluble in water are crushed, put in a mortar, ground with water into fine powder in suspension; then they are poured into a vessel for precipitation and dried.

Processing Herbs Through Both Fire and Water

- **Boiling:** In this type of preparation, the herbs are boiled in water with auxiliary materials in order to reduce their toxicity.
- **Steaming:** In this type of preparation, the herbs are steamed solely or with auxiliary materials in order to change their properties, strengthen their potency, or reduce their toxic effects.

ESOTERIC METHODS OF PREPARATION

A Daoist priest is familiar with many different methods of extracting, harnessing, and directing an herb's magical properties. Since the physical, energetic, and spiritual qualities of each herb differ. According to ancient Daoist teachings, there are four primary methods of absorbing Plant Qi. These four methods are divided into Yin and Yang, as well as Heaven and Earth categorized, described as follows:

- **Orally Ingested (through teas, soups, pills, etc.):** This procedure is considered to be an Internal, Yin, Earth method.
- **Topically Applied (through oils, balms, liniments, compresses, etc.):** This procedure is considered to be an External, Yang, Earth method.
- **Infused (through steaming):** This procedure is considered to be a Yin, Water, Heaven method.

- **Inhaled (through smoking and incense):** This procedure is considered to be a Yang, Fire, Heaven method.

The type of preparation that the priest uses depends upon the desired outcome. Certain magical practices require the ceremonial burning of particular combinations of herbal powders, while other practices may involve months of elaborate rituals.

It is important to note that there are several other lesser known esoteric methods of extracting, harnessing, and directing an herb's magical properties. Traditionally, it was taught that the magical properties of a plant could be gathered and harvested via five different energetic applications. These five methods are described as follows:

- **Vampiring Plant Qi (via an Energy Bubble):** Many priests choose to harness the energetic and spiritual qualities of an herb by withdrawing the desired magical qualities directly out from the living plant itself. This Ling Qi is then energetically added directly into a magical formula or specific spell. In this method, the priest extends his or her Qi and Shen and creates an energy bubble, enveloping the energetic field of a particular forest, tree, field, bush, or plant. Next, the priest would use his or her left hand to maintain the energy bubble, and with the right hand, begins unwinding the plant's energetic field (using small counter-clockwise circular rotations to release the plant's stored energy). Once the Qi within the energy bubble becomes active, alive, and full of vibrant plant Qi, the priest immediately inhales and absorbs the plant's energetic powers.
- **Swiping Plant Qi (via Dew Harvesting):** A plant's energetic essence may be harvested by gathering the dew that has collected on the plant during the night. To obtain the energetic essence of a plant through its dew the Daoist priest must harvest the dew during dawn, "the gateway between the worlds." The priest goes to the plant in the early morning and energetically envelops it. He or she then drops into the center core of the plant to connect with the energetic and spiritual essence of the plant. He or she then pushes this essence out to the most

exterior portion of the plant (i.e., the plant's leaves). The priest then carefully wipes off this magical dew with a purified cheesecloth. Once a sufficient quantity has been obtained, the dew is then squeezed out of the cheesecloth and stored in a sealed jar. In order to maintain the energetic and spiritual qualities of this magical dew, the entire process must be completed during the dawn hours, and the dew must not ever be exposed to direct sunlight.

- **Cutting Plant Parts (via Removing it from its Soil/Earth Connection):** In this common method, the priest extends his or her Qi and Shen and creates an energy bubble, enveloping the energetic field of a particular plant. Next, the priest speaks a specific incantation in order to freeze the plant's specific energetic and spiritual essence within its tuberous cells. Then, the priest removes a magical knife (previously energized for this particular ritual) and begins to surgically remove the plant or plant part.
- **Extracting Plant Qi Through Urine (via Harvesting Mid-stream):** Another secret way of preparing an herb is that of extracting its qualities through urine. While urine itself is occasionally a secret ingredient that is added directly into a magical formula (generally the urine of a young virgin male taken mid-stream), an herb or herbal formula may be ingested by the priest and then excreted out through his or her own urine. This urine may then either be used as a magical medicine or as part of a more elaborate magical formula. Additionally, certain animals (such as cows or reindeer) are sometimes fed a specific plants or plant formula, the essence of which is later harvested through the animal's urine.
- **Asking Permission from the Plant's Spirit:** With a vase of water in hand, the priest extends his or her Qi and Shen and creates an energy bubble, enveloping the energetic field of a particular forest, tree, field, bush, or plant. Next, the priest contacts the area's Guardian Plant Spirit, expressing his or her specific needs and concerns, asking for assistance in impregnating the vase of water

with the plant's magical essence. This spirit-to-spirit interaction and exchange of Ling Qi is considered to be a necessary protocol in this type of energetic exchange, and it is always used before the priest is granted permission to receive a plant's stored energetic powers.

A similar result can be obtained by requesting a Plant Spirit infuse its magical properties into the desired object, person, or spell. Neither of these methods requires the consumption or use of the physical structure of the plant. However, if a dried herb is used, its energetic and spiritual properties may become exhausted after one or more uses.

COMMON METHODS OF PREPARATION

Common methods of preparation include the construction of Tinctures, Wines, Liniments, Infusions, Decoctions, Soups, Syrups, Oils, Balms and Salves, Ointments, Suppositories, Pills, Powders, Poultices and Compresses, Incense and Smoking Mixtures. These ancient methods are described as follows:

- **Tinctures:** To make an herbal tincture, mix six and a half ounces of powdered or macerated dried herb with one quart of 90 to 160 proof alcohol. Shake the mixture twice daily for two weeks and keep it away from direct sunlight. Then press out as much liquid as possible and store it in a dark glass container. To make a tincture using a fresh herb, mix 16 ounces of macerated fresh herb with 32 ounces of 200 proof alcohol, and follow the same steps outlined above.
- **Wines:** Herbal wines are essentially the same as herbal tinctures, though wines use a higher herb to alcohol ratio and a lower proof alcohol. To make an herbal wine, mix 16 ounces of powdered or macerated herb and 32 ounces of 40 to 90 proof alcohol. Shake the mixture twice daily for two weeks and keep it away from direct sunlight. Then press out as much liquid as possible and store it in dark glass container.
- **Liniments:** An herbal liniment is made in essentially the same way as an herbal wine, but a liniment uses herbs that treat external conditions (bruising, eczema, boils, etc.). To make an herbal liniment, mix 16 ounces of powdered or macerated herb and 32 ounces of 40 to 90 proof alcohol (e.g. rice wine). Shake the mixture twice

daily for two weeks and keep it away from direct sunlight. Then press out as much liquid as possible and store it in dark glass container.

- **Infusions:** To make an infusion, pour hot or boiling water over the herb and cover the water-herb mixture. Most infusions are prepared using boiling hot water, but there are a few herbs that require slightly lower temperatures. Let the mixture steep for anywhere from 4 to 20 minutes (depending on the herb or herbs used), and then strain out the herb. The resulting tea is best used immediately, but it will keep for one or two days at room temperature. This method works best for flowers or when the volatile qualities of an herb (e.g. menthol from Bo He/Mint) are desired. Methods using the inhalation of vapors from a steaming herbal tea most often involve infusions. In this technique, the steam vapors are slowly inhaled (with the head close to the tea and covered in a cloth so little or no steam can escape) after letting the infusion steep for only one to three minutes and without straining the herbs.
- **Decoctions:** To make a decoction, place the herbs in a pot of cold water and bring the mixture to a boil. Simmer the mixture for 20-30 minutes (certain roots need to be boiled longer), let it cool, and then strain out the herbs. In certain formulas the mixture is boiled until only half the volume of water remains. In both infusions and decoctions the ratio of herb to water is not as important as the total amount of herbs used, since the quantity of water remaining at the end of the preparation will vary. The resulting tea is best used immediately, but it will keep for one or two days at room temperature. Alternately, it can be preserved for several months by adding 20% alcohol. The decoction method works best for twig, barks, roots, and certain dried fruits.
- **Soups:** In herbal soups, herbs are combined with specific foods and cooked over a low heat for several hours. To make an herbal soup, combine the herbs with the desired food (e.g. rice) and five to six cups of water. Bring the mixture to a boil and then let it cook over a low heat until the mixture is reduced to two cups.

- **Syrups:** To make an herbal syrup, boil two ounces of herbs in one quart of water until the mixture is reduced to two cups. Then strain it and add two to three ounces of honey and a gelling component such as Irish Moss. To make a thicker syrup using sugar, boil one pound of sugar cane extract with one pint of water until sticky. Soak the herbs (either loose or tied in a cloth) in this solution for 20 minutes, stirring occasionally. Remove the herbs and let the solution cool, then store it and refrigerate in air tight bottles.
- **Oils:** To make an herbal oil, warm one pint of the desired oil (Olive Oil, Grape Seed Oil or Jojoba Oil) in a pan until hot. Then add two ounces of the desired herbs into the oil. Leave the mixture covered on low heat for anywhere from 20 minutes to two hours or until the herb has lost its color. Let the oil cool sufficiently before straining out the herb. A more difficult method of making an herbal oil is to keep the oil and herb mixture at a lower heat (around 130-140 degrees Fahrenheit) for two weeks. Alternately, some herbal oils are made by using the warmth of the sun.
- **Balms and Salves:** Balms and Salves essentially refer to the same thing. To make a balm or salve, thoroughly mix an ounce of beeswax into a pint of hot herbal oil. Once the mixture cools it should remain slightly hard at room temperature.
- **Ointments:** To make an herbal ointment, simply add an appropriate amount of finely powdered herbs to a cream or lotion and mix thoroughly.
- **Suppositories:** To make an herbal suppository, mix an appropriate amount of powdered herbs with lard, ghee, or cocoa butter. Roll this mixture into strips (roughly the diameter of your thumb) and allow it to harden. A one inch piece is then placed into the rectum or vagina.
- **Pills:** There are several methods used to make herbal pills. The first method uses a strong decoction, while the second uses only powdered herbs. To make an herbal pill from a decoction, follow the directions for making an herbal decoction, but continue to boil the herbs until nearly all the water evaporates and only a thick syrup remains. It is important to watch the mixture carefully for the last few

minutes to prevent it from burning. Then strain out the liquid and mix it with a small amount of a finely powdered neutral carrier herb such as slippery elm powder. Spread the mixture out in thin sheets on a non-stick surface (these days wax paper is used for this purpose). Before it dries completely, take a small amount of the mixture and roll it into balls of the desired size. This method is generally deemed to be stronger and more effective than that of using powdered herbs alone.

To make pills from powdered herbs alone, first powder the herbs finely with a mortar and pestle. Then mix the resulting powder with a liquid such as molasses, ghee, or honey. Roll small amounts of the resulting mixture into pills of the desired size.

- **Powders:** To make an herbal powder, simply powder the herb with a mortar and pestle. The resulting herbal powder is then either applied directly or rolled in honey (or molasses) in order to create magical pills, crackers, cakes, or pastries. Powdered herbs may also be burned as herbal incense, sprinkled on the body of a victim, or sprinkled around the floors of a home.
- **Poultices and Compresses:** To make a poultice or compress using dried herbs, wrap and tie one cup of the herb in a cloth and then soak it in about two cups of boiling water for one to two minutes. Remove the herbs and let them cool to a temperature that is as hot as you can stand. Place the herbs (still wrapped in the cloth) directly on to the skin. Cover the poultice with a cloth or airtight wrapping, and let it remain for 10 to 20 minutes. Remove the poultice before it cools down completely. The poultice or compress can be held on the skin longer if it is kept warm by a hot water bottle.
- **Incense:** To make an herbal incense, mix together one part powdered herbs with anywhere from one-tenth to one part resin (the Makko resin of the evergreen tree *Machilus thunbergii* works great). The amount of resin used depends upon the combustibility of the other ingredients. Mix all the ingredients together thoroughly, then roll the mixture into small cones and let dry. Generally, sweet odors

are usually used for summoning, meditation and other positive magical goals, while foul odors are used for banishing rituals.

Another common method of using incense is simply sprinkling an appropriate amount of a mixture of powdered herbs onto a lit material such as charcoal.

- **Smoking Mixtures:** To make a smoking mixture, combine appropriate amounts of the desired herbs in a pipe, light it, and inhale the smoke into the lungs.
- **Bathing Mixtures:** To make a bathing mixture, combine appropriate amounts of the desired herbs in warm tub water and soak.

THE ENERGETIC ACTIVATION OF MAGICAL HERBS

Simply preparing an herbal formula by no means ensures that the priest has access to the full potential of an herb's energetic and spiritual qualities. In fact, if an incorrect method of preparation is used, the herb's physical qualities may not even be made available. A competent priest knows not only the proper method of using each herb, but also the proper ritual by which its energetic and spiritual aspects may be harnessed. In Daoist magic, no observers are allowed to witness the process, so as to keep the priest's focused attention completely directed into the herbs. Herbal magic is considered to be a personal art, one in which the priest actively participates and pours his or her life-force energy into the outcome.

In order to increase the spectrum and effectiveness of the herb's influence, its magical powers must be energetically accessed, programmed, and activated prior to their use. This energetic activation is sometimes called an "enchantment" in magic. This magical process is used in order to ensure that the resonant vibrations of the herb are attuned to the priest's specific needs. Enchanting an herb or formula aligns the priest's intention with the specific plants involved in the magical application. In certain magical traditions, the herbs begin their enchantment process while they are being harvested, or even when they are being planted.

The priest's true power comes from the ability to access and utilize the energy of his or her Ling

Shen (Magical Spirit). The priest's Ling Shen is energetically directed by the four powers of his or her Imagination (Green Dragon), Sensation (White Tiger), Intention (Red Phoenix), and Attention (Black Turtle/Snake). All of these four powers must be present in order for any magical ritual or enchantment to be successful.

To properly prepare a magical herbal formula, it is important that all the herbs to be used have been properly harvested, stored, and (when necessary) processed. The priest then cleanses him or herself, the area in which the formula will be constructed, and all the herbs and tools that he or she will use. The herbs are then brought to the Earth Altar, and a consecration ritual is performed in secret.

In the Daoist tradition, it is taught that each herb is connected to a specific "spirit guardian" that is responsible for overseeing that herb's magical powers. In the beginning of the activation ritual, the Daoist priest will summon that herb's "guardian," present offerings (usually incense), and then define the purpose and specific function of the herb or herbal formula being constructed. This allows the priest to receive the spirit's "celestial blessing" and work within "Heaven's Mandate." This is also one reason why certain priests who perform Black Magic will summon demonic entities and offer blood sacrifices in order to construct poisons and paralyzing formulas.

Depending on the ingredients being used and the goal of the formula, the priest proceeds to construct the formula while using one or more of the following techniques:

- Drawing in energy from the Divine
- Drawing in energy from one or more Deities, Nature Spirits, or Familiars
- Drawing in energy from one or more of the Four Quadrants of Heaven
- Drawing in energy from one or more of the Star Constellations
- Drawing in energy from one or more of the Five Planets
- Drawing in energy from one or more of the Eight Powers of the Bagua
- Drawing in energy from one or more of the Four Quadrants (Directions) of Earth
- Drawing in energy from one or more of the Five Elements

- Energizing the herbs with specific Mantras or Incantations

While focusing on the herbs and sensing the vibrational resonance, the priest will emit Qi into the herbs while performing Breath Incantations and speaking magical Words of Power. The Words of Power are designed to imprint into the herbs the power of the priest's desire and intention. This directed intention should flow into the very core of the herb's energetic matrix and imprint it with the priest's projected will. When the herb begins "tingling with power," the priest knows that it has been activated, and the plant is now enchanted.

As part of the magical preparation process, certain formulas require the priest to expose the formula for a prescribed number of days to Moonlight (the formula is carefully covered and stored when the moon is not present in the night sky), Sunlight (the formula is carefully covered and stored during night hours), or the Yin energy of the Earth (the formula is buried in a sealed container for anywhere from one month to several years). After the formula has been prepared, it is energetically sealed and either used immediately or stored in an airtight container away from direct sunlight.

FUNCTION AND USE OF MAGICAL HERBS

In order to harness the full energetic potential of a magical herb, the imprinting of the herb or herbal formula must be aligned with its intended magical application. Once the priest chooses the specific magical application (i.e., Protection, Purification, Exorcism, Healing, etc.) that best matches his or her intended goal, then herbs are selected and imprinted accordingly.

PURIFICATION AND CONSECRATION

When imprinting herbs for Purification and Consecration, the primary goal is to have the formula be powerful enough to drive away any negative energy. This allows the priest to create a divine healing space or sanctuary needed to perform magical rituals.

- **Herbs that aid in Purification and Consecration include:** Alkanet, Anise, Asafoetida, Avens, Bay Leaf, Benzoinum, Betony, Bloodroot, Broom, Cedar, Chamomile, Copal Resin, Euphorbia, Fennel Seed, Gum Arabic, Holy Thistle, Hyssop, Iris, Lavender, Lemon Ver-

berna, Mimosa, Parsley, Rosemary, Sage, Shallot, Thyme, Turmeric, Valerian, Vervain, and Yucca.

PROTECTION

When imprinting herbs for Protection, the primary goal is to guard a person, place, or thing from physical, emotional, mental, and spiritual attacks (e.g., injury, accidents, poisoning, disease, etc.). Protective herbs can be used to create a defensive energetic field surrounding the priest's body, room, house, land, possessions, mate, family, pets, etc. When carried as a Protective Amulet or Satchet, the magical herbs increase the effectiveness of the priest's natural defences.

- **Herbs that aid in Protection include:** Acacia, African Violet, Agrimony, Ague Root, Aloe, Althea Root, Alyssum, Amaranth, Anemone, Angelica, Anise, Arbutus, Asafoetida, Ash, Balm of Gilead, Bamboo, Barley, Bay Leaf, Betony, Birch, Bittersweet, Blackberry, Sheng Ma, Bladderwrack, Bloodroot, Blueberry, Bodhi, Boneset, Briony, Bromeliad, Broom, Buckthorn, Calamus Root, Caraway, Carnation, Cascara Sagrada, Castor, Cedar, Celandine, Chrysanthemum, Cinchona, Cinnamon, Cinquefoil, Clove, Cumin, Qiu Chong, Cyclamen, Cypress, Datura, Devil's Bit, Devil's Shoestring, Dill, Dogwood, Ebony, Elder, Eucalyptus, Fennel Seed, Fern, Feverwort, Flax, Fleabane, Foxglove, Frankincense Resin, Galangal, Garlic, Geranium, Hazel, Heather, Holly, Honeysuckle Flower, Horehound, Hyssop, Irish Moss, Ivy, Juniper, Larkspur, Lilac Flower, Lily, Linden, Lotus, Mallow, Mandrake, Marigold Flower, Masterwort, Mimosa, Peppermint, Mistletoe, Molluka, Mugwort, Mulberry, Mullein, Myrrh, Nettle, Pine, Oak, Orris, Parsley, Pennyroyal, Peony, Periwinkle, Pine, Plantain, Primrose, Purslane, Ragwort, Rattlesnake Root, Rose Petals, Rosemary, Rowan, St. John's Wort, Sandalwood (White), Snapdragon, Squill, Tamarisk, Thistle, Tormential, Valerian, Violet, Willow, Wintergreen, Witch Hazel, Wolf's Bane, Woodruff, Wormwood, Yerba Santa, and Yucca.
- **Herbs that aid in Legal Matters include:** Buckthorn, Cascara Sagrada, Celandine, Hickory, and Marigold Flower.

VISIONS

When imprinting herbs for Visions, the primary goal is to increase the priest's psychic skills and induce magical abilities such as soul travel (astral projection), spirit travel (traveling clairvoyance), lucid dreaming, prophetic dreams, visions, scrying, divination, invisibility, and entering states of elevated consciousness.

- **Herbs that aid in Strengthening Psychic Powers include:** Acacia, Bay Leaf, Bistort, Bladderwrack, Borage, Buchu, Celery, Cinnamon, Citron, Elecampane, Eyebright, Flax, Galangal, Honeysuckle Flower, Lemongrass, Mace, Marigold Flower, Mastic, Mugwort, Rose Petals, Rowan, Saffron, Star Anise, Stilleugia, Sumbul, Thyme, Uva Ursa, Wormwood, Yarrow, and Yerba Santa.
- **Herbs that aid in Soul Projection include:** Anise Seed, Benzoinum, Dittany of Crete, Jasmine Flower, Marigold Flowers, Mugwort, Poplar, St. Johns Wort, and Valerian.
- **Herbs that aid in Prophetic Dreams include:** Bracken, Buchu, Cinquefoil, Heliotrope, Jasmine Flower, Marigold, Mimosa, Mugwort, and Rose Petals.
- **Herbs that aid in Inducing Visions include:** Angelica, Coltsfoot, Crocus, Damiana, and Kava-Kava.
- **Herbs that aid in Meditation include:** Bodhi, and Gotu Kola.

HEALING

When imprinting herbs for Healing, the primary goal is to bring health and healing energy into an individual's body, mind, and spirit. The type of herbs used in healing formulas are chosen according to the patient's constitution, condition, and specific needs.

Certain herbal formulas are designed in order to protect the priest by preventing disease from occurring. As a general rule, these magical herbal formula should be changed every three months. Nearly every herb in the priest's apothecary has a healing application.

LOVE

When imprinting herbs for Love, the primary goal is to find companionship, sexual intimacy, or emotional fulfillment. These herbs can be used to attract an unspecified individual into your life, or

to bewitch an individual who is already known to you. They help place you in situations where you meet people, help you to overcome shyness, and allow you to communicate in a loving manner. Because like-attracts-like, these herbs will generally expand your energetic field, and on a subconscious level, draw to you individuals who are comparable to your own energetic and spiritual evolution.

Sometimes love spells are used to "capture" a person's affections. Be aware that when love spells are used to entrap an individual's affections, the confused victim's emotional state quickly disintegrates into emotional slavery. Magically forcing an individual to become either involved in an unwanted relationship or to remain faithful without choice creates powerful negative karma.

- **Herbs that aid in Attracting Love include:** Adam and Eve Root, Aloes Wood, Aster, Avens, Balm of Gilead, Barley, Basil, Betony, Black Cohosh, Bloodroot, Caper, Cardamom, Chamomile, Cinnamon, Clove, Coltsfoot, Columbine, Copal Resin, Coriander, Crocus, Daffodil, Damiana, Devil's Bit, Dill, Dogbane, Elm, Fig, Gardenia, Geranium, Hemp, Hibiscus Flower, Jasmine Flower, Juniper, Lavender, Licorice, Lobelia, Lotus, Maidenhair, Mallow, Mandrake, Maple, Marjoram, Mastic, Meadowsweet, Mistletoe, Oleander, Orchid, Peach, Peppermint, Periwinkle, Plum, Poppy, Prickly Ash, Primrose, Purslane, Rosemary, Rose Petals, Rue, Saffron, Skullcap, Spearmint, Strawberry, Sugar Cane, Tamarind, Thyme, Tormantil, Valerian, Vanilla, Vervain, Vetivert, Violet, Willow, Wormwood, and Yohimbe.

LUST

When imprinting herbs for Lust, the primary goal is to increase passion and sexual desire in a mate. These herbs are considered to be powerful forms of magic, and are commonly used in Sex Magic rituals.

Sometimes certain Lust formulas consumed in Sex Magic rituals are used to arouse another person's passions unknowingly. Be aware that when Lust herbs are maliciously used to excite an unsuspecting individual's passions, it creates powerful negative karma.

- **Herbs that aid in Creating or Increasing Lust include:** Black Cohosh, Caper, Caraway, Green Cardamon Pods, Cat Tail, Celery, Cinamon, Cistanches, Cnidium Seeds, Daisy, Damiana, Deerstongue, Dill, Dodder Seeds (Chinese), Dulce, Endive, Eryngo, Galangal, Garlic, Ginger, Ginseng, Grains of Paradise, Hibiscus Flower, Lemongrass, Licorice, Maguey, Nettle, Parsley, Patchouli, Peppermint, Rosemary, Saffron, Schisandra Fruit, Senega Root (Chinese), Sesame, Southernwood, Vanilla, Violet, Yerba Mate, and Yohimbe.

LUCK

When imprinting herbs for Luck, the primary goal is to change and transform the energetic condition of “bad luck” into “good luck.” “Good luck” can be defined as being in the right place at the right time, meeting the right people at the perfect transition time in one’s life, and saying the appropriate things at the right time, all of which can create positive energetic changes in one’s life. If an individual is naturally “not lucky,” this negative energetic pattern can be transformed, and positive changes can be acquired through the use of these herbs. How this “luck” will manifest is never understood, as it is a personal energetic interaction between the individual and the “powers that be.”

- **Herbs that aid in Obtaining Luck include:** Allspice, Aloe, Bamboo, Banyan, Calamus Root, China Berry, Cinchona, Daffodil, Devil’s Bit, Fern, Hazel, Heather, Holly, Huckleberry, Irish Moss, Linden, Oak, Poppy, Purslane, Rose Petals, Lu Fu Mu (*Rauwolfia serpentina*), Star Anise, Strawberry, Vetivert, and Violet.

MONEY

When imprinting herbs for Money, the primary goal is to increase an individual’s financial wealth. Money is considered to be energetic in nature. When a priest uses magic to draw money, it is generally taken from some form of energetic connection attached to the priest and is discharged first energetically - then physically transferred. Money can come in the form of unexpected gifts, lucrative business opportunities, or even as an inheritance. Therefore, it is important to be specific when using these magical herbal formulas

for financial gain (i.e., seeking a pay raise at work, receiving dividends on a lucrative investment, etc.) and not “assume” that what you are creating is “free.”

- **Herbs that aid in Obtaining Money and Wealth include:** Allspice, Basil, Blackberry, Black Cohosh, Bladderwrack, Briony, Bromeliad, Buckwheat, Calamus Root, Camellia, Cascara Sagrada, Cedar, Chamomile, Cinamon, Cinquefoil, Clove, Cowslip, Comfrey, Dill, Dock, Elder, Fern, Flax, Fumitory, Galangal, Ginger, Goldenrod, Golden Seal, Grains of Paradise, Heliotrope, Honeysuckle Flower, Irish Moss, Jasmine Flower, Majoram, Mandrake, Maple, Moonwort, Myrtle, Nutmeg, Oak, Patchouli, Peppermint, Periwinkle, Pine, Poplar, Poppy, Sesame, Squill, Trillium, Vervain, Vetivert, and Woodruff.

DIVINATION

- **Herbs that aid in Divination include:** Broom, Camphor, Dandelion, Fig, Goldenrod, Ground Ivy, Hibiscus Flower, Meadowsweet, and Orris.
- **Herbs that aid in Love Divination include:** Dodder, Mullein, Pansy, Rose Petals, St. John’s Wort, and Willow.

SPIRIT MANIFESTATION

When imprinting herbs for Manifestation, the primary goal is to create herbal formulas that will assist the priest in summoning a spirit entity into the physical realm. The Spirit Manifestation herbs are general burned as incense so that the smoke can be used by the spirit entity as an energetic medium in which to materialize.

- **Herbs that aid in Spirit Manifestation include:** Balm of Gilead, Dittany of Crete, and Mastic.
- **Herbs that aid in Raising the Dead include:** Yew

INVISIBILITY

- **Herbs that aid in Invisibility include:** Amaranth, Anise Seeds, Chicory, Edelweiss, Fern, Heliotrope, Mistletoe, Poppy, and Wolf’s Bane.

WEATHER MAGIC

When imprinting herbs for Weather Magic, the primary goal is to change the weather conditions within a certain area or province. One of the main methods is to burn herbal incense (generally over hot coals) as an offering to the gods responsible for controlling Wind, Rain, and Thunder.

If the gods are pleased with the offerings (and sometimes sacrifices), the weather would change, clouds would gather, and rain would fall.

- **Herbs that aid in Rain Fall include:** Bracken, Cotton, Fern, Heather, Pansy, Rice, and Toadstool.
- **Herbs that aid in Raising the Wind include:** Bladderwrack, Broom, and Saffron.

EXORCISM

When imprinting herbs for Exorcism, the primary goal is to have the formulae be powerful enough to drive away the negative energy (i.e., caused from bewitchment, psychic attacks initiated from Black Magic, angry ghosts, malevolent spirit entities, demonic beings, etc.) that has been imprinted within a person, place, or thing. The herbs used for Exorcism are much more powerful than herbs used for Purification and Consecration, and they sometimes require several days of preparation rituals before imprinting and utilizing them.

Depending on the specific type and power of the spirit entity the Exorcism is directed towards, the priest will sometimes have to go into seclusion for several days of prayer and fasting. This purification is performed in order to spiritually prepare the priest for the encounter with the evil spirit prior to attempting to free the person, place, or thing.

- **Herbs that aid in Exorcism include:** Angelica, Arbutus, Asafoetida, Basil, Birch, Boneset, Buckthorn, Clove, Cumin, Devil's Bit, Elder, Fern, Frankincense Resin, Fumitory, Heliotrope, Horehound, Juniper, Lilac Flower, Mistletoe, Mullein, Myrrh, Nettle, Peppermint, Pine, Rosemary, Rue, Sagebrush, Sandalwood (White), Tamarisk, Thistle, and Yarrow.

HEXING

When imprinting herbs for Hexing, the primary goal is to effectively curse a person, place, or thing, causing it great harm or fear. A hex is sometimes known as an "evil spell" and is sometimes used to negatively influence an individual's life out of revenge, spite, or malicious jealousy. Additionally, Hexing can also be used in Binding Rituals, in order to stop an individual who is willfully harming others.

Sometimes in Daoist magic "Binding" is performed in order to keep a person (place or thing) tied

to someone, held against their will, or unable to speak certain personal information (i.e., spreading gossip or revealing secret teachings). In this case, vines, cords of red rope, or hair are commonly used to wrap a symbolic representation of the person, place, or thing to an object such as a stone. Traditionally, vines are considered to be more powerful Binding agents than cords of rope, because a vine will naturally attach and wrap itself around something and begin to imprison it. Each year, as the strength of the vine increases, its magical binding ability increases in strength.

- **Herbs that aid in Stopping Gossip include:** Clove and Slippery Elm.
- **Herbs that aid in Hexing include:** Ashroot, Barberry, Bayberry, Bittersweet, Briony Root, Cinquefoil, Datura, Hemlock, Henbane, Knotgrass, Lemongrass, Mandrake, Mullein, Patchouli, and Pepper.

HEX-BREAKING

When imprinting herbs for Hex-Breaking, the primary goal is to lift and remove the curse (sometimes known as "Uncrossing"), destroy the power of the spell, or return the curse back to its originator. Hexes and curses can manifest through consistent and otherwise unexplainable occurrences and chronic conditions (e.g., recurring accidents that damage the same areas of the body, unexplainable illnesses, financial losses, emotional losses, etc.). Hex-Breaking herbs are chosen for their traditional ability to change and transform the curse's original energetic pattern.

- **Herbs that aid in Hex-Breaking include:** Bamboo, Datura, Galangal, Huckleberry, Hydrangea, Poke, Squill, Thistle, Vetivert, and Wintergreen.
- **Herbs that aid in Breaking Love Spells include:** Lily, Lotus, and Pistachio.

POISONING

When imprinting herbs for Poisoning, the primary goal is to cause either a slow or rapid breakdown of an individual's physical body. This physical deterioration can result from a slow or rapid death caused from the destruction of the body's Central Nervous System, Cardiovascular System, Hepatic System, Renal System, and Hematologic System (depending on the type of poisons used).

There are also certain herbal poisons that directly attack the body's Endocrine System. The category of Poisoning Herbs also falls under the heading of Hexing, and is sometimes used to negatively transform the energetic matrix that supports an individual's body, mind, emotions, and spirit.

The most common types of poisons used in ancient times included the following:

- **Aconite (Plant):** Also known as "Fu Zi," "Wolf's Bane (used to poison wolves) and Monkshood. This deadly poison is known to induce such symptoms as tingling, numbness, cold and clammy skin, weak and irregular pulse, and difficulty in breathing. Death can occur with small amounts of the herb. Most of the poison is extrapolated from the root of the plant.

Cooking the herb will convert the poison to a nontoxic substance. Medicinal usage has long preparation times (not the raw plant). In ancient China, Aconite was commonly used to poison arrows for hunting. When the arrow was saturated with the poison (wrapped in wet cotton), it could be used to kill a tiger immediately with a hit to its body. One ancient text states: "In making poison arrows for shooting wild beasts, the tubers of wild Aconitum are boiled in water. The resulting liquid, being highly viscous and poisonous, is smeared on the sharp edges of arrowheads. These treated arrowheads are effective in the quick killing of both human beings and animals, even though the victim may shed only a trace of blood."

- **Strychnine (Plant):** One of the popular poisons used in ancient times. This deadly poison is known to induce such symptoms as strong muscle spasms, seizures without loss of consciousness, and death within a few hours.
- **Cyanide (Fruit Pit):** This special type of poison is extracted from the pits of cherries and peaches. This deadly poison is known to prevent the cells from using oxygen (similar to suffocation), and can induce such symptoms as red skin, weakness, confusion, dizziness, sleepiness, coma, and death. A large dose can cause rapid death.

- **Amanita Exitialis (Fungus):** Also known as the "Guangzhou Destroying Angel," this species had the highest mortality rate of all toxic mushrooms in China. It has been estimated that about 50 grams (1.8 oz) of fresh mushrooms contains sufficient toxin to cause the death of a 110 pound adult. Once the poison enters the body, the toxins are taken up by the liver and then circulate within the entero-hepatic circuit. Liver failure is the common cause of death.
- **Arsenic (Mineral):** Also known as Xionghuang ("Male Yellow"), Cihuang ("Female Yellow"), and Yushi ("Yu Stone"), this is also one of the most popular poisons used in ancient times. This deadly poison is known to induce such symptoms as stomach problems (mimicking food poisoning) so it was difficult to detect in ancient times. A single large dose can lead to violent vomiting, diarrhea and death. A series of smaller doses (chronic poisoning) can lead to weakness, paralysis, confusion, and eventually death. Other symptoms can include skin rash, hair loss, jaundice.
- **Bungarus Multicinctus (Many-Banded Krait):** The venom of the Many-banded Krait consists of both pre- and post-synaptic neurotoxins, and is believed to be the fourth most venomous land snake in the world. Symptoms may include discomfort in the chest, general ache, weak feeling in limbs, ataxia, glossolysis, loss of voice, swallowing paralysis, tunnel vision, and suppression of breathing that leads to death.
- **Latrodectus Elegans (Chinese Black Widow Spider):** This spider has a strong neurotoxic venom and can be dangerous, especially for young children. When mixed with other herbal ingredients, the applications of the poison can vary. For example, it can sometimes be used as a numbing agent; to cause severe pain that lasts from one to three days; or to place someone into a coma or deathlike state.
- **The "Wu Du" ("Five Poisons"):** In Southern China there was a famous black magic poison called the "Wu Du" (Five Poisons). This poisonous formula was prepared on the fifth

day of the fifth Moon, by placing a poisonous centipede, a viper, a poisonous scorpion, a poisonous frog, and a gecko in a clay pot (Figure 1.154). The pot (known as a Gu) was then placed in a dark storage area, and left there for a year. A priest who was proficient in this type of magic was known as a "Wu Gu."

The creatures gradually ate each other and the remains were taken from the pot and mixed with special herbs while speaking magical incantations in order to create a specific type of poison. If the viper remained (which was normally the case), the priest would speak magical incantations while creating Snake-Gu (mixing the Gu ingredients with snake-saliva). This poisonous powder was then used in various types of dark magical practices. For example, it could be placed into an individual's drink (wine) or food and used to bring about the death of a hated rival, or mixed with enough herbs to place the rival into a coma. The sorcerer would then steal the rival's spirit soul (Hun and Yuan Shen), imprison it in a gourd (along with a personal item belonging to the victim), and use it as a spirit slave.

According to ancient writings, "This type of disease (created from the Wu Du) cannot be cured. It is not caused from spirit entities nor by bad food, but from the patient's disordered mind, causing him to lose the firmness of his will. Such a soul roams restlessly about because its corpse is being mutilated (by the poison)."

Of the many Gu formulae mentioned in ancient Chinese texts, there are several symptoms associated with its devastating poison. According to these texts, "When one is affected by such poison, it manifests in ten thousand forms. There is a feeling that some beast is gnawing inside of his body, and it produces cramps located in his heart and abdominal areas. He both vomits and passes a bloody liquid resembling rotten meat. His strength wanes, bones become heavy, joints stiffen, and respiration stops. His five intestines eventually become devoured, and he will die."

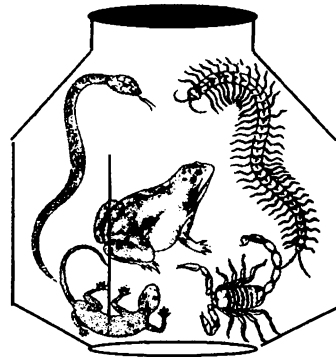


Figure 1.154. The Wu Du "Five Deadly Poisons" were placed inside a clay jar, and then stored in a dark place.

There are slow (death in a year) and quick (death in ten days) progressions to this type of poisoning. One way of diagnosing if the patient has ingested the Gu poison is to have him spit into a bowl of water. If the spittle sinks it is Gu; if it floats, it is not.

Another famous formula used in ancient China by priests of black magic was known as the "Flying Poison." This magical formula was used for "drawing out life." It required the mixture of several herbs along with the dreaded "golden caterpillar." It is said that, when these poisonous caterpillars are combined and cooked in order to create the Flying Poison formula, the insect's spirit enters into the herbal mixture and waits for its chance to avenge itself.

The poison is then placed into a victim's drink (wine) or food. Once the victim ingests the Flying Poison, the spirits of the golden caterpillars revive and begin inflicting pain. Eventually, the victim's belly inflates to such a degree that it finally bursts, causing his death.

PARALYZING

When imprinting herbs for paralyzing, the primary goal is to immobilize a victim and utilize his or her Shen as a "spirit servant." There are also certain herbal poisons that, when correctly formulated, will directly attack the victim's body, resulting in coma like symptoms. The category of Paralyzing Herbs also falls under the heading of Hexing.

MAGICAL HERBAL TOOLS

Once constructed and imprinted, a magical herbal formula can be used to create many different magical tools. These magical tools will vary according to their purpose and function. For example, a Magical Charm can be constructed to bring good luck; however, the same magical function (bringing good luck) can also be achieved by constructing a Magical Oil, Magical Potion, or Magical Incense. Each priest has his or her own specialities and preferences as to which tools through which to work his or her magic. Common magical tools include: Charms and Sachets, Dream Pillows, Herbal Dolls, Consecrating Powders, Incense, Purifying Baths, Anointing Oils, Potions, and Smoking Mixtures (Figure 1.155).

MAGICAL SACHETS

Magical Sachets consist of special minerals, plants, drops of oil, and sometimes certain animal products that have been combined together inside a cloth container and used for a specific magical purpose (spirit travel, passion and romance, healing disease, etc.). In China, Magical Sachets have been carried or worn as talismans for centuries. Traditionally, a Sachet will contain at least three or more magical objects (roots, leaves, stones, talismanic paper, etc.). The combination must always add up to an odd (Yang) number, which is then used to energetically activate the magical contents of the Sachet.

Depending on the purpose and type of magical spell being performed, the priest will then carry the Sachet, wear it next to his or her skin, hang it in the house, bury it in a sacred area, add it to a special bath, burn it, or stuff it inside a special statue or magical icon.

- In creating a Magical Sachet, a small bag is constructed using a specific color and type of material.
- Next, a combination of magical plants and consecrated items made to bring protection (i.e., from harm, injury, evil eye, evil spirits, black magic, disease, and accidents), luck, love, etc. are encased within the material.
- In order to increase its magical effect, the Sachet is also fastened with a specific color, shape, and type of thread.

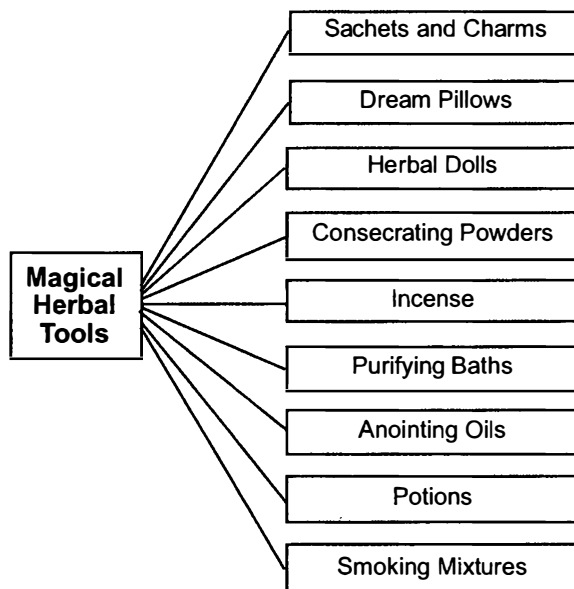


Figure 1.155. Examples of Herbal Magical Tools

- The Sachet was then tied together with a certain number of magical knots used to enhance its magical power (usually a minimum of three knots is required).
- The Sachet was then energetically activated by adding the magical power of the four elements as follows: Fire (via incense or candle flame), Air (via Breath Incantation), Water (via Holy Water or spit), and Earth (via crushing the contents of the bag).

MAGICAL CHARMS

In order to avert evil spirits, magical herbal elixir water can be used to create Charm Paper (i.e., creating Magical Talismans, Power Symbol Charms, Sacred Prayer Charms, etc.). The Charm Paper can then be rolled or folded into any shape and tied to a belt, placed in the pocket, purse, wallet, or any type of bag. It can also be placed into a locket and worn around the neck, attached to the top of the main door, or placed onto the frame of a bed-post.

Healing Charm Paper comes in various colors. The specific color of the Charm Paper signifies the nature and character of the disease and type of cure required. For example:

- A yellow Charm Paper is used for general therapy, including averting misfortune and bringing in of good luck.
- A white Charm Paper is used for exorcising known evil spirits, and for invoking the power of the White Spirit of the West.
- A green Charm Paper is only used for serious types of exorcism, and involves invoking the power of the Green Spirit of the East.

Sometimes Charm Paper is designed in the image of a man or woman, are created to serve as substitutes for the energetic transference of an individual's disease, ailment, or misfortune. These special Charms are then destroyed, either by fire or with a magical weapon.

DREAM PILLOWS

Similar in design to a Sachet, Dream Pillows can consist of special minerals, plants, and sometimes certain animal products that have been combined together inside a cloth container and used for a specific magical purpose (spirit travel, passion and romance, healing disease, etc.). In China, Dream Pillows and aroma-therapy have been used for centuries.

- In making a Dream Pillow, herbs such as Bracken, Jasmine Flower, Marigold Flower, Rose Petals, Mugwort, and Poplar are blended together and sprinkled with Neroli (or Orange) oil and spring water, and sealed within specific colored fabric.
- This mixture is then imprinted with the priest's intention and spoken magical incantations.
- After a Dream Pillow has been stuffed with magical herbs it is then squeezed or beaten in order to activate it and release the aroma of the herbs. Releasing the magical power of the herbs' aroma enables the priest to enter into a trance and also allows his or her three bodies to energetically experience the magical effect of the special herbs (e.g., lucid dreaming or Soul (astral) Travel).

MAGICAL HERB DOLLS

In this type of herbal magic, dolls are made out of roots, bark, leaves, vines, clay, and other materials. The dolls are usually surrounded in cloth and stuffed with herbs. The type of herbs that are placed inside of the doll depends on the priest's intention,

(i.e., Herbal Dolls can be used to speed up a healing, attract money, initiate love, or invoke a curse).

Each of the various types of herbal dolls require a different set and combination of magical herbal substances, incantations, and focused intentions placed inside the doll during construction. Once the Herbal Doll is filled and completed, the enchanted herbs within the doll will go to work manifesting the priest's specific needs and desires. The Herbal Doll is then placed on the altar surrounded by candles and a final magical sealing and activation ritual is performed. Next, the doll is placed in a safe place, hidden from the public.

MAGICAL POWDERS

In this type of herbal magic, the herbs can be pulverized into powder and then sprinkled or placed around (or within) the energetic boundaries of a home, altar, or magic circle. This magical practice is used to either define a priest's energetic "territory," or to purify, summon, or banish spirit entities. Magical powders provide the base for constructing many other magical tools (i.e., Incense, Baths, Oils, Potions, etc.). They are also commonly used in Love Magic and Sex Magic.

The following are some examples of magical powders:

Commanding and Controlling Powder (Sprinkled for regain command and control)

- 1 part Allspice
- 1 part Cinnamon
- 1 part Clover
- 1 part Patchouli
- 1 part Sandalwood

Hexing Powder (Sprinkled to activate curses and hexes)

- 1 part Graveyard Dirt
- 1 part Patchouli leaves or root

Exorcism Powder (Sprinkled to remove curses and hexes)

- 1 part Asafortida
- 1 part Bay Leaf
- 1 part Hyssop
- 1 part Salt
- 1 part Vervain

INCENSES

In this type of herbal magic, herbs are blended together in formulas and burned to achieve specific magical purposes (i.e., to purify, summon, banish, etc.). The burning of scented herbs mixed with gums and resins to create a magical incense has been historically utilized in magical rituals for thousands of years. In China, the *Huangdi Neijing* (Yellow Emperor's Cannon of Internal Medicine) lists many uses for scented herbs, recorded in twelve ancient scrolls during the Warring States period (475-221 B.C.).

The aromatic resins used by the ancient Daoists in magical incenses were considered to be the coagulated blood of living plants (i.e., the plants combined energy and spirit). Therefore, the exorcising powers of resins were considered to be one of the best forms of herbs used in "dispensing" magic.

When burned as an incense, herbs and resins were used to create magical vapors (smoke). These vapors were used to clear negative energy from a sacred space, summon a certain deity, or remove a malevolent spirit entity.

The word "perfume" comes from the Latin *perfumer*, meaning "through smoke," and refers to its ritual use in magical ceremonies to summon the gods. In ancient times, magical incense was traditionally burned or smouldered on glowing charcoal.

The ancient Daoists believed that a plant's fragrance was its soul, and could be used as an energetic gateway into the infinite space of the Wuji. This is why during ceremonies surrounding death, the corpse was sometimes washed in perfume and incense was burned around the body, so that the soul of the deceased could mingle with these fragrances and find its way into the celestial realm of the infinite Dao. The following are some examples of magical incense:

Activation Incense

(For Activating a hexing doll or sachet)

- 1 part Ginger
- 1 part Nutmeg
- 1 part Black Pepper

Hex-Breaking Incense

(Used for reversing curses and hexes)

- 1 part Bay Leaf
- 1 part Lavender
- 1 part Rose Petals
- 1 part Sandalwood
- 1 part Verbena

Exorcism Incense

(Used for removing curses and hexes)

- 1 part Dragon's Blood Resin
- 1 part Frankincense
- 1 part Myrrh
- 1 part Salt

PURIFYING BATHS

In this type of herbal magic, a sachet or infusion containing specific herbs (plants, roots, minerals, etc.) is placed inside of a bath tub, along with a magical talisman. These items are used for ritual cleansing or healing, usually on a new or full moon, to invoke the magical powers of nature (i.e., the Plant Realm and the Celestial Realm) in order to achieve a specific desired goal. Sometimes the talisman is burned and its ashes are mixed with the magical herbs and placed inside of the sachet. Other times, certain infusions or powders are added directly into the bath.

In Purifying Baths used for healing, the flowers most frequently used are chosen because of their ability to energetically envelop the body in a powerful healing sent. Additionally, the flower's vibrant colors are also chosen in order to lift the patient's spirit.

Purifying Baths also include "Hot Herbal Wraps," that made from a combination of clay, mud, and herbs, applied to the skin. Hot Wraps are traditionally used to heal the body and spirit, remove bad luck or evil magic, find a mate, experience good fortune, etc.

The body must be completely immersed in order to allow the herbal mixture to flow into all of orifices, and should be submerged several times. When soaking, the body should be allowed to absorb the contents of the herbal bath for a minimum of ten minutes. When using a Bathing Mixture to rid

the body of serious toxic energy, it is important to first shower and clean your body prior to soaking in the magical herbs. After soaking, allow the body to "air-dry," and do not rinse off for at least 24 hours.

Hex-Breaking Bath

(Used for reversing curses and hexes)

- 1 part Bay Leaf
- 1 part Lavender Flowers (dried)
- 1 part Rose Petals (dried)
- 1 part Salt
- 1 part Juice of 1 Lemon

ANOINTING OILS

In this type of herbal magic, special oils and fragrances are constructed and used for "spiritual anointing" (i.e., the body, candles, metals, and talismans), and for protection. Because smells are considered to be invisible forms of energy that invoke emotional responses, priests consider fragrances as the manifestations of spiritual powers (i.e., fragrances are able to create feelings, change moods, alter energetic states, initiate healing or sickness, etc.).

The body's olfactory senses are controlled by the limbic system, which also controls the emotions, therefore smells can be used in order to evoke feelings as well as memories (an individual will experience not just the odor, but a specific mood associated with the smell). Even if an individual does not recognize the smell, he or she will still respond emotionally to it.

When using a magical Anointing Oil, when a priest pours an herbal fragrance onto his or her skin, the energetic and spiritual power activated within the oil begins to penetrate the priest's spirit. This creates a symbiotic interaction (existing between the plant spirit and human spirit), which gives the priest's Anointing Oil its power to influence people.

There are magical Anointing Oils that can be used: for performing powerful magical rituals, for returning a lover, for increasing financial wealth by creating opportunities, for giving advantage in court cases, etc. Anointing Oils are also commonly used in Sex Magic, Spirit Travel, and Invisibility Training. The following are some examples of magical oils:

Anointing Oil

(Used for Purification and Cleansing)

- 1 part Cassia
- 1/2 part Cinnamon
- 1 part Galanga Root
- 1 part Myrrh
- 1 pint Olive Oil

Hexing Oil #1

(For dressing candles, hexing dolls and sachets)

- 1 part Cinnamon
- 1 part Myrrh
- 1 part Patchouli
- 1 part Sage
- 1 part Vetiver
- 1 pint Grape Seed Oil or Jojoba Oil

Hexing Oil #2

(For dressing candles, hexing dolls and sachets)

- 1 part Cinnamon
- 1 part Myrrh
- 1 part Bayberry
- 1 pint Grape Seed Oil or Jojoba Oil

POTIONS

In this type of herbal magic, specific herbs are combined together to create a Potion. A Potion can be constructed in the form of a tincture, infusion, decoction, syrup, soup, or liniment. Potions can be used for healing, protection, purification and consecration, increasing psychic powers, altering consciousness, inducing trance, initiating Soul (astral) Projection, attracting money, initiating love or passion and lust, or cursing. Since a Potion can be used to accomplish nearly any desired purpose, exactly which herbs are used in a Potion depends upon the priest's intended magical application.

Potions can be drunk as teas, added to baths, used to anoint the body, rubbed on walls, floors, and furniture.

SMOKING MIXTURES

In this type of herbal magic, specific herbal formulas are constructed and smoked in order to facilitate altered states of consciousness.

HERBS OF MAGIC AND DAOIST ALCHEMY

When I first started studying the energetic properties of Chinese medical herbs, one of my teachers, Dr. Yao, explicitly detailed the various reasons why I should also be studying American herbal therapy and the specific herbs and minerals indigenous to the area where I was living. He explained,

“You don’t live in China. If you want to be a powerful healer, you must first study the energetic and spiritual properties of the animals, plants, and minerals where you live. The sickness that exists in the mountains is different then the sickness that exists by the ocean; the energy within the animals, plants, and minerals that is in the mountains are different from the energy within the animals, plants, and minerals that is by the sea. As a healer, you must learn how to observe and utilize the natural energy of the animals, plants and minerals gathered from the environment.”

In Daoist Magic, when a priest is constructing a particular herbal formula for blessing (gathering a mate, money, land, or position of power) or cursing (destroying a relationship, bringing bad-luck, sickness, or death) he or she will generally follow the magical rule of correspondence that states “like attracts like.” Therefore, the priest will choose sweet herbs in order to bring sweetness into someone’s life and bitter herbs in order to bring bitterness into someone’s life.

The following is an alphabetical list of some of the most commonly used magical plants and herbs found in several ancient and modern Asian and Western magical traditions. This compilation is meant to educate the reader as to the many energetic potentials ascribed to magical plants.

ACACIA (A LA BO JIAO SHU)

Acacia is traditionally used for meditation, protection, and love. According to ancient Chinese belief, the homes of the gods of the North were Acacia trees (Figure 1.156). In certain magical systems, it is also used as an herb for attracting money. Acacia is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is the Sun.

- **Purification:** Acacia Oil is considered to be holy, and is used for anointing the body, and for the purification of an altar or ritual space.



Figure 1.156. Acacia
A La Bo Jiao Shu (*Acacia senegal*)

- **Protection:** Acacia can be used for protection, warding off evil. Burning its dried flowers brings wisdom and insight.
- **Summoning:** When Acacia Gum is burned with White Sandalwood, it not only attracts spirits, but also stimulates and enhances the priest’s psychic abilities. Rubbing Acacia Oil on a white candle can be used in order to contact spirits of the dead (during this ritual, avoid getting Acacia Oil on the body).
- **Healing:** Acacia can be used to increase blood circulation within the skin, and treat skin infections such as smallpox, chicken pox, and measles. It benefits the joints, and can be used to ease arthritis pain (using visualization to awaken the cells to this elixir).

Acacia benefits all twelve chakra gates, but the Qi is mainly focused on the Yellow Court, Third Chakra area, and the hands. After drinking a Acacia elixir, the body’s energy becomes purified, then made clearer. Eventually, the light of the Yellow Court becomes more brilliant. Next, the Qi of the Yellow Court is dissipated throughout the body, which usually takes two to three hours after drinking the magical essence. This elixir cleanses and strengthens all of the body’s acupuncture points, especially those affecting the upper portion of the body (from the waist upwards). It also enhances all the body’s channels, particularly the heart channel. It activates the heart & pericardium channels and quickens their metabolic-related rate briefly, so that the pulsations within the pericardium channel will increase. This elixir also effects the spirit body, bringing new images, pictures, and ideas of ones relationships.



Figure 1.157. Agarwood
Chen Xiang (Aloe Wood)

AGARWOOD (CHEN XIANG)

This magical herb is also known as Aloes Wood, Eaglewood, Agalloch, and *Aquilaria agallocha* Roxb (Figure 1.157). Agarwood is traditionally combined with other herbs and made into a Protection, Consecration, or Purification Incense, and to bring sweetness into a ritual or meditation area.

- **Protection:** The sent of Black Agarwood drives away evil spirits.
- **Meditation:** Agarwood is used in making incense. It is specifically used for purification, grounding, bringing clarity, opening up the Third Eye, inducing visions, and creating deep meditative states.
- **Healing:** Inhaling Black Agarwood smoke can be effectively used in order to immediately calm patients, who are given over to unpredictable emotional fits and rage.

AGRIMONY (OU LONG YA CAO)

Agrimony is use in Defensive Magic spells and placed in nearly all protection sachets (Figure 1.158). It has the ability to banish negative energies and spirit entities, and for this reason, it is commonly used to break hexes. Agrimony is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Jupiter.

- **Protection:** Because it acts as a deflective shield, Agrimony has also long history of use in reversing dark spells that have been cast upon a priest or other unsuspecting victim. When used properly, it not only breaks the hex, but also sends the malignant energy back to the originator.

In one ancient magical tradition, it is said that Agrimony placed under the head "will



Figure 1.158. Agrimony
Ou Long Ya Cao (*Agrimonia eupatoria*)



Figure 1.159. Allspice
(*Pimenta officinalis* or *P. dioica*)

make one sleep as if dead." According to ancient lore, the sleeper will not awaken until the herb has been removed.

ALLSPICE

Allspice acts as a catalyst, and works it on higher energetic planes for either good or evil (Figure 1.159). It is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Mind Magic:** Allspice tends to affect the mind and thoughts of the person on whom it is used. It is frequently employed in areas of money, success, luck, love, and psychic influence. The main channel affected by Allspice is the Governing Vessel, allowing more Qi to become available for greater energetic integration.

Allspice also enhances psychic channeling abilities, and better incorporates the information into the person's psyche. It is important to note that Allspice should be used in combinations with other magical herbs in order to enhance one's psychic channeling ability. These magical ingredients should include lotus, green rose, and potato.



Figure 1.160. Althea
Yao Shu Kui (*Althaea officinalis*)

- **Healing:** Allspice primarily impacts the emotional body. It can be used to emotionally balance a patient with a split personality structure. Use this magical essence when there is a self-inflicted injury, that may have come as a result of multiple personality schizophrenia. There may also be an extenuating problem, in that various parts of the patient's body may be numb. This is not entirely due to the nervous system. In this situation, the priest should use a combination of Allspice and Comfrey.

Use Allspice when there are psychological problems caused from the brain's function becoming drastically slowed down. This may be caused from an accident, resulting from certain neural difficulties or problems in the patient's neck. As the brain's function is slowed, so then are the capacities for it to integrate. Allspice assists all form of memory loss. This includes senility, and difficulties in short-term and long-term memory. Be aware that in memory loss there may also be other contributing factors, such as psychological problems and an unwillingness to remember.

ALTHEA ROOT (YAO SHU KUI)

Also known as Marshmallow, Althea Root is a mild and gently commanding herb (Figure 1.160). It is used both for protection and for increasing psychic powers. Althea Root is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon.

- **Protection:** When placed upon the altar, Althea Root is known to attract benevolent spirits to the altar space during magical rituals. When burned as an incense, it is used for protection and/or to stimulate psychic powers.

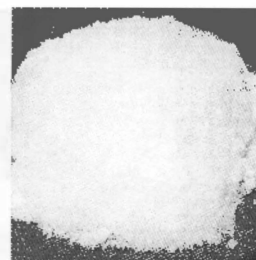


Figure 1.161. Alum
Ming Fan (*Aluminium potassium sulfate*)

In certain magical traditions, Althea Root was sometimes made into an ointment and rubbed on the skin in order to "cast out devils," as well as to protect the bearer against the harmful effects of Black Magic.

- **Love:** Considered to be more of a "persuasion" herb, Althea Root can be burned in combination with other herbs (i.e., Rose Petals and apple blossoms) for a subtle yet forceful form of love incense. One magical tradition encourages the priest to gather a bouquet of Althea Root flowers and place them in a vase outside his or her door or on a windowsill if he or she is experiencing a failing love. This bouquet will "cause them to think lovingly of the relationship, and after that their heart may return to you."

ALUM (MING FAN)

As a mineral, Alum is used like sea salt for energetic protection, and for destroying all forms of negative energy (Figure 1.161). Because it absorbs the watery energy that spirit entities live in, Alum can be placed in a dish and pot inside a room that is infested with negative energies in order to purify the space. The mineral can be scattered beneath the bed for protection while sleeping. It can also be carried in red cloth, added to bath water, or made into an infusion and sprinkled about the home or ritual space. Certain magical traditions also used it in the construction of magical inks.

In Daoist sorcery, 30% Alum is combined along with 30% Huang Bai and 40% Borneol when making Talismanic Paper. These three combined herbs were traditionally mixed during the paper creating process in order to help activate the spells and contain the magical incantations that were projected



Figure 162. Amaranth
Qian Sui Gu (*Amaranthus hypochondriacus*)

through the priest's calligraphy pen and through the Daoist priest's Breath Incantations.

AMARANTH (QIAN SUI GU)

Amaranth is powerful, and it is sometimes used to lend power to other herbs (Figure 1.162). Amaranth is considered to be Yin (Feminine) in nature; it is associated with the Fire Element, and its planetary correspondence is Saturn.

- **Protection:** One magical tradition uses dried Amaranth flowers to call forth the spirits of the dead.
- **Visions:** Amaranth is sometimes used to stimulate visions and assist the priest in receiving messages from his or her higher self.
- **Love:** Amaranth can be used to induce a strong sexual drive, and it is also carried in order to mend the pain of a broken heart.
- **Healing:** In ancient times, a crown of Amaranth was worn on the head to speed up healing. Red Amaranth can be used to increase vitality. Golden Amaranth can be used to stimulate the body's immune system and help it fight against viral and bacterial inflammations. Golden Amaranth can also be used to treat mental disorders caused by chemical imbalances (i.e. hallucinations, attention-span disorientation, excessive radical dreams, autism, and schizophrenia).

AMBER (HU PO)

This opaque or transparent substance is actually fossilized resin (considered to be the coagulated blood and Shen of living plants), and can be either golden brown or yellow in color (Figure 1.163). In ancient China, Amber was believed to contain the souls of many tigers and the power of many Suns.

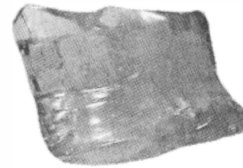


Figure 1.163. Amber
(Hu Po - Tiger Spirit)



Figure 1.164. Angelica
Bai Zi (*Angelica dahurica* Bench. et Hook. f.)

- **Protection:** Amber is considered a powerful protector that links the conscious-self to the higher spiritual-self. Therefore it has been used for thousands of years as a powerful protective agent in creating incense and magical talismans. Amber purifies the body's physical, energetic, and emotional fields, absorbs negative energy and transmutes them into clear, positive forces that stimulate the body to heal itself.

Amber also protects against psychic attacks released from sorcery or witchcraft, and it relieves nightmares. It can be used as a magical amplifier, and, because of its purification ability, Amber is sometimes used by priests when traveling into the lower spiritual realms of the Underworld.

- **Healing:** Amber is considered to be a form of solidified sunlight and is therefore sometimes used as a powerful Chakra cleanser.

ANGELICA (BAI ZI)

This magical herb is also known as Angelica dahurica Bench. et Hook. f. (Figure 1.164).

- **Meditation:** Bai Zi is used in making incense. It is specifically used for calming the spirit and for entering into deep states of meditation.

ANGELICA (YUAN DANG GUI)

Angelica has long been regarded as a spiritual plant with almost supernatural powers. There are several dozen varieties of Angelica; the most commonly used species are 3 to 4 feet tall with large roots (occurring either in clumps or as a single carrot-like tuber) and white flowers (Figure 1.165). It grows wild in damp places and is cultivated as both a medicinal and magical plant. Angelica is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun.

Angelica is one of the most powerful protective herbs known to natural magic. In certain magical traditions, it is known as "Masterwort," "Archangel" or "the Root of the Holy Ghost." The root is the most commonly used part of the plant; it can be used whole as an amulet, or pieces of the root can be eaten straight or powdered.

- **Protection:** Angelica enhances the effectiveness of the mind, and can be used by the priest to extend and actually control all portions of his or her physical body.

Angelica also energetically protects by both creating a barrier against negative energy and by filling its user with positive energy. It was used in ancient times to purify the altar space and banish negativity.

Angelica is also used to ward off psychic attacks from hostile priests or evil spirits and to break curses. Burning the powdered root removes hexes and invokes the presence of the celestial immortals.

A priest can sprinkle the four corners of his or her house with Angelica powder or spread the powder around the perimeter of an area in order to ward off evil. The root can be carried in a pouch as a protective talisman. The root can also be worn about the neck as a protective amulet, or placed in strategic areas around the house to ward off evil spirits and dispel psychic attacks issued from hostile priests.

- **Exorcism:** Dried Angelica leaves are burned in exorcism and banishing rituals. Angelica is used in nearly all protection and exorcism incenses. Angelica is sometimes added to a



Figure 1.165. Angelica
Yuan Dang Gui (*Angelica archangelica*)

bath in order to remove hexes, curses, and any spells that have been cast against the priest.

- **Visions:** Smoking Angelica leaves is said to cause visions. Angelica is also sometimes brewed as an eye lotion to strengthen vision. Portions of the root were also used as a ritual drink in order to induce a tranquilizing and hypnotic effect.
- **Healing:** Angelica is often used in healing incenses and herbal healing formulas. It serves to bring energies of healing and blessings to bear on a specific person, place, or thing. Portions of the root can be added to bath water to cleanse the body's energetic fields. In ancient Chinese medicine, the root of Angelica ("Self-Reliant Existence") was used to enter into the Kidney and Urinary Bladder channels in order to dispel Wind Cold and Dampness, as well as to alleviate painful obstructions in the lower back and legs. Angelica is a diuretic, relieves tension headaches, and is beneficial to the stomach and the digestion. It also relieves buildup of phlegm due to asthma and bronchitis.

Because Angelica augments the nervous system (by energetically connecting the sympathetic and autonomic nervous systems), it is used to treat many neurological imbalances such as epilepsy. It energetically acts as a bonding agent, tying together the many diverse aspects of the personality. Therefore it is sometimes used to treat psychological imbalances such as disorientation, lack of confidence, sluggish response, and can be used in cases of obsession, and autism.



Figure 1.166. Asafoetida
E Wei (*Ferula foetida*)

Angelica also rejuvenates torn tissue in the body, and relieves diseases such as skin ulceration or eczema.

ASAFOETIDA (E WEI)

Asafoetida produces alternating leaves and can grow six to ten feet in height (Figure 1.166). It has a large fleshy root that is cultivated for its foul smelling but powerful juice. Asafoetida is sometimes known as "devil's dung," and its smell is quite vile. Asafoetida is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** Asafoetida is one of the strongest magical protection herbs and is said to destroy psychic attacks, curses, hexes, jinxes, and evil spirits. It can be eaten to ward off evil.

When burned as an incense, Asafoetida can be used as a powerful tool for banishing (driving away evil) and for destroying energetic manifestations. It has a reputation for driving off evil spirits, no matter how powerful they are.

It also clears objects in enclosed spaces (such as a room) of all magical energies. Priest's who practice the ritual of summoning entities often keep a bottle of powdered Asafoetida on the altar, just in case things go wrong.

One disadvantage to this habit however, is that if the Asafoetida is ever used as an incense, every magical object present in the room where it is burned will be immediately stripped of its powers, and the magical energies of each object will have to be reconstructed and activated.



Figure 1.167. Bamboo
Zhu Zi (*Bambusa vulgaris*)

BAMBOO (ZHU Zi)

Bamboo is commonly used for Protection, Hex-Breaking, and Divination (Figure 1.167), and was used in ancient China as a charm against evil spirits. It was also used to construct a magical flute that, when played, had the power to summon a spirit entity. In such rituals, the name of the spirit was first carved onto the inside of a bamboo flute; the priest would then perform purification rites and play an improvised melody.

The bamboo tree was also the preferred material used by the ancient Daoists in the construction of Magical Staves. Bamboo was chosen because of its unique energetic characteristics and powerful esoteric symbolism, described as follows:

- The bamboo's trailing branches bow to the ground because its heart is empty. An empty heart is humble. Therefore, the bamboo tree is a symbol of "virtue" (De). Also, because it has a "hollow center," bamboo also symbolizes "modesty."
- The bamboo tree is compared to a noble master, because it never changes. Convinced of its power, it stands upright and proud through every season, even through the worst storms. Therefore, the Bamboo tree is a symbol of "trust and permanence."
- The bamboo tree is forever green. The bamboo tree, pine tree, and plum tree are considered to be the "Three Friends of Winter" because they never change. Therefore, the bamboo tree is considered to be a symbol of "long life."
- The bamboo tree and its branches explode when set on fire. This loud "boom" is believed to drive away evil spirits and thunderstorms.

In ancient China, bamboo branches were originally used for fireworks in magical rituals and regular festivities (i.e., greeting the New Year). Therefore, the bamboo tree is a symbol of “initiating chaos” so that peace and tranquility can return.

- In Chinese, the word for “bamboo” and the word for “prayer” sound alike. Therefore, bamboo shoots are sometimes used during prayer ceremonies, and a vase containing bamboo branches can be used in order to increase the magical effectiveness of a prayer.

A magical elixir made from Bamboo is said to energetically open the body’s central channel (Taiji Pole), through which the soul’s eternal life-force flows.

The Bamboo is part of the “Four Gentlemen” (sijunzi), also known as the “Four Plants of Virtue.” These include the plum, orchid, bamboo, and the chrysanthemum. Each of these plants represents one of the four seasons, and together, the four plants represent a year: the orchid represents Spring, the bamboo represents summer, the chrysanthemum represents autumn, and the plum represents winter. The plum and bamboo together signify friendship.

The *Zhupu (Bamboo Treatise)*, written during the Three Kingdoms Period (220-280 A.D.), gives a detailed account of the uses of Bamboo in ancient times. For example:

- The young shoots serve as food.
- The pulp serves in the manufacturing of paper.
- The stems serve for pipes, buckets, masts, furniture, cups, containers, etc.
- The leaves serve as rain-coats, thatch, packing, etc.
- The seeds, leaves, sap, and roots serve as medicine.
- The wood slabs serve as tablets for books, magical charms, and talismans.



Figure 1.168. Basil
Luo Le (*Ocimum basilicum*)

BASIL (LUO LE)

Basil is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars (Figure 1.168).

- **Purification:** Basil can be used in consecrations and purification rituals. One ancient magical tradition states the Basil “discourages flies and encourages flavors,” which is why the French put pots of Basil in their restaurants. It is a wonderful ingredient for a purification bath sachet.
- **Protection:** Basil is said to keep evil away, and can be mixed with other herbs for protection. In ancient times, it was believed that if Basil was strewn onto the floor, no evil would be able to inhabit the area. Therefore, in order to protect a home, small amounts of the herb were placed in each room.

Priests are encouraged to rub it on the forehead for protection in a crowd of people whom they do not trust. Basil can also be burned as a form of exorcism incense.

- **Visions:** Basil is said to assist the priest in spirit travel.
- **Prosperity:** It is said that Basil attracts wealth to those who carry it in their pockets, purse, or wallet. Basil leaf was sometimes soaked in water for 3 days, then sprinkled about a place of business, placed with a merchant’s changing money, or placed on the door sill in order to attract customers and dispel bad influences.

- **Resolving Conflict:** Basil has a penetrating quality. When ingested, its magical elixir is good for getting to the heart of the matter in emotional conditions. Two people attempting to negotiate will find that basil essence facilitates easier negotiation. It is an excellent essence for people who cannot resolve disputes.
- **Love:** Basil is added to love incense mixes and sachets, or its fresh leaves are rubbed against the skin as a natural "love" inducing perfume. It is an excellent incense to use when performing sex magic and love divinations.

Basil is good for love spells and love potions, and it is also used for healing relationships. Basil is sometimes used to remove obstacles in love and create harmony (e.g., it was crushed and powdered while speaking a love and/or binding incantation, then it was sprinkled on food or sprinkled over a sleeping lover to assure fidelity). It was also used in a ritual bath to bring new love in, or to free oneself of an old love.

Basil was said to clear the head when used as a snuff. It attracts friends and dispels melancholy, and it was even believed to make a barren woman fertile. In Eastern Europe it was once believed that a young man would love any woman from whose hand he had accepted a sprig of Basil.

- **Healing:** Basil can cause a slight draining of the nasal passages and the cleansing of the colon. It also helps remove toxemia from the body, and has a rejuvenating effect on the kidneys. Basil also enhances the sense of smell. Those with a keen sense of smell often have a fairly active endocrine system. Basil is a tonic for the endocrine system as a whole. Drinking the elixir can cause some beneficial effects for the spleen and some rejuvenation or increase in the capacity for producing white blood cells, especially in conjunction with the spleen.



Figure 1.169. Bay Leaf
Yue Gui Shu (*Laurus nobilis*)

BAY LEAF (YUE GUI SHU)

Bay Leaf is used for purification, to induce visions, for protection and for healing (Figure 1.169). In ancient times, Bay Leaf was believed that the priest's wishes could be written on a Bay Leaf leaf and then burned to make them come true. Bay Leaf is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun.

- **Purification:** Bay Leaf leaves are considered to be a psychic purifier. They can be added to cleansing teas and baths for purification and for healing the spiritual heart.
- **Protection:** Bay Leaf is considered to be a powerful commanding herb, and it can be used for banishing (in some magical traditions, Bay Leaf is also used for hexing). It was traditionally worn as an amulet to ward off evil and negativity, burned or scattered in Exorcism Rituals, or placed in the windows to guard against lightning. Because Bay Leaf was considered to be a "curse breaker," it was sometimes scattered around the altar area (scatter on the floor, and then sweep out for protection), burned (to remove curses and evil spells burn with White Sandalwood), or hung in the four corners in order to prevent any poltergeists or evil spirits from working mischief.



Figure 1.170. Feng Zi (Bee)

- **Visions:** Bay Leaf leaves were believed to induce prophetic dream-visions, clairvoyance, healing. They were one of the traditional herbal ingredients used in a “dream pillow.” They could also be placed under a pillow in order to induce prophetic dreams, and their scent was sometimes inhaled to induce visions and clairvoyance, or to gain wisdom. The leaves were sometimes burnt or chewed in order to induce visions and prophesies.
- **Healing:** Bay Leaf leaves activate the Fifth (Throat) Chakra, open the bronchial passages, facilitate full breathing and the full expression of Qi. They are considered to be decongestive on all levels and are therefore good for treating colds, flu, rheumatism, and sprains.

BEE (FENG ZI)

From an ancient Chinese perspective, the Golden Yellow Bee (Figure 1.170), is the bringer of spiritual gifts (honey and wax), and is responsible for the natural energetic transformation of Earth-substance. When I was training at the Mao Shan Monastery in 2004, one of my teachers told me of the magical correspondences existing between the energy attracting the “Bees to a Hive,” and the “Daoist Disciples to the teachings of Laozi.” The sound of a Bee is not only the energetic manifestation of the Spirit Body entering into a higher resonance within the disciple’s energy field, but it is also viewed as a symbolic representation of the Daoist priest’s desire to achieve the pure sweetness of a spiritual walk, only acquired through persistent application.

When using a Bee as a magical ingredient for Loading the Altar Statue, it can either be inserted dead or alive. If the priest chooses to use dead bees, he should choose about 5- grams; If he chooses to use live bees, then he should only use 2 or 3 of the Golden Yellow insects.

Figure 1.171. Benzoinum
An Xi Xiang (Styrax benzoin)

BENZOINUM (AN XI XIANG)

Benzoinum is a large tropical evergreen plant that is native to southeast Asia. It sometimes grows up to 60 feet tall, and its leaves resemble those of a lemon or orange tree (Figure 1.171). Benzoinum is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is the Sun.

- **Purification:** Benzoinum powder is used in the construction of herbal incense formulas, and it is used by itself as an incense (burned on charcoal) for purification. It can also be added to an incense formulas to heighten their effective-ness. Benzoinum can be burned to cleanse an altar space (or home before moving in).
- **Protection:** The resins of Benzoinum have been used for thousands of years for banishing evil spirits, purification, exorcism, and protection. Its oils and powdered incense are used for removing evil spirits and hexes. Therefore, Benzoinum is never added to hexing herbs.

Benzoinum is sometimes added to other herbs in order to focus their energies and blend their powers. Its powder can be sprinkled onto any potion in order to make the formulas power last longer.

It is used for communication and improving the thought processes, and is said to encourage confidence and empowerment while simultaneously calming and sedating the Shen.

- **Visions:** Benzoinum was believed to awaken the higher mind and was sometimes used in

order to assist the disciple in entering into the higher spiritual realms. In ancient times, the priests would burn Benzoinum incense in order to enter into Soul Projection (Astral Projection).

- **Prosperity:** Benzoinum is also said to attract prosperity, and it is mixed with Basil, Peony, or Cinnamon in order to make an incense that will attract customers.
- **Healing:** In ancient Chinese Medicine, Benzoinum ("Peaceful Rest Fragrance") was used to enter into the Heart, Liver, and Spleen Channels. It invigorates the blood, promotes the movement of Qi, and opens the upper orifices. It is also used to treat coma, delirium, and pain in the chest and abdominal area. Benzoinum is occasionally used to relieve dry skin, coughs, and arthritis.

BETONY (YAO YONG SHI CAN)

Most varieties of Betony (also known as Bishopswort) have a single trunk with alternating hairy leaves that extend out directly from the main stem; the color of the flower differs according to the exact variety (Figure 1.172). When mature, a Betony plant can grow in clusters up to three feet in height. Betony is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Jupiter.

- **Protection:** Betony is a powerful protective herb that has often been used to banish hostile magic, nightmares, and evil creatures that stalk in the night. It is sometimes planted in church yards to keep ghosts at rest, and it was worn as an amulet in ancient times for protection (especially by those individuals that habitually travelled after dark). Like many magical herbs however, it is believed to lose all its magical power if touched with iron. The entire plant can sometimes be molded into amulets, placed inside satchels, or used as an infusion to banish hostile magic and malevolent spirits. An herbal pillow can be



Figure 1.172. Betony
Yao Yong Shi Can (*Stachys* or *Betonica officinalis*)

filled with Betony to prevent nightmares. The dried bark can be placed under the pillow for protection from an incubus or succubus, or from any form of night spirit.

The herb can also be grown outside in the yard to protect the house and all who live there from the psychic attack of destructive magical forces. In certain magical traditions, Betony is traditionally burned at the midsummer bonfire, and the adepts jump through the smoke in order to purify their bodies of all ills.

- **Love:** Betony is known as a good herb to carry when making love advances, and it is said to reunite quarrelling couples if the herb is added to their food. Works primarily in balancing attitudes in the conflict of sexual energy and the desire for higher principles.

Betony is sometimes used to enhance the higher spiritual philosophies and the necessary sacrifices that transpire with sexual abstinence (i.e., one gains insight into whether or not celibacy is the correct path). Because it also provides a state of inner peace without suppressing the sexual appetite, it can be used to help oversexed people exert more self-control. Betony energetically strengthens the energetic and spiritual bodies, as well as the Second and Seventh Chakras, and the pineal gland.



Figure 1.173. Bistort
Quan Can (*Polygonum bistorta*)

BISTORT (QUAN CAN)

Bistort root is also known as Dragonwort, and it is popularly used in several types of magical applications (Figure 1.173). Bistort is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Saturn.

- **Purification:** It can be carried for purification and protection.
- **Protection:** Temples, altars, and dwellings can be cleared of ghosts and spirit entities by burning Bistort root as an incense. It can also be made into an infusion and sprinkled about the area.
- **Visions:** Bistort can be burned with Frankincense Resin or simply carried on its own in order to improve psychic powers. It is also good for divination.
- **Prosperity:** Bistort root can be used in magical formulas for money drawing money, especially when combined with Juniper and Allspice. It is sometimes sprinkled in a purse or wallet in order to promote prosperity.
- **Love:** Bistort root can be used for fertility, and it is often carried in order to help a woman conceive.
- **Healing:** Bistort is very grounding, it clears the mind, relieves mental disorientation, and brings one emotional resiliency and strength. It also helps realign the spinal column and activates the First Chakra (which strengthens the coccyx and sacrum).



Figure 1.174. Black Cohosh
Zong Hua Sheng Ma (*Cimicifuga racemosa*)

BLACK COHOSH (ZONG HUA SHENG MA)

Black Cohosh, also known as Black Snakeroot, is used for both love and protection (Figure 1.174). When carried, it is said to help strengthen courage, relieve depression, and calm the nerves. Black Cohosh is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** Black Cohosh is used for protection from all harm and evil. An infusion of Sheng Ma is commonly sprinkled in the ritual room in order to eliminate evil spirits and dispel negative energies.
- **Love:** Black Cohosh is said to increase the sexual potency of a priest's love life. It is sometimes sprinkled around the bed in order to get an arguing couple to stop fighting and make up. It is also added to love sachets or baths in order to attract love.

Black Cohosh is burned in many love spells, and is often used by male priests in order to induce seduction. The root can be combined and burned with "Adam and Eve" root in order to make a love spell more effective. It can also be used to destroy an unwanted love (burn Black Cohosh with specific artifacts of the person whom you want to leave you alone).



Figure 1.175. Blessed Thistle
(*Cnicus benedictus*)

BLESSED THISTLE

Usually found in Europe and Western Asia, Blessed Thistle has the spiny leaves and flower heads that are common to all Thistles (Figure 1.175). Blessed Thistle is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** Blessed Thistle is generally used to battle hostile magic, and it was also useful against the lesser focused intentions of projected anger, hatred, envy, jealousy, blame, and ill-will. Blessed Thistle is used in hex-breaking spells. It can be worn to protect from evil, or added to baths for purification. It can also be strewn about to purify and cleanse buildings or rooms, increase protection from evil, and remove unwanted malevolent influences. Certain magical traditions believe that Blessed Thistle can be used to ward off thieves if it is grown in the garden.
- **Healing:** Blessed Thistle is used in healing spells to drive out melancholy. It strengthens the liver's function, combats hepatitis, aids memory, and purifies the blood stream. Blessed Thistle is good for treating migraines, nausea, and gallstones.

Blessed Thistle also energetically affects the womb in females, and semen in males. It energetically works on all the levels of the sexual anatomy, doing whatever is necessary for restoring fertility (i.e., from removing blockages within the fallopian tubes to increasing low protein assimilation that resulted in low sperm count).



Figure 1.176. Bloodroot
(*Sanguinaria canadensis*)

BLOODROOT

Bloodroot is used in order to protect the priest from harm. The darkest red roots are considered to be the best, and are commonly known as "king roots" (Figure 1.176). Bloodroot is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** It is said that no evil can cross where Bloodroot has been sprinkled. Therefore, it is commonly placed on each windowsill of a house. Bloodroot can be carried in black cloth for protection.
- Bloodroot is sometimes burned on charcoal or added to an herbal infusion of bath water in order to counter hexes and negative spells. Additionally, when thrown on the doorsteps of someone who is cursing you, Bloodroot will reverse the power of that priest's hex.
- **Mind Magic:** Bloodroot enhances mental concentration, and can be used to initiate deeper meditation and creative visualization practices. It also is helpful in bringing the energy body and spirit body into greater alignment, allowing them to function more as a single unit.
- **Love:** Bloodroot is sometimes used to maintain fidelity, especially when someone else is trying to take your lover. It can be carried in red cloth for love.
- **Healing:** Energetically, Bloodroot elixirs can be ingested in order to ease blood clots and can be used to treat certain types of cancer.



Figure 1.177. Blueberry
(*Vaccinium frondosum*)

BLUEBERRY

Blueberry leaves are used for protection against evil spirits, treachery, deception, and negativity. Although it does not return the treachery back to the individual who initiated the curse, it is said to keep the hex from reaching you (Figure 1.177).

In ancient times, Blueberry leaves were ground inside a mortar while speaking binding incantations. The powder was then sprinkled under the doormat in order to protect the inhabitants from harm. It was believed that anyone entering the house who wished you harm would either not stay long or would simply refuse to enter the house.

Certain magical traditions encourage their disciples to eat blueberry pies or tarts when under a psychic attack (especially during a full moon); this allows the energetic protection provided by the Blueberry to get inside of the disciple's body and additionally increases the herb's magical effectiveness.

BONESET

Boneset is used to ward off evil spirits, for protection, and to get rid of an enemy (Figure 1.178). Boneset is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Saturn.

- **Protection:** Boneset is said to help the priest overcome fears. In order to drive away negative energy, disruptive animals, or evil spirits, the priest could sprinkle an infusion made from Boneset around the house, yard, or temple.

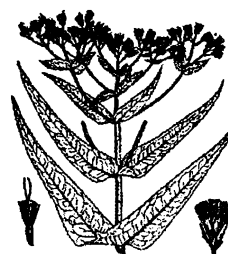


Figure 1.178. Boneset
(*Eupatorium perfoliatum*)



Figure 1.179. Borage
(*Borago officinalis*)

- **Exorcism:** In ancient times, Boneset was used to Exorcise a negative person by rubbing the leaves all over the individual and then taking the leaves outside and burning them.
- **Vision:** Boneset is sometimes used in magical formulas to induce visions and increase the priest's psychic abilities.

BORAGE

Borage is used to induce visions, for protection and for healing (Figure 1.179). Borage is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Jupiter.

- **Protection:** Its basic powers are said to give strength and provide courage (for this, it is carried in a yellow cloth whenever extra strength is needed).
- **Vision:** Borage tea is supposed to induce psychic and increase psychic powers.
- **Healing:** Traditionally, priests would use Borage in drinks to lift their spirits (especially during stressful times), and it is very good for treating fevers and infections.



Figure 1.180. Borneol
Bing Pian (*Dryobalanops aromatica*)

BORNEOL (BING PIAN)

Borneol aromatically opens the orifices and revives the spirit (Figure 1.180). It is commonly used to effect the peripheral nervous system, and it has a stimulating effect on the higher centers of the brain.

In Daoist sorcery, 40% Borneol is combined along with 30% Huang Bai and 30% Alum when making Talismanic Paper. These three combined herbs were traditionally mixed during the paper creating process in order to help activate the spells and contain the magical incantations that were projected through the priest's calligraphy pen and through the Daoist priest's Breath Incantations.

BRACKEN FERN

Bracken Fern is used for invisibility training, protection and in Weather Magic (Figure 1.205). Bracken Fern is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury.

- **Protection:** The Fern is considered to be an extremely powerful protective plant. In ancient times, Fern were traditionally grow in and around the house for protection from evil and negativity. In certain magical traditions, dried Fern is sometimes thrown onto hot coals in order to exorcise evil spirits. The smoke from burning Fern is also said to drive away snakes. In one magical legend, it is said that Fern "sap" will confer eternal youth onto those who drink it.



Figure 1.181. Bracken Fern
(*Pteridium aquilinum*)

- **Invisibility:** Like all Ferns, Bracken is associated with the art of magic and invisibility. Priests who wish to walk unnoticed would commonly carry Fern "seeds" (powdered spores known as Hai Jin Sha) with them. In truth, Ferns have no seeds, but reproduce by means of spores, which grow on the bottom of the leaflets. The powdery spores have been gathered and pocketed by priests since ancient times. Traditionally this type of harvesting was done at midnight, and the spores were shaken out onto a sheet of virgin parchment or paper.

Another "Invisibility" formula required Poppy Seed and dried Fern leaves to be ground together "beneath the dark light of a New Moon." Then, Myrrh, Marjoram, Slippery Elm and fresh Dill was added to the mixture along with fresh spring water and almond oil. The herbs were then dried and the mixture was sprinkled over objects to conceal them from others while speaking a magical incantation. If the invisible powder was added to a priest's magical sachet, it was first purified over the altar smoke.

- **Weather Magic:** The Fern is considered to be an excellent plant to use for Weather Magic (i.e., when burned outside, fern is used to bring rain).



Figure 1.182. Bramble
(*Rubus fruticosus* syn. *R. ulmifolius*)

BRAMBLE

Bramble leaf (also known as Blackberry) is a powerful herb of protection (Figure 1.182). Bramble is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Summoning:** Bramble is sometimes used for summoning and in invocations. It is believed that a Bramble patch is a favorite hiding place for Nature Spirits. Therefore Bramble is used to invoke and attract Nature Spirits. It is also used to attract wealth.
- **Protection:** Certain magical traditions teach that if it is twined into a wreath with Rowan and Ivy, it will keep away evil spirits.
- **Prosperity:** Bramble is sometimes used to attract wealth.

BROOM (JIN QUE ER)

Broom is used for purification and protection, to induce visions and in Weather Magic (Figure 1.183). Broom is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mars.

- **Protection:** Broom is traditionally used in purification and protection spells, and it is commonly scattered around an area to exorcise evil spirits. It can also be boiled in salt water and then sprinkled to keep poltergeists and evil spirits away.
- **Visions:** Broom is commonly used for divination, and for inducing prophetic dreams. A tea concocted of Broom can be used to increase psychic visions, and its smoke can be used as a sedative (use in moderation, as the smoke can be toxic).
- **Weather Magic:** Broom tops (or Scotch Broom)



Figure 1.183. Broom
Jin Que Er (*Cytisus scoparius*)



Figure 1.184. Bryony
Xie Gen Shu (*Bryonia alba*, *B. dioica*)

is used in Weather Magic in order to raise and calm winds (i.e., it is thrown into the air while speaking incantations in order to raise the wind; it is burned while speaking incantations in order to calm the wind).

BRYONY (XIE GEN SHU)

Bryony is a climbing plant that has a prickly stem, grows up to about ten feet in length, and attaches itself via spiraling tendrils that grow opposite its leaves (Figure 1.184). Bryony is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Summoning:** The magical Bryony root was a common substitute for Mandrake because it possessed a similar humanlike appearance and many of the same traditional magical powers. Little humanlike figures were often carved in Bryony root and then buried in wet sand until the cut surfaces grew back again. The resulting action of this plant transplantation was then used to house a "Familiar" spirit, which was then fed with the daily offerings of wine.

- **Protection:** Like Mandrake, Bryony is a magical amplifier, and a small amount of the root placed in an amulet or talisman will increase the object's energetic power. By itself, the root has protective powers, but it can also be combined with solar herbs and magical stones to create a powerful energetic shield. Other traditions claimed that Bryony was excellent when used for protecting against lightning. Because the Bryony plants are poisonous, they should never be taken as internal elixirs or used in charms that come in close contact with the body.

BURDOCK (NIU BANG)

The basic powers of Burdock are used for purification and for protection (Figure 1.185). Burdock is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Purification:** When taken in an elixir for 6 months or more (2x daily), it brings a powerful wave of clearing and cleansing energy to the spirit body.
- **Learning:** Burdock is also said to cleanse and clear various aspects of consciousness (i.e., shift old emotional habit patterns and increase one's ability to assimilate new information), bring a sense of calm and peace, and grant the priest a profound ability to energetically project thoughts. It can work deeply to assist the priest when he or she is attempting to learn new skills (i.e., new ways of working with their bodies or with their eyes). It can also be quite useful in Bate's therapy as new ways of integrating both what is learned through the operation of the eyes and what is being experienced.
- **Protection:** Burdock root can be powdered and cast around the home or ritual space in order to ward off negativity. Burdock root can also be added to protection sachets or combined



Figure 1.185. Burdock
Niu Bang (*Arctium lappa*)

with other herbs in order to create protection incenses (these incenses can then be later used in protection spells).

One magical tradition claims it is best to gather Burdock roots during the waning Moon, dry them, then cut them into small pieces. These small pieces of Burdock root are then strung onto a red thread (like beads) and worn around the priest's neck for protection against evil spirits and negative thought forms.

Burdock roots can also be carried inside a protection sachet or burned on coals in order to purify a room. The priest can rinse his or her body with a Burdock root decoction in order to rid negative feelings. It can also be added to a bucket of water and sprinkled around the home or used to wash the floor to cleanse a space of negativity.

- **Healing:** It is said that when laid at the soles of the feet, the leaves of Burdock help to cure gout. A magical elixir created from Burdock can be of great benefit in treating knee problems, helping to heal all of the cells relating to the knees (i.e., the cartilage, the back of the knee, and the patella). As the regeneration of tissue in the knees increases, the entire knee is aided.

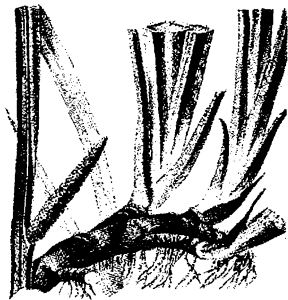


Figure 1.186. Calamus Root
Sheng Teng Shu (*Acorus calamus*)

CALAMUS ROOT (SHENG TENG SHU)

Calamus Root is used to induce visions, for protection, and to attract love (Figure 186). Calamus Root is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon.

- **Protection:** This herb can be used to strengthen and bind spells. Also has a good reputation for overturning malicious spells or energies. It is considered to be a “controlling” herb (i.e. it is sometimes used in magical spells to control a person or situation) and is powerful enough to be used alone or in combination with other herbs.
- **Visions:** Calamus Root is considered to be a Hallucinogenic, however, this herb can be poisonous, and should be use with caution. It was sometimes chewed in order to bring about clear visions and to strengthen the psychic senses. In ancient times, Calamus Oil was rubbed into the feet to attract spirit or animal guides to accompany the priest on his or her vision quest.

It is sometimes combined with Cannabis in order to neutralize the harmful side effects of the Cannabis plant.

- **Love:** Calamus Root is sometimes used in love spells and love potions in order to attract a lover.



Figure 1.187. Camphor
Zhang Nao (*Cinnamomum camphora*)

CAMPHOR (ZHANG NAO)

Camphor is used for purification, protection, to induce visions, and for healing (Figure 1.187). Camphor is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon.

- **Purification:** Camphor is commonly used to cleanse and banish. It is traditionally offered to the Moon Goddess Heng O on a New Moon to thank her for answering prayers used in Love Magic.
- **Protection:** Camphor is sometimes placed in the corners of rooms in order to ward off evil. It is also used to ward off the unwanted advances from other individuals.
- **Visions:** This herb is used to stimulate psychic awareness, induce prophetic visions, and awaken past life memories. Camphor is also used in Divination Rituals.
- **Healing:** Camphor is sometimes used in healing for pain relief.

Camphor temporarily aligns the subtle bodies, which activates the body’s energy body, acupuncture points, channels, and nervous system.



Figure 1.188. Capsicum
Xiao Mi La (*Capsicum frutescens*)

CAPSICUM (XIAO MI LA)

The Capsicum family includes peppers of various sizes, shapes, and potencies (Figure 1.188). One of the most widely used forms of Capsicum is Cayenne. The addition of Cayenne increases the magical power of any spell, and its main focus of power is to control. Cayenne deactivates the liver's natural tendency to neutralize unknown or unusual substances; thus the addition of Cayenne to a formula vastly increases the power and effect of the formula. Capsicum is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** Capsicum is a catalyst of great strength and negativity, and is commonly used in hexes, or to break a hex. Because of its natural energetic fire (or spiritual spark), Capsicum is used by many priests in order to reverse evil and return it to the sender. Capsicum is sometimes used in love or separation spells.
- **Healing:** This herb contains capsaicin, which acts as a stimulating digestive aid. It aids in circulation and stimulates blood pressure. Capsicum strengthens the heart and is sometimes made into a poultice and applied externally to ease joint pain or treat certain types of cold diseases.



Figure 1.189. Caraway
Hao Zhong Zi (*Carum carvi*)

CARAWAY (HAO ZHONG ZI)

Caraway (also known as "rye seed"), is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury (Figure 1.189).

- **Protection:** Caraway seeds are sometimes carried in a sachet for protection against all manner of evil spirits, entities, and negativity. It is often said that any object that holds Caraway seeds is theft proof.

It is sometimes known as an herb of communication and information. Eating the seeds while conducting research will allow the priest to quickly discover the answers.

- **Visions:** Caraway is used in sleep pillows in order to help the priest remember his or her dreams.
- **Love:** It is said that when used in cooking, Caraway seeds will induce passion and lust. The seeds are also sometimes added to love sachets and love charms in order to attract a sexual partner. Chewing the seeds said to be helpful in gaining the love of the one you desire, and the seeds are also sometimes used in spells or added to sachets in order to ensure fidelity.
- **Healing:** Caraway seeds act as a mild stimulant for digestion. The seeds also strengthen the memory and are good to use when studying.



Figure 1.190. Cardamon
Bai Dou Kou (*Elephantaria cardamomum*)

CARDAMON (BAI DOU KOU)

Cardamon (sometimes known as Xiao Dou Kou) is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.190).

- **Love:** The white Cardamon pods are primarily used as an aphrodisiac, especially in love rituals and to initiate romance. Cardamon is said to have some commanding and compelling magical properties, especially in the area of sex magic. It is used as a powerful catalyst for other herbs, and is commonly included in love or lust spells. It can also be added to love sachets, incense, or lust potions (e.g., add crushed seeds to warm wine and drink).
- **Prosperity:** The green Cardamon pods are primarily used to bring good luck and wealth.

CASCARA SAGRADA

Cascara Sagrada is used primarily for protection and in prosperity spells (Figure 1.191).

- **Protection:** Cascara bark was often carried to protect against curses or negative spirits. It was also sometimes worn as an amulet to protect against evil and hexes.
- **Prosperity:** Cascara Sagrada is used in money spells. For example, it is advised to sprinkle an infusion of Cascara Sagrada around the home before going to any court proceeding. This will help you to win your case.

CELANDINE, GREATER (DA BAI QU CAI)

Greater Celandine has a finger sized milky root and a hollow stem with alternating pinnate or pinatifid leaves (Figure 1.192). It is commonly found in dark places and contains a bitter yellow juice



Figure 1.191. Cascara Sagrada
(*Rhamnus purshiana*)



Figure 1.192. Greater Celandine
Da Bai Qu Cai (*Chelidonium majus*)

that turns red when it comes in contact with the air.

Celandine is considered to be Yang (Masculine) in nature; and it is associated with the Fire Element. There are two types of Celandine, "Greater Celandine" Da Bai Qu Cai and "Lesser Celandine" Xiao Bai Qu Cai." The Greater (Da Bai Qu Cai) is associated with the Sun, while the Lesser (Xiao Bai Qu Cai) is associated with Mars.

- **Protection:** Greater Celandine is a poisonous plant that is used in magic to break hexes. It is deadly and has a reaction time of approximately fourteen hours. Greater Celandine is also said to protect the priest in Legal Matters (i.e., helping the wearer escape unfair imprisonment and entrapment).
- **Visions:** Greater Celandine is a very important visionary herb. It is used to fill dream pillows or is taken as a tea just before bed in order to bring about prophetic dreams. It is used to increase the telepathic transference of information, activate lucid dreaming, and allow the priest the ability to receive additional



Figure 1.193. Celery Seed
Qin Cai Zi (*Apium graveolens*)

information from his or her spirit guides. It also helps to clarify the information received from the spirit guides.

- **Healing:** Greater Celandine affects the Fifth Chakra, and influences the acupuncture points located within the throat and thyroid areas. Therefore elixirs can be used to enhance the body's metabolism (which strengthens the channels), and treat diseases of the throat (particularly the vocal cords). This can be especially useful for singers and lectures for articulation and for receiving information. Greater Celandine is sometimes used to treat depression.

It also benefits people unable to receive information clearly (i.e., autistic children, stubborn people, and people with short attention spans).

CELERY SEED (QIN CAI ZI)

In ancient times Celery Seed was chewed in order to aid focused concentration, and were also use in magical pillows to induce sleep (Figure 1.193). When burned with Orris Root (or with a drop of Basil oil), Celery Seed are said to increase psychic powers. The stalk as well as the seeds are believed to increase passion and lust when eaten. Celery Seed is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mercury.

CENTAURY (LONG DAN KE)

Centaury is a good plant for general magical purposes (Figure 1.194). It can be used to banish hostile magic as well as to open up magical states of consciousness. It is sometimes combined with other herbs or used as a base for other materials



Figure 1.194. Centaury
Long Dan Ke (*Erythraea centaurium*)



Figure 1.195. Chamomile
Bai Hua Huang Chun Ju (*Chameamelum nobile*)

in order to give them additional force. Centaury is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun.

CHAMOMILE (BAI HUA HUANG CHUN JU)

Chamomile is considered to be Yang (Masculine) in nature; it is associated with the Water Element, and its planetary correspondence is the Sun (Figure 1.195).

- **Purification:** Chamomile can be used for purifying and preparing the body and mind for magic. It can also be burnt as an incense in order to break bad habits and drive out negative thoughts.
- **Protection:** When sprinkled around the property, Chamomile is said to remove curses and spells cast against the inhabitants of the house or temple. In ancient times, children were bathed in Chamomile tea in order to protect them from the evil eye or break any curses that had been cast against them.
- **Prosperity:** It is said that Chamomile can be used to attract money, and a hand wash of Chamomile infusion is sometimes used by gamblers to ensure winnings. Chamomile is



Figure 1.196. Chicory
Ju Ju (*Cichorium intybus*)

used in Prosperity Rituals to attract money. It is also used as an amulet for prosperity.

- **Love:** The infusion of Chamomile is sometimes used as a wash for the face and hair (or added to a bath) in order to attract love.
- **Healing:** As an incense, Chamomile creates a peaceful atmosphere and helps the priest with centering. Chamomile tea helps digestion, relaxes and sedates the nerves, and helps to induce sleep. It is therefore often used in sleep and meditation incenses, and it can also be used in sleep pillows (especially good when combined with Hops and Lavender).

Chamomile energetically augments the entire nervous system, especially the autonomic. It strengthens the kidneys and the entire ductless and respiratory systems. It relieves insomnia and kidney diseases, and is excellent for relieving stress in the nervous system. It stimulates the pineal gland, which creates a sense of harmony and organization through creative passive states applicable to meditation.

It also regulates the flow of energy within the body's channels and awakens the Sixth Chakra (Third Eye).

CHICORY (JU JU)

Chicory is generally carried and used to remove any obstacles that the priest might encounter (Figure 1.196). At one time, Chicory was thought to make its possessor invisible, and it was said to open locked boxes and doors if held against the locks (in order for the Chicory to have this type of magical power, it had to be gathered with a golden knife in perfect silence at noon or midnight in Mid-

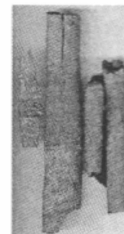


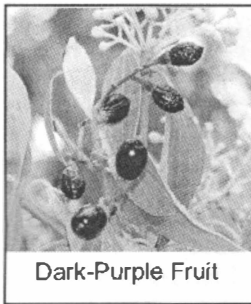
Figure 1.197. Cinnamon
Gui Pi (*Cinnamomum zeylanicum*)

summer). Certain magical traditions teach that if you anoint your body with Chicory juice, you will obtain favors from influential people and celebrities. Chicory is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is the Sun.

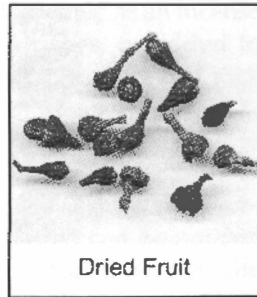
CINNAMON (GUI PI)

Cinnamon is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun (Figure 1.197). Cinnamon is gathered from the bark of the Cassia tree.

- **Purification:** Cinnamon is used in consecration rituals. In certain magical traditions, it is commonly burned as an incense in order to purify the altar space. Additionally, for any type of magical working, Cinnamon oil can be used for anointing purposes.
- **Protection:** Cinnamon is used in Protection rituals. It can be mixed with Frankincense Resin, Myrrh, and Bai Tan Xiang (White Sandalwood) and burned to keep away evil spirits.
- **Visions:** Cinnamon is used in making meditation incense, and is said to stimulate or strengthen the psychic powers, aid clairvoyance, and induce Soul Travel (astral projection). When burnt as an incense, Cinnamon raises the room's spiritual vibrations. It is therefore commonly used in spiritual quests.
- **Prosperity:** Cinnamon oil or powder is used in prosperity charms to attract money and establish financial "security."
- **Love:** Because Cinnamon is considered to be a male aphrodisiac, it is commonly used by female priests as part of a Love potion in



Dark-Purple Fruit



Dried Fruit

Figure 1.198. Gui Zi (Cinnamon Fruit)

order to induce lust and intensify passion in a relationship.

- **Healing:** Cinnamon is very healing on all levels. It can be used as a tincture for treating colds, flu, headache, toothache, and sore muscles. Its gentle warming energy also helps to heal the heart and kidneys.

Cinnamon is also used in making sachets and infusions. Filling a green or gold sachet with Cinnamon is used to draw money and success or as a healing charm. A purple sachet can be used to increase the wearer's magical and psychic powers. A red sachet placed under the pillow or bed will draw love, and a white sachet will increase your spirituality and give protection.

Additionally, during the Jin Dynasty (265-420 A.D.) there was a Daoist prescription that stated, "Thoroughly mix cassia (Cinnamon) bark with bamboo juice and the brains of a frog. This potion, if drunk, will cause you to walk upon the waters after seven years."

CINNAMON FRUIT (GUI ZI)

The Cinnamon Tree has Golden Red Bark, that is dried and is the cinnamon spice. Its new foliage is commonly deep red, with small white flowers that are followed by Dark-Purple fruit. The fruit is used dried and unripened, for cooking and they are similar to cloves (Figure 1.198).

This Cinnamon Tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun. The Cinnamon Tree is also closely associated with the myth of Heng'O ("Moon Goddess") and the "Moon Hare" ("Jade Rabbit").



Figure 1.199. Cinquefoil
(*Potentilla canadensis*)

CINQUEFOIL

Cinquefoil is characterized by rosettes of basal pinnate leaves that spring from a rootstock of spreading runners. The European variety (also known as Five Finger Grass), is characterized by the presence of five-pointed (maple leaf shaped) leaves that spring directly from the stem (Figure 1.199). This important herb seems to strengthen nearly any form of magic, and for this reason it was added to a large array of magical workings. The root can be carried in a pocket or hung around the neck in order to improve one's powers of communication and persuasion or to protect against hostile magic. For magical purposes, Cinquefoil should always be gathered at midnight under a waxing moon. Cinquefoil is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Jupiter.

- **Purification:** Cinquefoil is commonly used in spells, charms, and bath sachets for purification.
- **Protection:** Cinquefoil can be used in herbal spells and magical charms for protection, though it works better for protecting against negative influences than for removing them. It is also sometimes used as a bath herb for protection. In ancient times, it was said to wash nine times with Cinquefoil in order to remove hexes and curses. Cinquefoil was also hung around the doors and windows to protect the house from evil.

Cinquefoil can be carried into court in order to bring about eloquence when asking favors of officials (and usually ensures that the requests will be granted). Cinquefoil is sometimes used for hexing when combined with soot.



Figure 1.200. Clary Sage
(*Salvia sclaria*)

- **Visions:** Cinquefoil strengthens psychic powers and helps to induce prophetic dreams.
- **Prosperity:** Cinquefoil is sometimes used in spells and charms for prosperity. In fact, most money incenses don't seem to work as well without it.

CLARY SAGE

A close relative of common Sage, the leaves of Clary Sage are fuzzy, slightly purplish, with small blue flowers (Figure 1.200). Clary Sage is traditionally associated with the magical workings of the eyes, giving the individual clarity of sight and other subtle forms of vision. Clary Sage is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Jupiter.

CLOVE (DING XIANG)

Clove is a strong, forceful, compelling herb. It acts as a catalyst when combined with other herbs and can be used to get someone to do your bidding, especially when commanding and controlling force (or overcoming power) is required (Figure 1.201). Clove is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Jupiter. Clove stimulates the stomach and liver channels.

- **Purification:** Clove produces strong spiritual vibrations that protects and cleanses the body, aura, and Wei Qi fields. It is commonly burnt as an incense and used to dispel negativity, cleans the altar space, and purify sacred and magical spaces.



Figure 1.201. Clove
Ding Xiang (*Syzygium aromaticum*)

- **Protection:** Clove is worn as an amulet or carried as a protective charm in order to dispel negativity and to stop and prevent (bind) those who spread gossip or speak ill of the priest. Clove is sometimes burned as an incense when performing magical rituals used to stop others from gossiping about you.

Clove is used in exorcism to banish evil and drive away hostility and negative forces. In ancient times, it was said to protect babies in their cribs (especially if the Clove were strung together on a red thread and hung over them).

- **Visions:** Clove can be ingested as an elixir to help the priest remember his or her dreams, to also consciously work within them, and even to experience lucid dreaming and soul projection. It spiritually attunes the priest to the strengthening energies constantly flowing from the center of our galaxy. Clove can be combined with Chicory and Cinquefoil and then burned as an incense in order to increase psychic powers and induce visions.

Clove can also be of some value in memory stimulation, when the priest wishes to remember something that transpired long ago, or even from a past life. This can be enhanced to some extent by the aroma. The primary effects stimulated by the flower essence occur at the higher chakra levels (i.e., particularly between the Eighth and Tenth Heavenly Transpersonal Chakras). However, most of the lower energies tend to be concentrated in the Fifth and Sixth Chakras.

- **Prosperity:** Clove can be burned as an incense in order to help attract riches, or added to magical formulas used in changing bad luck into good luck.
- **Love:** Worn or carried, Clove can be used to attract the opposite sex and can be used as an aphrodisiac to induce passion. There are many energetic vortices that can be noticed associated with this magical flower in the wild. Observing and feeling these subtle energetic pulses (i.e., by putting your hands next to the flowers), can be a powerful way for the priest to enhance the energetic capacity of its delightful scent, and allow the priest the ability to receive and ingest the energy of its magical oils.
- **Healing:** When using Clove for healing, a great deal of the energy is concentrated in the upper part of the body, particularly in the top of the head. As this energy gradually moves, almost like a liquid down through the body, it then begins to make itself more physical, entering more clearly into the Sixth and Fifth Chakras.

It is said that Clove balances Second (Navel) and Fourth (Heart) Chakras, and is calming and comforting to the emotions. It strengthens the eyesight and protects one from disease and infection. Clove is very antiseptic, and it is therefore good for oral infections, toothache pain, and as an ingredient in external healing liniments. It also assists with digestive, muscular, and bronchial ailments.

Clove influences the entire neurological system (especially stimulating the autonomic nervous system). It can be used to treat diseases such as multiple sclerosis and any form of general deterioration caused within the neurological system. Clove also stimulates regeneration of the cellular tissues in the neurological system.

Because of its impact on the body's channel system, most acupuncturists and color



Figure 1.202. Coltsfoot
Kuan Dong Hua (Tussilago farfara)

therapists should use this magical essence in treatment as a painkiller. When this magical essence is used, the energy body is strengthened.

COLTSFOOT (KUAN DONG HUA)

Coltsfoot is characterized by downy white scaly stems topped with large yellow flowers that spring up from a creeping rootstock (Figure 1.225). This plant grows mostly in damp places. Coltsfoot is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Visions:** Coltsfoot is a visionary plant, it energizes various aspects of consciousness, and its leaves are used in many smoking blends in order to heighten the priest's visionary experiences (i.e., Coltsfoot combined with Angelica {Yuan Dang Gui}). It can also be used to assist him or her in magical dream work.
- **Love:** Coltsfoot leaf is add to love sachets and is use in spells for creating peace and tranquillity.
- **Healing:** Coltsfoot has a calming effect, and its leaves are sometimes used in spells and in healing herb formulas to induce peace and tranquillity. When smoked, Coltsfoot is a soothing expectorant and antispasmodic that can be used to treat bronchitis, whooping cough, asthma, and chronic emphysema.



Figure 1.203. Comfrey
He Sheng Hua (*Symphytum officinale*)

COMFREY (HE SHENG HUA)

Comfrey is also known as Boneset, Miracle Herb, and Knit Bone (Figure 1.203). Comfrey is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Saturn.

- **Protection:** Comfrey leaf is a strong magical herb that is used for protection against any type of negativity, especially when traveling, and particularly for protection in the spirit world (i.e., astral realms).
- **Prosperity:** Comfrey leaf is sometimes used as an ingredient in money spells. It is said to bring financial success in gambling and new business ventures.
- **Healing:** Because Comfrey is easily absorbed through the skin, it is used for treating sprains, strains, fractures, and bruises. When applied externally as a poultice (i.e., grind fresh leaves with a mortar, and simmer with water into a sticky paste) it is beneficial for healing connective tissue, bone, and cartilage. It can be used as a plaster to treat diseases such as shingles (associated with the nervous system), and help to restore the energetic capability of the nervous system after it has been in an atrophied state (i.e. muscular degeneration or being in a wheelchair after an accident). Because it heals nerve endings, Comfrey can be used clinically to ease phantom limb pain, allowing greater strength and control over the healing process.

When taken internally, Comfrey leaf is very nutritive and building. Comfrey is a powerful tonic for the nervous system, particularly the autonomic nervous system. Because it helps

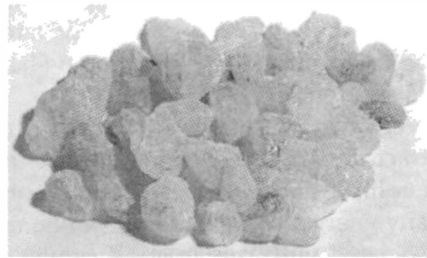


Figure 1.204. Copal Resin
Tou Ming Shu Jiao (*Bursera odorata*)

the body to stimulate unused portions of the brain, it can also be used to treat brain tissue, especially after the tissue has become damaged or destroyed through alcohol or trauma. Comfrey is also a good tonic for the endocrine system, particularly the adrenal glands and spleen, and can be utilized to treat tension-caused ulcers. As an infusion, Comfrey can also be used to soothe an upset stomach.

Comfrey helps release tensions stored in the nervous system and the subconscious mind. It increases physical coordination by balancing the left and right halves of the brain, and enables one to gain better control over the body processes such as heart regulation and glandular functions. It also allows for quicker reflex responses.

COPAL RESIN (TOU MING SHU JIAO)

Copal Resin is the recent of fossilized resin of certain tropical trees (Figure 1.204). Copal Resin is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun. The finest quality has an intense resinous-citrus odor.

- **Purification:** Copal Resin can be used for making incenses, and it is burned in love and purification rituals.
- **Visions:** Copal Resin can be used as a meditation incense to increase psychic sight.
- **Exorcism:** In exorcisms, Copal Resin can be burned as an incense in order to contact the spirits of the dead or to remove evil.
- **Hexing:** A piece of Copal Resin can be used by a priest to represent the heart of an individual when constructing a hexing doll.



Figure 1.205. Coriander
Yan Sui (*Coriandrum sativum*)

- **Love:** Copal Resin can be used in magical rituals to attract love.

CORIANDER (YAN SUI)

Coriander is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars (Figure 1.205).

- **Protection:** Coriander works mostly in the psychospiritual realms. It allows the baser attributes within an individual to evolve to a higher energetic form. The energetic signature lies in the bitter aromatic smell of the plant. Plants with pugnacious smells or penetrating odors usually have a tendency to affect more the subtle bodies and manifest higher spiritual qualities. Coriander merges the physical, energetic, and spirit bodies so that these three subtle bodies function more as a single unit.
- **Connection With the Insect Kingdom:** There is a strong energetic connection between Coriander, the spirit realm, and interaction with the Insect Kingdom. The Insect Kingdom is constantly evolving, and it has a powerful influence on agriculture, plants, and Man's interrelationship with the Plant Kingdom. By utilizing Coriander flower essence and energetically tuning into a specific insect species, the priest may more easily attract a spirit connection. Growing the plant can be quite helpful when one is able to more easily tune in and work with these hidden energies. It is generally within the dried seeds that the most pungent and powerful energetic connections can occur, especially at an emotional level. However, the flower essence will bring about



Figure 1.206. Costus Root
(Mu Xiang)

a much higher vibratory energetic connection, drawing a powerful interconnection out of the priest. This will awaken the priest to an esoteric awareness of the inner natures that exist between the spirit world and the Insect Kingdom.

- **Love:** Coriander has long been used in love sachets and spells to initiate lust and desire. It is very potent in high doses and is commonly used in ritual drinks consumed in Sex Magic (i.e. Coriander is sometimes ground in a mortar while speaking incantations and then mixed into a wine and drunk as a lust potion). Coriander is sometimes also stuffed into a mate's pillow in order to prevent wandering.
- **Healing:** Coriander is also used to promote tranquility, and it is said to protect the peaceful energetic ambiance of the home. Coriander oil has some unique astringent qualities, and natural capabilities to bring various energies of a cleansing and healing nature. It is rare amongst the leafy plants, in that, its juice has capacity to draw heavy metals out of the person.

Coriander incenses are sometimes used in longevity spells. A charm of Coriander is said to protect against illness and disease. Coriander seeds are also used for easing headaches, and are sometimes worn for this purpose.

COSTUS ROOT (MU XIANG)

This magical herb is also known as Aucklandia lappa Dence and Costus Root (Figure 1.206).

- **Sex Magic:** Costus Root is used for heightening body awareness and acts as an aphrodisiac. It is commonly burned as an incense and used in Daoist Sex Magic.



Figure 1.207. Cumin
(Cumimum cyminum)

CUMIN

Cumin is considered to bring protection and fidelity (Figure 1.207). Cumin is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** A combination of Cumin and Frankincense Resin is traditionally burned as an incense for protection. Cumin can also be scattered on the floor with sea salt and used to drive out evil spirits and bad luck.

Cumin seeds are said to prevent the theft of any object in which they are placed. One magical tradition states that the priest should place Cumin seeds on, in, or near an object in order to prevent theft. For example, Cumin seeds may be placed into bread in order to keep the Nature Spirits from stealing household items. The seeds are also sprinkled across doorways each Sunday before noon in order to attract peace and tranquility.

- **Love:** Cumin is sometimes use in love spells, and when given to a lover, Cumin is said to control infidelity (in this way, it is said to have a gently binding effect over the mate). Cumin can also be steeped in wine in order to make an effective love potion and to induce passion and lust.

CURRY (KE LI YUE JU)

Curry is used for protection (Figure 1.208). Curry is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.



Figure 1.208. Curry
Ke Li Yue Ju (Murraya koenigii)



Figure 1.209. Daffodil
Huang Shui Xian (Narcissus spp.)

- **Protection:** Curry is said to keep evil forces away. In magic, when countering a hex, Curry is commonly used in spells to increase the "reversible" power and send the curse back to its originator.

DAFFODIL (HUANG SHUI XIAN)

The Daffodil is a common decorative plant grows from a bulbous root and is known for its beautiful yellow flowers (Figure 1.209). This herb is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Summoning:** Place fresh flowers or dried petals on an altar in order to attract friendly spirits.
- **Protection:** This is a popular solar herb used to banish evil spirits from houses. It is sometimes used to exorcise spirit oppression. In ancient times a Daffodil bulb was carried in the priest's pocket for protection during the night. The Daffodil bulb holds the most



Figure 1.210. Damiana
(*Turnera aphrodisiaca*)

concentrated form of the plant's magical energy, and it should always be gathered on the night of the Full Moon. The Daffodil bulb can also be used in an amulet for protection, or it can be grown in a garden in order to banish hostile energies and bring protection to the household.

- **Healing:** Daffodil can be used to energetically vitalize the body, strengthen the thymus, eases stress, reduces high blood pressure, and alleviate ulcerous conditions. Clinically, it can be used to energetically treat manic-depression, psycho-spiritual imbalances, extreme frustration, low intellectual capacities, and constant self-condemnation. It benefits transcendental forms of meditation and the capacity to hear voices from one's spirit guides or higher self. It assists the Seventh Chakra in organizing the conscious mind to receive information from the higher self, allows an individual to become more energetically sensitive, and brings about clarity of thought.

DAMIANA

Damiana is used in order to induce visions and in sex magic (Figure 1.210). Damiana is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Visions:** Because Damiana has hallucinogenic properties, it is sometimes burned in order to induce psychic visions and facilitate lucid dreams. It can be highly useful in such activities as Soul Projection (astral travel), deep meditation, and spirit quests. Damiana



Figure 1.211. Dandelion
Pu Gong Ying (*Taraxacum officinale*)

is sometimes burned in order to assist with divination. It also produces a euphoric state when smoked. Excessive or long term use of Damiana may be toxic to the liver.

- **Love:** Damiana is often used in lust infusions, as well as lust spells. It acts as a powerful aphrodisiac, and is sometimes used by female priests (i.e., extract is added to red wine or the herb is brewed into a tea) for enchanting a male lover. It can be ingested in either a hot or iced tea in order to increase sexual stamina and fight impotency. Damiana is often used in sex magic, and it may be infused in bath water, or used in love spells.

DANDELION (PU GONG YING)

Dandelion commonly grows as a weed. It has a rosette of dark green leaves growing off a milky taproot and is easily recognized by its bright yellow flowers (Figure 1.211). Dandelion is mainly used for divination and calling upon spirits. Dandelion is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Jupiter.

- **Protection:** The flower and root of the Dandelion is gathered as a protective herb and is used as a charm against hostile magic.
- **Visions:** Dandelion is said to have visionary powers, and the dried root can be used in rituals to facilitate visionary experiences, as well as to amplify the priest's telepathic ability. Dandelion root, when dried, roasted, and ground, is used to make a tea. This infusion will enhance psychic powers (i.e., increase clairvoyance). This same tea, placed steaming

beside the bed, will summon spirits. To send a message to a loved one, blow at the seed head in his or her direction and visualize your message. Dandelion root is sometimes burned with Acacia gum or Frankincense Resin and used as an incense in order to promote visions or spirit communications. Dandelion can also be used in dream pillows and sachets.

- **Healing:** Dandelion leaves and flowers can be used in tea for healing. This tea can be used in order to aid the digestion, and can be taken each day for a week as a general "pick me up." Dandelion root is a powerful cholagogue and is often used to purify the blood and remove toxins from the liver.

When used as a liniment, Dandelion creates tremendous relaxation throughout the entire muscular structure. It can be used as an elixir to treat ulcers, fevers, leukemia, and muscular degeneration. It is an excellent elixir when fasting to relieve cancer symptoms. It can be used to strengthen the Liver Qi, and energetically influence the energy body and spirit body.

- **Weather Magic:** Dandelion may be buried under the northwest corner of a house in order to bring favorable winds to the property and its inhabitants.

DILL

Dill is a one to three foot high plant. It has a green and white striped hollow stem, and it is often cultivated in rural gardens (Figure 1.212). Dill is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mercury.

- **Purification:** Dill was used in ancient times to bring blessings to people, places, and things.
- **Protection:** Dill is a strong protective herb used to break the powerful magic of hostile enchantments, curses, and obsessions. Bundles of Dill are commonly placed above



Figure 1.212. Dill
(*Anethum graveolens*)

windows and doors to keep hostile entities out. It is said that if you place Dill over the front door, no-one ill-disposed towards you or envious of you can enter your house. This herb is also carried in protective sachets.

Often used to calm children, Dill may also be hung in a child's room to protect him or her from evil spirits. In ancient times, Dill was placed in cradles to protect small children from night terrors.

- **Prosperity:** Dill is sometimes used in money spells; because the plant produces plentiful seeds, it represents wealth and abundance.
- **Love:** Used in love charms, Dill stimulates passion and lust if it is eaten or smelled. It is sometimes added to a bath in order to envelop the skin, making the priest irresistible.
- **Healing:** Its seeds and essential oils are especially useful for developing mental clarity and enhancing the ability to think rationally. It reestablishes a proper balance between the energetic and spirit bodies.

Dill can be used to assist digestion. In ancient times, it was said that sniffing fresh Dill would cure the hiccups. Clinically, it can be used to energetically treat tonsillitis and diseases involving the degeneration of the brain tissue (i.e., cerebral palsy).



Figure 1.213. Dittany of Crete
Long Dan Zhang (*Origanum dictamnus*)

DITTANY OF CRETE (LONG DAN ZHANG)

Dittany of Crete is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.213).

- **Visions:** Dittany of Crete can be mixed with equal parts of Vanilla, Benzoinum, and White Sandalwood in order to make an incense used to induce Soul (Astral) projection. To use, burn a small amount just prior to attempting astral projection.
- **Summoning:** When burned, Dittany of Crete is an excellent base for aiding and inducing the manifestation of spirits, as it has the power to enable spirit beings to take on physical form (e.g., the spirits appear in the smoke rising from the incense burner). Because of this powerful materializing effect, Dittany is commonly used as incense in rituals of evocation, when the spirit being summoned is requested to appear in full manifestation (as opposed to scrying in a crystal ball or magic mirror). Dittany can also be used in any ritual directed towards manifesting things on the physical realm.
- **Protection:** The smell of Dittany is said to drive off venomous beasts. Therefore, in certain magical traditions, priests would smear the juice of Dittany on their bodies before venturing out into the wilderness.

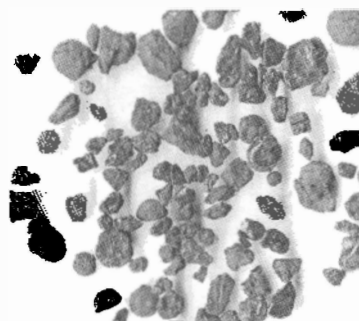


Figure 1.214. Dragon's Blood Resin
Long Xue Shu (*Daemonorops draco*)

DRAGON'S BLOOD RESIN (LONG XUE SHU)

Dragon's Blood Resin is the common name given to the resin from the plant *Dracaena Draco* (Figure 1.214). Dragon's Blood Resin is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Protection:** Dragon's Blood Resin dispels negativity and is burned in exorcisms in order to remove evil spirit entities. It can be carried, sprinkled in the home, or used as an incense to drive away all forms of negativity and evil intentions. It is said that, when added to other incenses (i.e., Frankincense and Myrrh), just a pinch of Dragon's Blood Resin will make the magical powers of the other herbs stronger. Dragon's Blood Resin may also be dissolved with sea salt in the bath for strong protection.
- **Combine Dragon's Blood powder with alcohol and gum arabic in order to create a powerful magical ink. This powerful ink can be used for creating magical talismans.**
- **Love:** It is said that a stick of Dragon's Blood can be placed under the bed, mattress, or pillow in order to restore male potency and cure impotency. The dried resin may be burned to entice errant lovers to return to you.
- **Healing:** Dragon's Blood Resin is said to "burns" out illness and infection. It helps heal bones, teeth, blood disorders, and reproductive organs.



Figure 1.215. Elecampane
Tu Mu Xiang (*Inula helenium*)

ELECAMPANE (TU MU XIANG)

Elecampane is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury (Figure 1.215).

- **Visions:** Elecampane is smouldered on charcoal to sharpen psychic powers, especially when scrying. It is also used to draw out spirit entities and to aid in meditation.
- **Love:** When worn, Elecampane protects and attracts love. To make a love pouch sew some of the leaves or flowers into pink cloth.
- **Healing:** An elixir made from Elecampane will aid the digestion and assist in the proper assimilation of protein. It is commonly administered to patients with diseases that have a high imbalance in protein, such as in hypoglycemia (it also stimulates the production of HCL acid, and it strengthens the immune system, particularly involving the white corpuscles). Psychological states indicating a possible use of this essence include anxiety, hypochondria, and basic mood fluctuations classical to hypoglycemia (i.e., when the patient has food cravings).

EUCALYPTUS (LAN AN)

Eucalyptus is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon (Figure 1.216).

- **Purification:** Eucalyptus is used to purify and cleanse any space of unwanted negative energies.
- **Protection:** In ancient times, Eucalyptus leaves were carried for protection.



Figure 1.216. Eucalyptus
Lan An (*Eucalyptus* spp. *globulus*)

- **Visions:** Eucalyptus is considered to be useful in dream and sleep pillows. Its cent is sometimes used to stimulate the brain and increase concentration.
- **Healing:** Eucalyptus is considered to be highly protective, and it is used in many types of healing. It kills germs and infections and is used to ease lung congestion and stimulate the heart (Eucalyptus activates the balancing capacities of the heart chakra). In ancient times, pods of Eucalyptus were placed under a pillow to protect against colds. Additionally, a small branch or twig of Eucalyptus was sometimes hung over the bed of a patient in order to initiate healing. The leaves were also used as stuffing in hexing (healing) dolls, and the leaves were also carried in order to maintain good health and ensure protection. Eucalyptus is used in healing spells, charms, and amulets.

Eucalyptus can be used to stimulate the thymus gland, and ease inflammation in the kidneys, liver, lungs, and nasal passages. It can be used clinically to treat asthma, jaundice, malaria, kidney deterioration, and any form of radiation sickness (particularly plutonium poisoning). It can be used to activate the entire circulatory system, and strengthen and cleanse iron and hemoglobin so that parts of the body that are lacking oxygen are replenished. Eucalyptus also oxygenates and improves the lungs and can be used to treat patients who are recovering smokers, have problems breathing, or who suffer from smoke inhalation due to fire.



Figure 1.217. Eyebright
(*Euphrasia officinalis*)

EYEBRIGHT

Eyebright is Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is the Sun (Figure 1.217).

- **Visions:** In ancient times, priests would anoint their eyelids with an infusion of Eyebright daily in order to induce clairvoyant visions and psychic dreams. It was also believed to allow the priest to see Nature Spirits.

Eyebright is excellent for increasing clairvoyant skills. It heightens the physical sensitivity of the retina, rods, and cones, activates the pituitary gland, and stimulates the pineal gland. It also heightens the dormant eyelike qualities of the pineal gland which was once believed to be a third eye. This energetic stimulation affects all aspects of visual phenomena. It improves the priest's ability to see auras and chakras, stimulates telepathic responses, strengthens intuition and psychic abilities, and provides the priest with a greater sense of his or her internal nature and awareness.

FENNEL SEED (XIAO HUI XIANG)

Fennel Seed is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mercury (Figure 1.218).

- **Purification:** Fennel Seed is sometimes burned as an incense and used for clearing altar space. It is often used in purification sachets and healing formulas.
- **Protection:** Fennel Seed is burned as an incense and used for removing or banishing evil spirits and hexes. It is sometimes worn in order to ward off evil spirits. When grown around the home,



Figure 1.218. Fennel Seed
Xiao Hui Xiang (*Foeniculum vulgare*)



Figure 1.219. Feverfew
(*Tanacetum partheium*)

Fennel Seed is considered to be protective. In Midsummer, it is sometimes hung around the doors and windows in order to ward off evil spirits and negativity. Because its energetic action is unpredictable, certain magical traditions consider Fennel Seed to be better for removing hexes than for protecting against them. Fennel Seed is also used when a priest wants to effect an energetic shift and change a situation.

FEVERFEW

Feverfew is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.219).

- **Divination:** Feverfew balances the electromagnetic qualities within the energy body. It increases the body's attunement to the electromagnetic fields existing within the priest's physical body and within the Earth. It therefore can be very useful for Dowsing and Feng Shui. The elixir is an excellent remedy for those priests working with the law of opposite expression, examining antagonistic forces within the psyche or environment.



Figure 1.220. Flax
Yu Zhi Ya Ma (*Linum usitatissimum*)

- **Healing:** Feverfew is a strong herb for health and spiritual healing. It stimulates the Qi of the Ninth and Tenth Chakras and enhances the flow of blood across the blood/brain barrier. It strengthens the liver channel and energizes the energy body.

Feverfew is also excellent for the treatment of migraine headaches (i.e., it eases inflammation and constriction of the blood vessels in the head, and reduces the patient's sensitivity to light and nausea). An elixir of Feverfew is sometimes used to ward off sickness and bolster immune system. It is sometimes carried in charms or sachets for protection against colds, fevers, and accidents.

FLAX (YU ZHI YA MA)

Flax is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mercury (Figure 1.220).

- **Purification:** Flax powerfully cleanses the body's channels and eases emotional stress. It also aids in the assimilation of information, improves the memory, and improves reading skills.
- **Memory:** Flax aids in the assimilation of information, improves the memory, and improves reading skills. It also cleanses the body's entire channel system and prepares it for receiving information. The energy of Flax focuses mostly within the isolated section of the spirit body that concentrates around the area of the intestinal tract, where esoteric information is either assimilated or rejected.
- **Protection:** The blue Flax flowers are used to protect against dark sorcery. One ancient



Figure 1.221. Fleabane
(*Inula dysenterica*)

formula used to protect oneself while sleeping, required the priest to mix equal parts of Flax Seed with Mustard Seed and place them in a bowl. The bowl was then placed next to the priest's bed. On the other side of the bed was placed a pan of cold water. This combination of Fire and Water energy was believed to guard the priest while he or she slept.

- **Prosperity:** Flax seeds are traditionally used in money spells. It is believed that a few seeds can be placed inside a purse or wallet in order to attract wealth.
- **Healing:** Flax can also be used in healing spells and formulas. It can also be sprinkled on the alter while performing healing rituals in order to enhance their magical power. Flax is sometimes placed in a bowl inside a house in order to absorb negative energy.

Clinically, Flax can be used to strengthen the Sixth and Seventh Chakras, strengthen the acupuncture points in the hands (specially the backs of the hands), strengthen the heart channel, and cleanse the bladder channel.

FLEABANE

Fleabane is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.221).

- **Protection:** Fleabane has been used since ancient times to exorcise evil spirits. It also protects against any unwelcome entry of a person or spirit entry into the priest's home. In order to ward off evil spirits, mix Fleabane, St. John's Wort, Wheat, and a few Capers into a sachet and hang it above the door.



Figure 1.222. Frankincense Resin
Ru Xiang (*Boswellia carterii*)

FRANKINCENSE RESIN (RU XIANG)

One of the oldest forms of incense in the world, Frankincense Resin is a tree sap once priceless to the Middle Eastern area thousands of years ago (Figure 1.222). Frankincense Resin is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun. Frankincense Resin is used in countless formulae and different incense blends. However, it is particularly common in incense blends that are used for consecration, exorcism, and protection. Frankincense Resin is considered to be a good magical base to receive other herbs or oils.

- **Purification:** When burned, Frankincense Resin dispels negativity and raises the spiritual energy of a place. It is therefore commonly used in consecration and cleansing rituals. As an incense, Frankincense Resin is said to purify the altar space and invoke a spiritual frame of mind. The sacred, purifying scent of Frankincense Resin is used to cleanse the body, aura, and environment of all negative influences. Frankincense Resin also aids in meditation, is used to obtain blessings, and has long been used as a divination offering.



Figure 1.223. Fumitory
He Bao Mu Dan (*Fumaria officinalis*)

- **Protection:** Frankincense Resin is commonly used in all forms of exorcism. When burned, it releases a powerful energetic mist that drives away all forms of evil and negativity. Frankincense Resin is also added to magical sachets and used for luck, protection, and spiritual growth.
- **Visions:** When burned, Frankincense Resin is said to induce visions and aid in meditation. It is used in order to enhance psychic vision and to attract good spiritual influences.

FUMITORY (HE BAO MU DAN)

Fumitory has a semi erect stem and alternate gray-green leaves; its flowers vary in color according to species (Figure 1.223). Fumitory is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Saturn.

- **Protection:** Fumitory is associated with the underworld and with the deep energies of the Earth. It was believed in ancient times to grow from the vapors of the Underworld and its Latin name means "Earth Smoke." The whole plant can be used for exorcism (to banish hostile spirits) and purification (to purify a ritual space).



Figure 1.224. Galangal Root
Liang Jiang Shu (*Alpinia officinalum*)

GALANGAL ROOT (LIANG JIANG SHU)

Galangal Root (also known as Low John the Conqueror) is highly versatile in its magical ability, and is only slightly less powerful than High John or Jalap. Galangal Root's energetic action never proceeds in a straight line, but always takes on unexpected twists and turns (i.e., it accomplishes its functions through devious and unpredictable means). Galangal Root is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars (Figure 1.224).

- **Protection:** Galangal Root is used for breaking hexes and for adding power to spells. Traditionally, powdered Galangal is burned on charcoal as an incense in order to break spells and curses. Galangal Root creates a powerful force for effecting change and is often used in legal difficulties.
- **Visions:** Galangal Root is considered to be a mild hallucinogen (priest's will eat about three inches of the root in order to induce this altered conscious state). Worn as a talisman, Galangal Root aids psychic development.
- **Prosperity:** When worn or carried, Galangal Root is said to protect the bearer from legal problems. When placed in a sachet of leather with silver, it is said to draw good luck and bring money.
- **Love:** It is sometimes carried or sprinkled around the home to promote lust.
- **Healing:** When worn, Galangal Root guards the health of the bearer.

GECKO (GE JIE)

Chinese Leopard and Tiger Gecko (*Goniurosaurus luyi* & *Goniurosaurus araneus*) average about eight to nine inches in length (Figure 1.225).

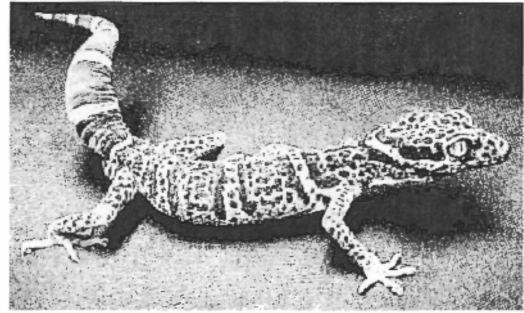


Figure 1.225. Gecko (Ge Jie)

Chinese Tiger Geckos are attractively banded in browns and golden tans, while Chinese Leopards are clad in purplish gray with numerous tiny dark spots and bands of yellow or orange. An a "healing herb" Gecko is used as a general health tonic for the Kidney energy.

- **Protection:** In ancient China, one popular defense used against an evil sorcerer's curse involved placing a Gecko (used to represent the evil sorcerer) in a small glass or clay jar. The jar was then placed on the Celestial Altar, and a magical ritual was performed.

After burning petitions and offering Gold Foil Spirit Money, the priest would then use the burning tip of an incense stick to make seven small spots on the lizard's underbelly. These small spots represent the magical celestial power of the Seven Stars of the Big Dipper. The magical power released from this type of defensive ritual was believed to be so powerful, that it could sometimes damage the spirit of the attacking evil sorcerer.

Once this celestial power was released, the attacking evil sorcerer would only be able to negate its magical effects by stopping the magical attack and immediately pouring large quantities of Holy Water over his head.

- **Love:** An Aphrodisiac Tea can be created by dry-roasting two tails of a Red-Spotted Leopard Gecko (a male and female), between two pieces of pottery tiles. Then add 1.5 ounces of *Epi-medium Sagittatum* (Horny Goat Weed), and ground both ingredients into a powder. Mix the powder in tea or wine to enhance sexual desire.



Figure 1.226. Ginseng Root (Renshen)

GINSENG (REN SHEN)

As a magical plant, Ginseng (Figure 1.226) was believed to mysteriously rise from the ground at night, glowing, and flitting around the forest floor. The root of the plant sometimes resembles that of a human figure, giving rise to its magical correspondence to the human body.

- **Protection:** Burning Ginseng root or powder as an incense is believed to ward off evil, break hexes or curses, and repel negative spirits.

In ancient China, the Ginseng Root was sometimes used in Love Magic Rituals and in Hexing Doll Magic, commonly substituted for the body of the intended victim.

- **Love:** Ginseng is believed to be a powerful lust-provoking aphrodisiac. It is highly regarded as a stimulant and general tonic that promotes sexual potency, lust, vitality, and long life. To attract love, fill a red or pink flannel bag with a lock of your own hair, a heart-shaped piece of sun-dried lemon peel, and a piece of dried Ginseng root. Consecrate and charge it, then wear it on a gold chain around your neck.

GENTIAN (HUANG LONG DAN)

Gentian is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars (Figure 1.227).

- **Protection:** When added to any incense or sachet, Gentian greatly increases the formula's energetic power. Gentian is also used to break hexes and stop curses.
- **Love:** Gentian is often added to love baths and sachets.



Figure 1.227. Gentian
Huang Long Dan (*Gentiana lutea*)



Figure 1.228. Goldenrod
(*Solidago odora*)

GOLDENROD

Goldenrod is also known as Aaron's Rod (Figure 1.228). Goldenrod is considered to be Yin (Feminine) in nature; it is associated with the Air Element, and its planetary correspondence is Venus.

- **Visions:** Goldenrod is sometimes used to induce prophetic dreams. For example, it was once said that if you desired to see your future love, all you had to do was to carry a piece of Goldenrod with you. Your future love would then appear on the following day.
- **Divination:** When held in the hand, a Goldenrod flower nods in the direction of hidden or lost objects.
- **Prosperity:** It was once believed that if Goldenrod springs up suddenly near the house door, unexpected good fortune will soon rain upon the family living there.
- **Weather Magic:** Because of its connection to the Elemental realm, Goldenrod is used in Weather Magic rituals in order to create Storms.

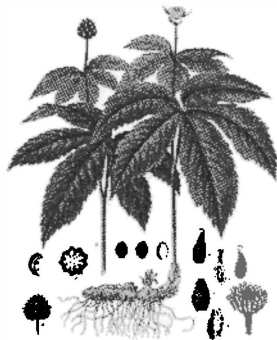


Figure 1.229. Golden Seal
(Huan Lien)

GOLDEN SEAL (HUAN LIEN)

Golden Seal is also known as Huan Lien (Coptis Root). According to ancient Han Dynasty (206 B.C.-220 A.D.) texts, "Huan Lien is fed to every child for the first three days of its life, for the purpose of strengthening its Shen and assisting the souls in becoming properly coordinated (Figure 1.229).

GREEN SNAKE GRASS (CUI SHE)

Also known as Snake Grass, this special medicinal herb belongs to the family of Acanthaceae (Figure 1.230). It is well known for its anti-snake and anti-scorpion venom healing benefit, especially among folk healers. It is traditionally used for stuffing Daoist Altar Statues.

When researched, the plant's extract exhibits antityphoid and anti-fungal activities. It is traditionally used as a powerful drug for clearing away evil-heat, expelling superficial evils, and diminishing inflammation. It is also very effective when used to treat upper respiratory tract infections.

GUM MASTIC

Gum Mastic is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is the Sun (Figure 1.231).

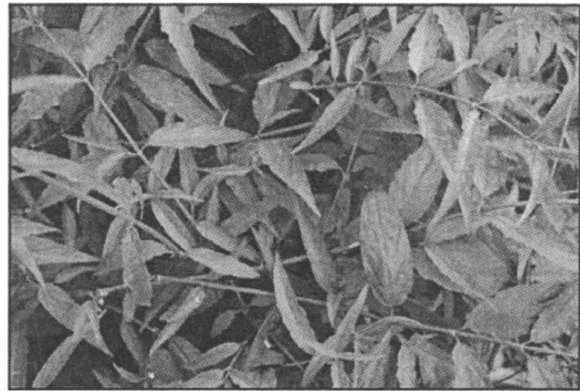


Figure 1.230. Green Snake - Grass (Cui She)

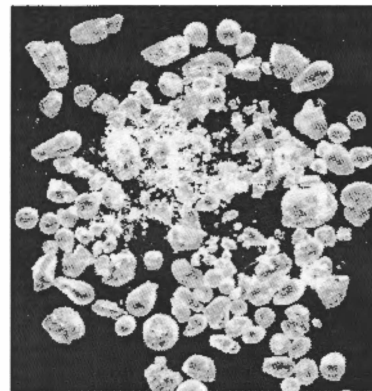


Figure 1.231. Gum Mastic
(Pistacia lentiscus)

- **Protection:** Gum Mastic is blended together with other herbs and is burned as an incense during exorcisms in order to cause spirit entities to become visible.
- **Visions:** Gum Mastic is used to strengthen a magical formula and is also used to increase psychic power.
- **Love:** Priests in the Middle East dissolve Gum Mastic and add it to their lust potions.



Figure 1.232. Heather
(*Calluna* spp.)

HEATHER

Heather is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.232).

- **Summoning:** Heather has also long been used to conjure spirits and ghosts.
- **Protection:** Heather is said to be good for protection, and it was carried in order to guard against rape and other violent crimes.
- **Weather Magic:** When combined with Fern and burned outside, Heather is said to attract rain. Other magical traditions will dip Heather and Fern together into water and then sprinkle it around the area surrounding the outside altar in order to conjure rain.

HEAVENLY HEMP (TIAN MA)

Heavenly Hemp (*Gastrodia elata* Blume), refers to the tuber of an orchid (Figure 1.233). It was originally listed in the ancient *Shennong Bencao Jing* (written in 100 A.D.), and was later classified by Tao Hong as a "Superior Herb," meaning that it could be taken for a long time to protect the health and prolong life. *Gastrodia* has been included in the Chinese Materia Medica, and over the centuries, many Daoist priests have attributed *Gastrodia* to possessing magical properties (such as giving strength and virility, improving circulation and memory, and expelling all kinds of poisons from the body). It is also used for stuffing Daoist Altar Statues.

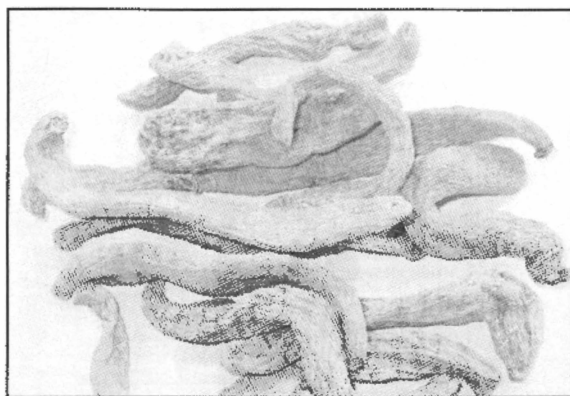


Figure 1.233. Heavenly Hemp (Tian Ma)



Figure 1.234. Heliotrope
(*Heliotropium europaeum*)

HELIOTROPE

Heliotrope is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun (Figure 1.234).

- **Invisibility:** Heliotrope was sometimes used in ancient times to cause the priest to become invisible. This required the priest to fill a small Bloodstone horn (container) with Heliotrope and then wear or carry it in order for his or her actions to go unnoticed. The flower was sometimes carried or worn to ward off unwanted sexual advances.
- **Exorcism:** Heliotrope is often used in exorcism incenses and formulas.
- **Visions:** When placed beneath the pillow, Heliotrope is said to induce prophetic dreams. This technique of inducing clairvoyant visions for finding lost objects is especially useful if a



Figure 1.235. Hemlock
(*Conium maculatum*)

priest has been robbed (the image of the thief will appear in a dream).

- **Prosperity:** When placed in the pocket or purse, Heliotrope is said to attract money and wealth.
- **Healing:** Heliotrope is a common ingredient in healing sachets.

HEMLOCK

At one time Hemlock was used as a sedative, but because of its toxicity, it is no longer recommended for domestic use (Figure 1.235). Hemlock is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Saturn.

This deadly poisonous plant is also known as Herb Bennet, Spotted Corobane, Musquash Root, Beaver Poison, Poison Parsley, and Spotted Hemlock. All parts of hemlock, especially its fruits are considered lethal. Hemlock works to paralyze the muscles, therefore in magic, if you wish to paralyze a situation, a bit of hemlock could be used. Hemlock's reaction time is a few hours and is a fast acting banishing plant.

- **Purification:** At one time, Hemlock juice was rubbed into magical knives and swords in order to empower and purify them before use.
- **Hexing and Cursing:** Hemlock is considered to be one of the foremost hexing agents, and it is considered to be good for ritually

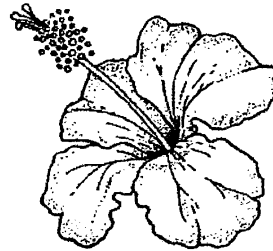


Figure 1.236. Hibiscus Flower
Zhu Jin Hua (*Hibiscus* spp.)

paralyzing a situation. It can also be added to any magical oil or incense to reverse its energetic property (e.g., transforming a person's "lucky" oil to "deny good luck" oil). Its flowers are sometimes used in spells in order to cause impotence in men and to destroy their sex drive.

- **Visions:** Hemlock is a poisonous plant, and was once used in magic in order to induce Soul (astral) Projection.

HIBISCUS FLOWER (ZHU JIN HUA)

Hibiscus Flower is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.236).

- **Visions:** Hibiscus Flower is sometimes used in order to induce dreams and enhance psychic ability. It is also used in divination rituals.
- **Love:** Hibiscus Flower is sometimes used as an aphrodisiac and is a common ingredient in love spells. Because Hibiscus Flower activates the energy of the Second and Fourth Chakras, sometimes elixirs are given to women in order to free any blockages in their sexual energy. Indication: frigidity.
- **Healing:** Hibiscus Flower soothes the nerves, and it is considered to be an antispasmodic. Tea made from Hibiscus Flower is said to aid digestion and sweeten breath.



Figure 1.237. Honeysuckle
Jin Yin Hua (*Lonicera caprifolium*)

HONEYSUCKLE FLOWER (JIN YIN HUA)

Honeysuckle Flower is considered to be Yang (Masculine) in nature; it is associated with the Earth Element, and its planetary correspondence is Jupiter (Figure 1.237).

- **Visions:** Lightly crushing Honeysuckle Flowers and rubbing them on the forehead is said to heighten psychic powers. It awakens the Sixth (Third Eye) and Seventh (Crown) Chakras, and it brings the spirit realm to light. Honeysuckle Flower Tea is also used to induce prophetic dreams and is sometimes used in order to assist an individual in letting go of the past.
- **Prosperity:** Honeysuckle Flower is widely used in prosperity spells.
- **Love:** Traditionally, Honeysuckle Flower symbolizes the “bonds of love,” and it is excellent in love charms when working on problems of infidelity.
- **Healing:** Honeysuckle Flower strengthens the mind and memory and is said to balance the right and left sides of the brain. Honeysuckle Flower also strengthens and brings flexibility to the body. It helps heal sore throats, headaches, and asthma.

An excellent formula used for treating eye infections combines one part Honeysuckle Flower flower with one part Chrysanthemum Flower. After making an infusion, half of the tea is saved and used as an eye wash, while the half of the tea is sipped as an eye restoring tea.



Figure 1.238. Horehound
(*Marrubium vulgare*)

HOREHOUND

Horehound is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury (Figure 1.238).

- **Protection:** Horehound can be carried or burned as an incense for protection. In ancient times, flowering Horehound was traditionally gathered and tied with a ribbon, then hung in the home in order to keep the house free of negative energies. Horehound is used in protective sachets, and is carried to guard against sorcery and fascination. Horehound is also ground into powder (while speaking banishing incantations) and then scattered as an exorcism herb.
- **Healing:** Drinking an infusion of Horehound is said to clear the mind and promote quick thinking. It is also known to strengthen the priest's mental powers. When mixed with Ash leaves and placed in a bowl of water, Horehound releases healing energy and should be a common healing tool placed in the room of a convalescing patient. It is used to treat asthma, coughs, colds, bronchitis, sore throats, and skin irritations. Also used as a diaphoretic, diuretic, expectorant, laxative, stimulant, and stomachic.



Figure 1.239. He Shou Wu
(*Polygonum multiflorum*)

HE SHOU WU

According to ancient Han Dynasty (206 B.C.-220 A.D.) texts, "The root and the fruit of the He Shou Wu (*Polygonum multiflorum*) are supposed to resemble the human shape (Figure 1.239), and for that reason are so helpful in all diseases caused by the separating of man's spirits."

He Shou Wu (also known as Foti) is sometimes called "Wild Seedling," "Mating Vine," "Night Mating Plant," and "Earth Fairy." It has male and female varieties: the male is colored yellow-white, the female is colored yellow-red. They mate at night and should be harvested from the end of spring to mid-summer or early fall. The tuberous root of this plant can have various forms, from human to turtle. The root is considered to be a medicine and is good for increasing energy, darkening hair, improving complexion, and providing long term benefits such as growth of tendons and bones, bone marrow, longevity and others.

In ancient China, the Ho Shou Wu Root was sometimes used in Love Magic Rituals and in Hexing Doll Magic, commonly substituted for the body of the intended victim.



Figure 1.240. Huang Bai
(*Phellodendri Cortex*)



Figure 1.241. Jasmine Flower
Zhi Zi Hua (*Gardenia Jasminoides* Ellis)

HUANG BAI (PHELLODENDRI CORTEX)

The Huang Bai (Figure 1.240) is generally used in the treatment of meningitis (i.e., the inflammation of the membranes of the brain or spinal cord).

In Daoist sorcery, 30% Huang Bai is combined along with 40% Borneol and 30% Alum when making Talismanic Paper. These three combined herbs were traditionally mixed during the paper creating process in order to help activate the spells and contain the magical incantations that were projected through the priest's calligraphy pen and through the Daoist priest's Breath Incantations.

JASMINE FLOWER (ZHI ZI HUA)

Jasmine Flower is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon (Figure 1.241).

- **Visions:** Jasmine Flower is said to induce lucid dreams, enhance astral projection, open the Forth (heart) Chakra, and stimulate clarity of thought. Jasmine Flower will also cause prophetic dreams if burned in the bedroom, and the flowers can be smelled to induce lucid dreaming. To use as a tea, pour 1 cup of boiling water over 1 tsp. of herb, cover and steep for 3-5 minutes.



Figure 1.242. Jet (Mei Jing)

- **Prosperity:** Jasmine Flowers are believed to draw wealth and money if carried, burned, or worn for that purpose.

One ancient Chinese ritual used to draw a rich spouse into your life, required the seeker to place a jar of uncooked rice, dried Jasmine flowers, and a dried orange peel under the bed. Each night, the seeker is to shake the jar and visualize them self marrying a rich spouse. The seeker is to continue this ritual every night until the marriage is consummated. Then, the seeker is to empty the contents of the jar into a moving stream to ensure that love and prosperity continues to flow within the marriage.

- **Love:** Jasmine is essentially a seduction herb, though many priests consider it to be more sexual than romantic. It is used in rituals to attract love and sometimes made into teas and used as an aphrodisiac. In love recipes, it is used lightly in combination with other ingredients unless the priest intends to produce pure animal passion. Dried Jasmine Flowers are traditionally added to sachets and other love formulas.
- **Healing:** Jasmine Flower is said to alleviate depression and tension. It is also used during childbirth.

JET (MEI JING)

Jet is composed of carbonized wood or lignite coal (Figure 1.242).

- **Protection:** Jet is used to ward off evil, especially psychic attacks, and is used to protect its owner from demon or spirit possession. It was also believed to be able to increase intuition and absorb any illness or negative energy, and remove fears and depression. The ancient Chinese used Jet as a protective talisman against illness and harm caused from psychic and physical attacks.



Figure 1.243. Lavender
Xun Yi Cao (*Lavendula angustifolia*)

In ancient times, burning powered Jet as an incense was believed to be an effective way of breaking a very strong curse delivered from a hostile priest. The smoke of Jet was believed to banish all forms of the destructive energies.

LAVENDER (XUN YI CAO)

Lavender is an aromatic plant that grows one to two feet high. It has strong erect stems, gray-green leaves, and very aromatic flowers (Figure 1.243). Lavender is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury.

- **Purification:** Lavender is commonly added to purification baths. It has an ancient reputation for being an anaphrodisiac (a substance that inhibits sexual arousal). In ancient times, when individuals needed help keeping their vows of chastity, they would often wear garlands made out of Lavender.

Lavender flowers and buds are sometimes burned or smouldered in order to induce sleep and rest, and they may also be scattered around the house to maintain an air of peaceful tranquility.

- **Protection:** Lavender is sometimes burned with Rue in order to cleanse, protect, and shield a person, place, or thing from toxic energy and negativity.
- **Visions:** Lavender is considered a valuable stimulant for energizing and activating the psychic and visionary senses. It can also be used in visionary work, dream magic, or as an incense for meditation (i.e., it activates the Crown Chakra). Because it is the "flower of the Elementals," in ancient times, Lavender was sometimes carried in order to assist the



Figure 1.244. Lemon Balm
(*Melissa officinalis*)

priest in seeing ghosts and was also worn to protect the priest against the evil eye.

- **Love:** Lavender is a traditional ingredient in love spells and sachets. It is also sometimes used for uncrossing (reversing and removing) love hexes. Lavender is particularly effective in helping with marital problems or relationships. It is believed to help soothe problems between parents and children and is considered to be an excellent protecting herb for babies and small children.
- **Healing:** Lavender is used for treating headaches, insomnia, joint pain, arthritis, burns, insect bites, acne, and eczema. It is also believed to help reduce scarring.

Lavender can be combined with Rose and Lemon and used for healing a broken relationship or mixed with Chamomile and drunk as a tea to treat insomnia.

LEMON BALM

A member of the Bo He (mint) family, Lemon Balm commonly grows 1 to 2 feet in height, has a wide saw-toothed leaves, and exhibits a characteristic lemon scent when crushed (Figure 1.244). Lemon Balm is often used in magical spells in order to ensure their success. Lemon Balm is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon.

- **Love:** Lemon Balm was sometimes carried in order to find a love. In order to influence love, Lemon Balm was soaked in wine for several hours, strained, and then shared with the lover.
- **Healing:** Lemon Balm is often used in healing incenses and sachets. It was sometimes drunk



Figure 1.245. Lemongrass
(*Cymbopogon citratus*)

as an infusion in order to soothe the emotional pains after a relationship ended.

LEMONGRASS

In ancient times, Lemongrass was planted around the home and in the garden in order to repel snakes (Figure 1.245). Lemongrass is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury.

- **Purification:** As an incense, Lemongrass is burned for strength and purification. Put a handful of leaves in a mesh bag and place under the tap water for a purification bath. Lemongrass is often mixed with Sage and Copal Resin to make smudge sticks used in purification rituals.
- **Hexing:** Lemongrass is an excellent herb to add into a "Power" formula that is used for general ritual work. It can also be used as a hexing herb, and in such cases it is primarily aimed at making the victim's life complicated and full of problems.
- **Protection:** Lemongrass is carried in a sachet or charm in order to attract a mate and to bring honesty to the relationships.
- **Visions:** Lemongrass is calming, and is good for deepening states of meditation or trance. An infusion of Lemongrass is commonly used to aid in developing psychic powers.
- **Love:** Lemongrass is said to increase lust and makes others lust after you. Therefore, Lemongrass is commonly used in lust potions in order to attract and keep a lover.

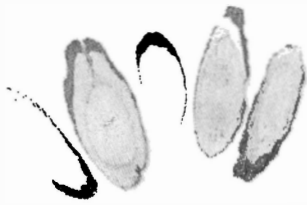


Figure 1.246. Licorice Root
Gan Cao (*Glycyrrhiza glabra*)

LICORICE ROOT (GAN CAO)

This magical herb is also known as *Glycyrrhiza uralensis* Fisch, and Licorice Root (Figure 1.246).

Since ancient times, Chinese Licorice Root has been used for energetically harmonizing the other ingredients in an herbal formula. It is also traditionally used as a "carrying agent," to lead and conduct the healing energy of the other herbs in the formula throughout the Twelve Primary Channels.

When Licorice Root is placed inside an Altar Statue, it is traditionally used for Protection Magic. In ancient times, Licorice Root was sometimes buried in the tombs of the deceased, in order to protect the Soul on its journey. It was also placed in magical amulets in order to expel toxins, poisons, and negative energy from the body. The same energy that created an energetic barrier around the magical practitioner, also provided a protective field around the Altar Statue.

Licorice Root is also used in making erotic incense. It is specifically used for heightening body awareness and acts as an aphrodisiac. It is commonly used in Daoist Sex Magic, and the root is often chewed for increasing sexual potency.

- **Protection:** When Licorice Root is placed inside an Altar Statue, it is traditionally used for Protection Magic. In ancient times, Licorice Root was sometimes buried in the tombs of the deceased, in order to protect the Soul on its journey. It was also placed in magical amulets in order to expel toxins, poisons, and negative energy from the body. The same energy that created an energetic barrier around the magical practitioner, also provided a protective field around the Altar Statue.
- **Healing:** In Chinese Medicine, it has been used since ancient times for energetically harmonizing the other herbal ingredients in a formula, as well as to help carry the healing



Figure 1.247. Lilac Flower
Ding Xiang Hua (*Syringa vulgaris*)

energy of the formula throughout the Twelve Primary Channels.

- **Sex Magic:** Licorice Root is also used in making erotic incense. It is specifically used for heightening body awareness and acts as an aphrodisiac. It is commonly used in Daoist Sex Magic, and the root is often chewed for increasing sexual potency.

LILAC FLOWER (DING XIANG HUA)

Lilac Flower tends to promote the positive energetic aspects of the specific herbs that it is used or combined with (Figure 1.247). Lilac Flower is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Protection:** Lilac Flower can be used for protection and warding off evil, and it is excellent for uncrossing (reversing hexes). Lilac is a popular herb used in most banishing rituals.
- **Visions:** Lilac Flower aids mental and psychic powers and is good for clairvoyance in general. It is sometimes used to call in the good spirits in a seance. Lilac Flower is also good for inducing "far memory" and recalling past lives.
- **Healing:** Clinically, Lilac Flower benefits the spinal column. It produces antibodies for spinal column inflammations, cleanses and replaces spinal fluid, eases paralysis associated with a pinched nerve in the spinal column, and disperses solidification of the vertebrae that occurs in various diseases. Because it works immediately, a Lilac Flower elixir should be given by a bonesetter (chiropractor or osteopath) just before doing a spinal adjustment. Lilac Flower elixirs also relax the muscles, and can be used to benefit the patient of any type of bodywork.



Figure 1.248. Ling Xiang Cao
(*Lysimachia foenum-graecum*)

LING XIANG CAO (LYSIMACHIA)

This magical herb is also known as *Lysimachia foenum-graecum* (Figure 1.248).

- **Meditation:** Ling Xiang Cao is used in making meditation incense. It is specifically used for awakening the mind and calming the spirit, and it places the priest into a deep reflective state.

MAGNOLIA (WANG CHUN YU LAN)

This magical herb is also known as *Magnolia biondii* Pamp (Figure 1.249).

- **Meditation:** Magnolia is used as an incense and is burned in order to enhance meditation and increase psychic awareness.
- **Love:** In ancient China, after Match-making Rituals had confirmed the identities of the new life-long partners, Magnolia flowers (fresh or dried) were sometimes placed underneath the beds of the two candidates in order to bring about a smooth harmonious transition in their marriage.

MANDRAKE (DU SHEN QIE)

Mandrake is known for having a rootstock resembling a human form. Sometimes known as the "Priests' Root," this fibrous rootstock sprouts into a round stem that forks at the top to yield two yellow-green leaves (Figure 1.250). Mandrake is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mercury.

Mandrake Root was introduced to China sometime before the late 13th century. The traditional method for harvesting Mandrake in ancient China was as follows:



Figure 1.249. Magnolia Flower
Wang Chun Yu Lan (*Magnolia biondii*)

A shaft was first dug into the earth until the root of the plant was reached. Dogs were then used to bring the plant to the surface, but they were poisoned by the aroma of the plant and died. The plant was then concealed in the ground for a year, after which it was taken out and dried.

A very small dose of the Mandrake is used to rob a man of all feelings for three days, during which time he will seem to be dead. The root could also be used to either bring about the death of a hated rival or mixed with a secret combination of herbs to place the rival into a coma. The priest would then steal the rival's spirit soul, imprison it in a gourd, and use it as a "spirit slave."

To activate a dried Mandrake root (i.e., to bring its powers out of hibernation), place it in some prominent location in the house and leave it there undisturbed for three days. Then place it in warm water and leave overnight. Afterwards, the root is activated and may be used in any magical practice. The water in which the root has bathed can be sprinkled at the windows and doors of the house to protect it, or onto people to purify them.

- **Hexing Dolls:** Mandrake root has long served as a poppet in hexing doll magic. However, its extreme scarcity and high cost usually force the priest to look for substitutes (e.g., Ash Roots, Briony Root, etc.).
- **Protection:** There is an ancient saying that states, "where there is Mandrake, demons cannot reside." Therefore, Mandrake root was commonly used in all forms of exorcism. The root can be soaked in water or brewed in a tea

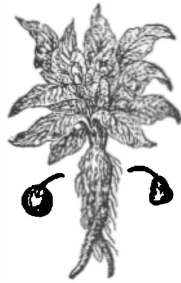


Figure 1.250. Mandrake
Du Shen Qie (*Atropa mandragora*)

and sprinkled around the home or temple to protect from evil spirits or black magic.

It was also believed that a whole Mandrake root placed on the mantel in the home would give the house protection, fertility, and prosperity. Mandrake was also hung on the headboard for protection against ghosts and spirit entities during sleep.

- **Visions:** It is said that the scent of the Mandrake causes sleep. Mandrake also acts as a hallucinogen when brewed as a tea. It provides great potential as a visionary herb, empowering the priest's visions and propelling them into manifestation.
- **Prosperity:** It was believed that money placed beside a Mandrake root (especially silver coins) was sure to double.
- **Love:** Mandrake is sometimes carried in order to attract love, and the root is said to increase fertility in woman when carried. Two Mandrake roots are sometimes bound together in a ritual with a red cord, in order to create a permanent bond between a man and woman.
- **Courage:** Mandrake intensifies the magic of any spell. To charge Mandrake root with your personal power, sleep with it for three nights during the full moon, the root can then be carried as a talisman to increase courage.
- **Healing:** Mandrake was sometimes worn in order to prevent contraction of illnesses.

MARIGOLD FLOWER (JIN ZHAN HUA)

Marigold Flower is also known as "Bride of the Sun" and "Calendula." Marigold Flower should be gathered at noon (Figure 1.251). Mari-



Figure 1.251. Marigold Flower
Jin Zhan Hua (*Calendula officinalis*)

gold Flower is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun.

- **Purification:** A solution of crushed Marigold Flowers can also be used to thoroughly wash the floor of a residence in order to dispose it of evil magic. This purification solution is especially used if the inhabitants have tracked "graveyard dirt" into the house (spreading sadness, agitation, restlessness, and heavy feelings throughout the home). The "graveyard dirt" is usually placed on the victim's porch by a malevolent priest. This allows the priest (ghosts and summoned spirit entities) direct access into the victim's home.
- **Protection:** In ancient times, garlands of Marigold Flowers were strung on the doorposts of homes in order to stop evil from entering the house. Additionally, a solution of crushed Marigold Flowers can also be used to thoroughly wash the floor of a residence in order to dispose it of evil magic, especially if the inhabitants have tracked "graveyard dirt" into the home.

It is said that when Marigold Flowers are carried in your pocket, it will help justice to smile favorably upon you in court and give you the advantage in all business or legal affairs.

Marigold Flowers are also used for protection in legal matters (i.e., legal difficulties surrounding money) and can be carried into court for justice to elicit a favorable decision. Because it has a mild, gentle action,

Marigold Flowers can be added to a bath in order to win admiration and respect from others. The flowers can also be placed under the bed to protect a priest from harm while he or she sleeps.

- **Soul Retrieval:** Marigold Flowers are said to soothe and uplift the soul, and is sometimes used in "Soul Retrievals" in order to "call back" the patient's soul.
- **Visions:** Marigold Flowers are said to induce prophesy, open the psychic senses so that the priest can "see magical creatures," and increase clairvoyance and lucid dreaming. In ancient times Marigold Flowers were crushed in a mortar while speaking incantations; the resulting powder was then sprinkled under the pillow at night in order to promote clairvoyant dreams. The flowers can also be placed under the bed to induce prophetic dreams.

Marigold Flower also increases one's ability to hear what is spoken on clairvoyant levels, strengthens one's ability to intuitively understand lay or academic information, increases one's insight into the mechanics of physics, and helps one develop psychic abilities.

- **Prosperity:** It is said that when Marigold Flower is added to your bath water, it will help in winning the respect and admiration of those you meet.
- **Love:** Marigold Flower is sometimes added to love sachets.
- **Healing:** Marigold Flower is used in natural antifungal, antiseptic, and antibacterial treatments. It is sometimes used to ease inflammations (e.g., viral, inner ear, pancreatic, and tendon inflammations), and treat genetic deterioration of the spinal column. Elixirs can be used to stimulate the pituitary gland and activate certain antibiotic properties in the thymus gland. It can also be used to open and cleanse the nasal passages, due to stimulating the chakric point located in the center of the ear lobe.

MARJORAM (BO HE SHAN)

Marjoram is also known as Bo He Shan ("Mountain Mint") and "Joy of the Mountain"



Figure 1.252. Marjoram
Bo He Shan (*Origanum majorana*)

(Figure 1.252). Marjoram is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury.

- **Protection:** When placed around the house (a little in each room and replaced monthly) or carried, Marjoram shields against evil and protects against ill intent and negativity.

When placed inside a coffin with the deceased, or grown on top of his or her grave, Marjoram is said to safely deliver the soul to the Underworld.

Marjoram also energetically opens the chakras in the centers of the feet and enhances the priest's ability to work with Earth Qi.

- **Dreaming:** Marjoram improves the ability to experience lucid dreaming. It also enhances the ability to understand the expressed emotions experienced within the dreams.
- **Love:** Marjoram is said to be protective, especially in matters of love. It is often used in love spells or love and friendship charms, and it may also be added to food to strengthen love.

MISTLETOE (BAI GUO HU JI SHENG)

A semi-parasitic shrub, Mistletoe grows in 6 inch to 4 foot diameter clusters that root themselves into the branches of other trees; it has thick oblong leaves and produces yellow flowers and white waxy, glutinous berries (Figure 1.253). Mistletoe is said to lose its power once it touches the ground.

Mistletoe is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and



Figure 1.253. Mistletoe
Bai Guo Hu Ji Sheng (*Viscum album*)

its planetary correspondence is the Sun.

- **Protection:** Mistletoe is an excellent all purpose magical herb, and it is reputed to protect the bearer from priests who shape-shift. In ancient times, Mistletoe was placed in cradles to protect children from being stolen by the fairies and replaced with changelings. It has long been used to banish evil and protect against sorcery and witchcraft. Mistletoe was also carried or worn for good luck during hunting. Throughout the centuries, Mistletoe has been used for protection against lightning, disease, misfortune of every kind, and fires. Mistletoe can be burned as an incense for exorcism or carried as an amulet to protect against misfortune.
- **Invisibility:** In ancient times, Mistletoe was worn around the neck to enable the priest to become invisible.
- **Visions:** Laid near the bedroom door, placed beneath the pillow, or hung at the headboard, Mistletoe is said to give restful sleep and beautiful dreams.
- **Love:** Although used in many love recipes, Mistletoe is considered to be a commanding/compelling herb. It is sometimes used in love magic and fertility spells. In ancient times, women carried Mistletoe in order to aid in conception.
- **Healing:** A ring carved of Mistletoe wood is said to ward off sicknesses when worn, and the plant will cure fresh wounds quickly when carried (do not apply it to the wound).



Figure 1.254. Mock Lemon
Chinese Perfume Plant (*Aglaia odorata* Lour)



Figure 1.255. Motherwort
Yi Mu Cao (*Leonurus cardiaca*)

MOCK LEMON

Also known as Chinese Perfume Plant, this magical herb is famous for its sweet perfume fragrance (Figure 1.254). It is commonly combined with other herbs and burned as an incense during Sex Magic rituals.

MOTHERWORT (YI MU CAO)

Motherwort has several hollow grooved stems that produce downy leaves occurring opposite each other along each stem (Figure 1.255).

- **Protection:** Motherwort is commonly used for protection, especially against hostile magic. It also strengthens the wearer's energetic field and helps banish depression.
- **Healing:** Motherwort is one of the very best herbs for driving melancholy away from the heart and making the mind cheerful again. To use as a tea, pour 1 cup of boiling water over 1 tsp. of Motherwort, cover and steep 3-5 minutes (not to be used during pregnancy).

In ancient Chinese Medicine, Motherwort ("Benefit Mother Herb") was used to enter

into the heart, liver, and urinary bladder channels. It was used clinically to reduce abdominal masses, reduce abdominal swelling, treat systemic edema, and treat gynecological problems (by invigorating the blood and regulating the menses).

MOUSE-EAR

This small plant has leafy creeping runners that spread out into dense patches; its leaves form basal rosettes and it sends up four to fifteen inch stems topped with yellow flower-heads (Figure 1.256). Mouse-ear was widely used in ancient alchemy together with other herbs such as Moon-wart in order to accomplish the crucial step of solidifying Mercury.

- **Purification:** In ancient times, Mouse-ear was used in certain rituals for consecrating magical tools of edged iron or steel.
- **Protection:** Mouse-ear can be used to banish hostility, quarreling, and the threat of violence. It is traditionally used to dispel hostile magic.

MUGWORT (AI YE)

Mugwort, also known as *Artemisia* or *Pai Ai*, grows from one to five feet in height and has downy grooved stems and alternate pinnate leaves. It is commonly found along roadsides and in areas where the soil has been disturbed (Figure 1.257). Mugwort is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Venus.

- **Protection:** Mugwort is considered to be a highly protective plant. Its leaves were traditionally harvested in June and its root was gathered in the Autumn. Mugwort is said to be strongest when picked on one of the three nights of the full moon.

In ancient times, Mugwort was said to protect travellers from fatigue, sunstroke, wild animals, and evil spirits. It was commonly placed inside the shoes for protection and to prevent fatigue on long journeys. A branch of Mugwort was also kept in the house and smoked in the fireplace in order to dispel hostile magic and drive away evil spirits. In ancient times Mugwort was sometimes put



Figure 1.256. Mouse-ear
(*Hieracium pilosella*)

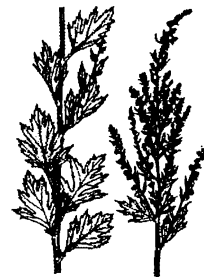


Figure 1.257. Mugwort
Ai Ye (*Folium Artemisiae Argyi*)

over the door in order to prevent a house from being struck by lightning.

In ancient times, Mugwort was attached to doors and gates because its ragged leaves resemble tiger paws which were believed to provide protection. Its aroma is also believed to repel insects.

In Daoist magic, Marshal General Tianpeng (Figure 1.258) is the manifestation of "Heavenly Mugwort." He is a green-skinned, multi-headed, multi-armed, fierce-looking martial deity, equipped with a variety of magical weapons and demon subjugating tools, including his famous "Magic Seal." He wears armor, a crown, has bronze fangs, iron claws, and is a deification of the Air Element of the East. He is also one of the four Celestial Marshal Generals who are responsible for fending off evil. When summoned to cut down demons, he arrives riding on a dragon, holding an imperial bell in one hand and brandishing a sword or a large axe in the other hand.

When performing exorcism to remove a spirit entity from a victim, Mugwort smoke is sometimes used in conjunction with the Thirteen Ghost Points. When performing this magic ritual, certain Daoist priests will project their Qi and Shen through the Mugwort smoke while speaking banishing incantations.

Additionally, sometimes the patient's Wind Gate (Fengfu GV-16) area, located at the base of the skull, is "anointed" with Holy Water created from an Mugwort tincture.

- **Visions:** Mugwort is sometimes used as a visionary herb (placed in a dream pillow to bring about prophetic dreams of future events), and it is also known to increase clairvoyance, enhance the priest's energetic awareness, and augment his or her psychic powers. Mugwort is said to sometimes facilitate Soul (astral) Travel and dream interpretation.

In ancient China, Mugwort was said to induce lucid dreams, and was traditionally placed next to the bed. Sometimes a "dream pillow" was made by stuffing 8 ounces of the dried Mugwort into a piece of cotton. Other times, the Mugwort was made into a tea in order to induce spirit dreams. Because the taste of this tea is very bitter, some priests would sometimes add relaxing herbs such as Chamomile and Lavender in order to try to reduce its bitter flavor.

A standard dosage is half an ounce of the herb steeped in two cups of water for 15 minutes, one half cup taken twice a day. Unless recommended by a herbalist, this dosage should be taken no more than once a week.

- **Scrying:** In ancient times, Mugwort tea was consumed before divination. The magical tea could also be used to wash the priest's crystal ball and magic mirror to increase clarity.

Mugwort leaves were known to be beneficial for summoning spirits and were therefore used for observing spirit manifestations. It was also believed that fresh Mugwort leaves rubbed on the surface of a magic mirror or crystal ball would strengthen their divination abilities. For example, the leaves of Mugwort could be placed around the base of the crystal



Figure 1.258. Marshal General Tianpeng

ball and magic mirror (or underneath them) in order to aid the scrying. Sometimes Mugwort was also burned with White Sandalwood or Wormwood during the scrying ritual.

- **Healing:** Mugwort is a symbol for longevity because of its medicinal properties. It opens and purifies circulatory channels. In ancient Chinese Medicine, Mugwort (the leaf) was used to enter into the spleen, liver, and kidney channels in order to warm the womb, pacify the fetus, stop menstrual bleeding, alleviate abdominal pain, and disperse Cold. It also strengthens the uterus, eases painful menstrual cramping, and is excellent for strengthening the life force in the fetus.

Mugwort can be used to treat brain damage from any cause. It can be used to rechannel energy into the left-brain (if damaged) in order to restore function. Helps a person enter the alpha state & opens certain psychic faculties such as telepathy. Acts a general tonic for all the subtle bodies, channels, acupuncture points and seven chakras.

Caution: Large doses of Mugwort must be avoided as it is used medicinally for the treatment of stomach and nerve problems, and it should not to be taken in pregnancy or when breast-feeding. Additionally, Mugwort may cause an allergic reaction in certain individuals.

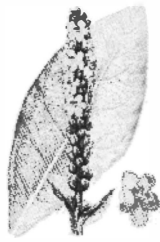


Figure 1.259. Mullein
(*Verbascum thapsus*)

MULLEIN

Mullein is also known as “Aaron’s Rod.” In ancient time, priests used oil lamps to illuminate their magical spells and rites, and the downy leaves and stems of the mullein often provided the wicks. Graveyard Dust (used in certain magical spells when a matter needs to be “laid to rest”) can be substituted with powdered Mullein leaves (Figure 1.259). Mullein is considered to be Feminine in nature; it is associated with the Fire Element, and its planetary correspondence is Saturn.

- **Purification:** Mullein is used for cleansing the altar space before and after performing rituals. It is also used for cleansing and purifying ritual tools.
- **Summoning:** Mullein is sometimes used in order to invoke spirits.
- **Protection:** Mullein is said to offer protection from wild animals, protection from evil spirits, and protection from sorcery. In India, Mullein is regarded as the most potent safeguard against evil spirits and magic, and it is traditionally hung over doorways, inside windows, and carried in sachets to banish demons and all negativity. Mullein is sometimes stuffed into a small pillow or placed beneath a pillow to guard against nightmares. It is also used in exorcism rituals.
- **Divination:** Fresh Mullein leaves are sometimes rubbed onto scrying tools in order to aid divination.
- **Love:** Mullein is sometimes carried in order to obtain love from the opposite sex. In certain magical traditions, it is used in love divinations.
- **Healing:** It is believed that if a few leaves of Mullein are placed in the shoe, it will keep one from catching a cold. Mullein is useful as an expectorant to clear and heal the lungs; it also stops diarrhea, and is used to soothe hemorrhoids.



Figure 1.560. She Xiang (Musk Deer)

MUSK (DEER GLAND)

Musk comes from the wild Musk Deer (Figure 1.260), which ranges throughout China and much of Mongolia.

The musk is produced in the “musk pod,” a gland located in a pouch or sac under the abdomen of the male musk deer. Traditionally, the musk pod is harvested, dried in the open air, and then cut open, revealing a small, oval-shaped kernel. The main chemical compound in musk is muscone, which gives musk its distinctive, persistent odor.

In Daoist Magic, Deer Musk corresponds to the Yang (masculine) Divine Energy, and represents the subliminal, psychological aspect of this energetic sphere. It also represents the spiritual principle of Divine Wisdom, although we experience it as a stimulant to the libido, its dynamic outpouring of energy also corresponds with the Third Eye, and is associated with deep meditation.

In ancient Daoist magical tradition, Deer Musk is among the few scents that are used to connect a disciple to the highest valued consciousness, including creative genius, awakened spiritual energy, magical transformation, and stimulated libido.

Deer Musk is also identified with the Earth aspect of Saturn, and working with spirit entities. According to ancient Daoist belief, Deer Musk renders its handler invisible to the lower energies of certain individuals. Among its many magical qualities are increased health, vitality, longevity, and sexual potency. Traditionally, it is considered to be most powerful when used in Love Potions, Aphrodisiacs, and Sex Magic. When Deer Musk is carried around for stimulating sexual appeal, it mixes with the handler’s own pheromones, making him or her extremely attractive.



Figure 1.261. Myrrh Resin
Mo Yao Shu Zhi (*Commiphora myrrha*)

MYRRH RESIN (MO YAO SHU ZHI)

Myrrh is a yellowish brown colored resin of the *Commiphora* tree, native to Arabia and Eastern Africa (Figure 1.261). Myrrh is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon.

- **Purification:** Myrrh is used to purify, bless, and consecrate objects such as amulets, talismans, charms, and magical tools. When burned, Myrrh purifies and raises the environment's energetic field, bringing peace, healing, and blessings to the area. Myrrh also increases the magical power of any other incense it is being burned with, and it is traditionally used as an aid for meditation and contemplation. Rarely burned alone, Myrrh is usually used in conjunction with other resins.
- **Protection:** Myrrh (Yin) is commonly used in conjunction with Frankincense Resin (Yang) or other resins in exorcisms and banishing rituals.
- **Healing:** Myrrh is sometimes included in healing incenses and sachets. It can be burned to gain wisdom when mourning the loss of a loved one.

NETTLE (QIAN MA)

The Nettle plant can grow up to five feet in height and resembles an unusually large Mint (Bo He). Sometimes known as "Stinging Nettle," this herb has four to eight inch opposite saw-toothed leaves that sting to the touch (Figure 1.262). Nettle



Figure 1.262. Nettle
Xun Ma (*Urtica dioica*)

is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Purification:** Nettle is recommended for use in purification baths because it is considered to be "more carnivorous" than other herbs, and so will work more efficiently.
 - **Protection:** Nettle is widely known for its protective powers. It is commonly used to remove a curse and send it back to its owner. This can be accomplished through either stuffing a hexing doll with Nettle or simply carrying some Nettle in a sachet. It is also said that, sprinkling Nettle around the house will keep evil out and to send it back. Nettle is sometimes thrown onto a fire in order to avert danger, held in the hand to ward off ghosts, carried with Yarrow to allay fear, and worn as an amulet to keep negativity far away.
 - **Love:** Nettle has sometimes been used as a lust-inducing herb.
 - **Healing:** A pot of freshly cut Nettle placed beneath the bed of a sick individual is said to aid in the patient's recovery. Nettle is considered to be an antidote for many poisons. It is highly nutritious for anemia, skin disorders, and allergies, and it restores health, works as an expectorant, and stops bleeding.
- Nettle can be used to tonify the kidneys, lungs, and nervous system. An elixir is commonly used to treat asthma, neural inflammations, and scarring in the inner lung tissues.



Figure 1.263. Nutmeg
Rou Dou Kou (*Myristica fragrans*)

NUTMEG (ROU DOU KOU)

Nutmeg is a medium sized (one half inch to one inch in diameter) aromatic seed produced by the evergreen tree *Myristica fragrans* (Figure 1.263). Nutmeg is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Jupiter.

- **Visions:** Nutmeg is said to aid meditation, stimulate psychic powers, increase Clairvoyance, bring visions, and improve the intellect. It is often used in divination. Its major energetic properties allows for the increased acceleration a person's vibrational resonance, creating a stronger spiritual attunement to ones higher self. This elevated energetic connection allows the priest the ability to draw on deeper insights and profound wisdom derived from his or her past and future lives.
- **Prosperity:** Nutmeg is sometimes used in financial spells. It may also be carried as a good luck charm in order to attract prosperity.
- **Healing:** Because Nutmeg calms the mind and body, it is used in treating insomnia. It is also good for the intestinal tract and reproductive organ, and is said to reverse impotency and hair loss. Nutmeg can be dangerous if taken internally, but used as a seasoning is fine.



Figure 1.264. Orrisroot
(*Iris germanica* var. *florentina*)

ORRISROOT

Orrisroot refers to the fragrant rootstock of any of three varieties of European Irises (Figure 1.264). Orrisroot is a focusing herb, and it is used to focus the power of other herbs it is combined with. Orrisroot is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Protection:** Orrisroot is used for protection from evil spirits by hanging the roots and leaves of the plant inside of the doors and windows of the house. Orrisroot is also added to the bath for personal protection.
- **Divination:** When using Orrisroot for divination, certain magical traditions will attach a small piece of the root (other traditions use the entire root) to a string, cord, or piece of yarn and use it as a pendulum to derive the answers to questions.
- **Love:** Orrisroot is used for attracting love. It is sometimes called "love drawing powder," and has long been used in charms, amulets, sachets, incenses, and baths to find and hold love. The whole root can be carried, or the powder may be sprinkled on sheets, clothing, around the house, or on the body to attract love.



Figure 1.265. Parsley
Ou Qin (*Petroselinum crispum*)

PARSLEY (OU QIN)

Parsley is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Mercury (Figure 1.265).

- **Purification:** Parsley is often used in purification baths, and it is also used to stop all misfortune.
- **Protection:** In ancient times it was said that if the priest picked Parsley while uttering a hexing spell against another person, that person would be dead within the week.

Parsley refreshes, renews, and removes negativity or fear from an area. When placed in a room, it can tone down and alleviate poltergeist activity. It is interesting to note, that the custom of placing a sprig of Parsley on a plate of cooked meat arouse from the belief the herb could appease the spirits of the dead animals.

- **Healing:** It is said that eating fresh Parsley aids in reducing blood pressure.

PATCHOULI (DAO SHOU XIANG)

Patchouli is an herb of power and manifestation, and it is commonly used for materializing one's wishes. Its job is to make things happen, to bring results quickly and powerfully (Figure 1.266). Patchouli is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Saturn.

- **Hexing:** It is said that Patchouli has no conscience of it's own, so it can often be substituted for "Graveyard Dust" and used in Hexes.



Figure 1.266. Patchouli
Dao Shou Xiang (*Pogostemon cablin*)



Figure 1.267. Peppermint
Bo He (*Mentha* spp.)

- **Prosperity:** Because of its rich earthy smell, Patchouli is commonly used in prosperity spells and potions. It is often added to money formulas, and it may be sprinkled directly onto money, inside purses, or inside wallets.
- **Love:** Patchouli is also used on a fertility talisman and as an aphrodisiac (used for lust or sensuality rather than love).

PEPPERMINT (BO HE)

Peppermint is considered to be Yang (Masculine) in nature, and is used in Daoist magic in order to is used to create change and get things moving. Peppermint is associated with the Air Element, and its planetary correspondence is Mercury (Figure 1.267).

- **Purification:** Peppermint is used in purification spells and formulas, and its presence raises the energetic vibrations of an area. When used to rid an area of evil, a priest will first consecrate the Peppermint using salt water. The priest will then use a sprinkler (made from twigs of Peppermint, Marjoram, and Rosemary) and proceed through the area purifying each corner. Peppermint is

also excellent for cleansing furniture, walls, or floorboards of any evil or negativity (i.e., steep the herb in the washing water).

- **Summoning:** Peppermint is sometimes used to conjure benevolent spirit entities. It is said that spirits love the scent of Peppermint, and a small dish set out will tend to attract them.
- **Protection:** Because Peppermint incense naturally possesses a strong protective power, it is sometimes burned in banishing rituals and in exorcisms. Peppermint is commonly placed in the home as a protective herb, and it is also used in travel spells.
- **Visions:** Peppermint is said to be excellent for stimulating the psychic senses and for studying. When placed beneath a pillow, Peppermint promotes sleep and enhances visionary dreams. It is said to sometimes offer the priest glimpses of the future in his or her dreams.
- **Prosperity:** Peppermint is often used in money and prosperity spells. One method of using Peppermint to attract money requires the priests to place a few leaves of Peppermint in their purses or wallets, or to rub the Peppermint where money is being kept.
- **Love:** Peppermint is sometimes used to provoke lust and increase sexual desire. It is a common additive to love incenses.
- **Healing:** Peppermint can be used in healing and purification baths. It is also very useful as a tea for treating conditions of stomach upset, heartburn and nausea, and it is also used to ease congestion during a cold or flu.

PERIWINKLE

Periwinkle is also known as "Priest's Violet" (Figure 1.268). In ancient times, it was believed to be unlucky to remove Periwinkle from a graveyard. To do so would incur the wrath of the ghosts that haunted the place. This herb is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.



Figure 1.268. Periwinkle
(*Vinca minor*)

- **Protection:** Periwinkle is sometimes used for protection against evil influences (i.e., when hung around doors and windows). In ancient times it was also carried to obtain grace and was believed to protect against snakes and poison.
- **Mind Magic:** Periwinkle enhances many capacities of the Sixth (Third Eye) chakra. It energetically integrates the conscious, subconscious, and superconscious minds; specifically integrating the conscious mind with the superconscious. This energetically cleanses the subconscious mind and puts it into proper order regarding the conscious mind's particular pattern of spiritual growth. In ancient times, Periwinkle was sometimes used in magical rituals to restore lost memory. Periwinkle stimulates and strengthens the Eighth through Twelfth Chakras and increases the energetic availability of magical powers contained within the tissues (specifically those magical powers generated from the lower Fourth to the upper Twelfth Chakras).
- **Prosperity:** Periwinkle is sometimes used to attract money.
- **Love:** Periwinkle is used in love and lust spells.
- **Healing:** Periwinkle strengthens the liver channel and deepens the energetic awareness of the body's Hun and spirit body.



Figure 1.269. Plantain
(*Plantago* spp. *lanceolata*)

PLANTAIN

The Lanceolata variety of Plantain has a base of long semi upright leaves and flower stalks that grow from six to thirty inches high (Figure 1.269). Plantain is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Venus. In order to maximize its power, Plantain should be gathered during the last quarter of the Moon cycle.

- **Protection:** Plantain is used for its protective properties. It is said that Plantain will attract helpful spirits and protect the priest against malevolent spirit entities. It can also be placed under the pillow in order to drive away nightmares and evil spirits. In ancient times, it was believed to protect against animal bites.

POPPY SEEDS (YING SU KE)

Poppy Seed is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is the Moon (Figure 1.270).

- **Protection:** Poppy Seeds can be used as a charm against those victims who have become bewitched into love.



Figure 1.270. Poppy
Ying Su Ke (*Papaver* spp.)

- **Spirit Communication:** Poppy Seeds improves the communication with all spirit entities, particularly those of the water world. It creates a deeper relaxed state, which enhances the understanding of the spiritual laws and internal relationships connecting the priest to all environmental plants, animals, and the land in general. It also reveals the purpose of these magical realms, existing within the priest's immediate location. Drinking a Poppy Seed elixir allows the priest to experience a finer attunement to the Earth's geopathic zones, and exposes the underlying energetic principles of Feng Shui.
- **Visions:** Poppy Seeds are sometimes taken to induce clairvoyant dreams and visions, and they are related to most dark moon activities.
- **Prosperity:** It is said that Poppy Seeds can be used to attract luck and money. In ancient times, priests would carry the seeds or the dried seed pod as a prosperity charm.
- **Love:** There is a long tradition of eating Poppy Seeds as a fertility charm. Poppy Seeds are also added to food and sachets in order to induce love.



Figure 1.271. Qian Li Yan
(Eyes That See 1,000 Miles)

QIAN LI YAN (EYES THAT SEE 1,000 MILES)

The term “Qian Li Yan” (“Eyes that See a Thousand Li”), is an ancient saying used in to describe the magical effects that Mongolian Thyme had on a shaman’s spirit eyes (Figure 1.271). In Daoist Magic, Mongolian Thyme is sometimes used to induce psychic vision (it is said that if you wear Mongolian Thyme, you will be able to see Nature Spirits). It is also used to help the Daoist priest energetically attune himself to the future lives of his patients, and to project and observe past or future events when performing magical divinations.

Mongolian Thyme cleanses and renews the spirit, and calls divine forces to one’s side. It is said that submerging oneself in a bath containing Mongolian Thyme Oil is sometimes needed for serious purification, especially after having performed an Exorcism, or when coming in contact with a malevolent spirit of the dead, or a rotting dead corpse.



Figure 1.272. Resurrection Lily
Jiao Ye Shan Nai (*Kaempferia angustifolia*)

Mongolian Thyme is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus. It is also used to cleanse and renew the spirit, and calls divine forces to one’s side.

Because it is used to remove all sorrows and ills of the past year, it is often burned in magic rituals as an incense, for the purification of the magical space.

When added to magical elixirs, Mongolian Thyme is generally used in combination with other magical ingredients (i.e., primarily used to amplify the magical powers of other herbs). When Mongolian Thyme is placed inside an Altar Statue, it is traditionally used for Protection Magic, especially from the negative energy of others.

RESURRECTION LILY (JIAO YE SHAN NAI)

This magical herb is also known as *Kaempferia galanga* L., Resurrection Lily and Sand Ginger (Figure 1.272).

- **Protection:** Resurrection Lily is specifically used as an incense and burned for protection, breaking spells, and removing curses.



Figure 1.273. Rose Flower
Mei Gui (*Rosa* spp.)

ROSE FLOWER (MEI GUI)

Rose Flower is said to have high energetic frequency, attracting the highest spiritual energies from within ourselves, and the surrounding environment (Figure 1.273). Rose Flower is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Protection:** Rose petals are added to fast-luck and protection formulas. The petals are sometimes sprinkled around the house to calm stress and soothe household upheavals.
- **Visions:** Rose petal tea is sometimes drunk before going to bed in order to induce prophetic dreams.
- **Love:** Because it awakens love and inspiration, Rose petal incense is used in all forms of love enchantments, and it possesses the strongest love vibration of any magical incense. Due to the flower's association with the emotions, Rose petals have long been used in love spells and mixtures (what you mix with the Rose petals with determines the kind of love you manifest). Rose petals or Rose water (distilled from the petals) may be added to the bath water to attract love. Scattering Rose petals on the altar enhances the power of a love spell. Rose hips are sometimes strung like beads and worn on the body to attract love.
- **Healing:** Rose hips are very high in Vitamin C. Rose hips also contain A, B, E, and K, organic acids, and pectin, and they have a high concentration of iron. Helps clear away headaches, dizziness, mouth sores and menstrual cramps. Heart and nerve tonic.



Figure 1.274. Rosemary
(*Rosmarinus officinalis*)

ROSEMARY

Rosemary is a commonly cultivated evergreen plant that usually has upright stems and grows up to six feet high; the aromatic leaves sit opposite each other along the stem (Figure 1.274). Rosemary is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun.

- **Purification:** Rosemary is considered to be one of the oldest incenses. When burned, it emits a powerful cleansing and purifying energetic field. It is therefore often used prior to performing magical rituals. Rosemary is also used in purification baths, and infusions of this herb are commonly used to wash the hands prior to undertaking healing work. Rosemary is generally added to most purification bath sachets.
- **Protection:** An incense made out of Rosemary has substantial protective powers that can be used to banish nightmares and hostile spirits. It is sometimes placed under a pillow to ensure a good night's sleep and to drive away nightmares, or placed under the bed to guard against all forms of harm while sleeping. When hung over doors, Rosemary is said to keep thieves away.
- Rosemary has a long history of being used to counter evil spells and intercept their powers. A sprig of Rosemary (fresh or dried) can be hung inside the home to dispel witchcraft and evil sorcery. It can also be carried in a red sachet for protection.
- **Binding:** Rosemary binds things (or people) together in a loving, gentle manner.

- **Mind Magic:** Rosemary stimulates the pineal gland, Baihui, and the Seventh Chakra. Taken as a magical elixir, it is considered to be a liquid ambrosia, bringing the priest such experiences as a deep state of inner peace or ecstasy. It also enhances an individual's creativity, brings clarity of mind.
- **Visions:** Rosemary can be used in dream pillows in order to induce lucid dreams and visions, and it aids in controlling out-of-body experiences.
- **Love:** Rosemary is use in love and lust incenses and potions.
- **Healing:** Rosemary and Juniper are burned together as a healing and recuperative incense. Rosemary is sometimes used as a circulatory, digestive, and nerve stimulant. It is said to heal headaches, depression, and halitosis. A tea of Rosemary is traditionally used to strengthen the memory and cause the mind to be alert.
- **Sea Magic:** Rosemary has an important magical link to the Moon, and through it, to the ocean and specific energies of the sea. The name of this herb translates to "Dew of the Sea," and its native habitat is the sea cliffs. Therefore, Rosemary is often used in sea rituals.

RUE

Rue has a branched pale green stem and alternate, pinnate, fleshy leaves that have little oblong leaflets of their own (Figure 1.275). Rue is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.

- **Purification:** Because Rue guards against negative energies and gets things moving in a positive direction, it is often used in consecration rituals. Rue is also used for the purification of ritual spaces and magical tools.
- **Protection:** Rue energizes the minor chakras of the fingers and the toes. It also increases the energy of the higher subtle bodies, particularly the spirit body.



Figure 1.275. Rue
(*Ruta graveolens*)

In ancient times, Rue was considered a reliable defense against priests and their spells. It is a highly protective herb when used against hostile magic and is excellent when combined with other herbs for breaking curses. The leaves are commonly used in exorcisms and purification rituals. Like Asafoetida, Rue is used to banish hostile spirits and can be burnt as an incense when performing specific defensive rituals.

Rue is also known as the "Herb of Grace," and it was added to healing incenses, banishing mixtures, hexing dolls, and baths in order to break hexes and curses. Rue was believed to be so powerful against conditions such as "soul loss," that it was constantly used in magical spells and formulas. It was even sometimes hung at the door or placed in sachets as protection from the "evil eye." A sprig of fresh Rue is used as a sprinkler to distribute salt water throughout the house to clear negativity. Rue is also said to protect an individual against ill health caused from negative energies.

- **Visions:** Because it energetically aligns the Eighth through Twelfth Chakras, Rue is believed to bestow "second sight."
- **Love:** Rue has sometimes been used for love and fertility charms since ancient times. Also, an infusion of Rue is sometimes used to wash the floors to protect the home or burned to clear the head where love is confused.



Figure 1.276. Sage
Dan Shen (*Radix Salviae Miltiorrhizae*)

SAGE (DAN SHEN)

Sage is considered to be Yang (Masculine) in nature; it is associated with the Air Element, and its planetary correspondence is Jupiter (Figure 1.276).

- **Purification:** Sage is the main ingredient used in smudging and is often burned in order to consecrate a ritual space. It absorbs negativity and misfortune, and it is used to purify sacred spaces and ritual tools. Sage is also good to take while fasting, especially on tomato juice. It aligns the spiritual body so that the psycho-spiritual dynamics of the priest can flow more freely. As the psycho-spiritual dynamics of the priest become activated, he or she tends to become philosophically more active, developing an interest in spiritual matters. As the priest spiritually awakens, his or her psychic faculties, especially mediumistic abilities, also awaken and great joy is manifested.
- **Protection:** Sage protects against all forms of evil. It is powerful and especially good when moving into a new home (i.e., walk the smoke to the four corners of the room to repel and rid negative energies and influences). In ancient times, Sage was placed inside a small horn and worn in order to guard against the "evil eye."
- **Prosperity:** Sage is used in countless money spells to attract wealth.
- **Healing:** Sage is a common ingredient in countless healing spells. It awakens the Third and Fourth chakras, and tonifies and cleanses the body's channel system. It promotes wisdom and aids in healing the body, mind, and spirit. Sage is commonly used to heal wounds, aid digestion, ease muscle and joint pain, and treat colds and fever.



Figure 1.277. Saint John's Wort
(*Hypericum perforatum*)

SAINT JOHN'S WORT

Saint John's Wort is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun (Figure 1.277).

- **Protection:** St. John's Wort is used for protection against evil spells and hexes. It was also burned in exorcistic rituals in order to banish evil spirits and demons. When the flowers and the leaves are placed in a jar and hung by a window, they are said to protect against thunderbolts, fire, and evil spirits, and also to prevent nightmares. St. John's Wort was traditionally gathered on Midsummer's Eve. It was then dried over fires and passed through the altar smoke in order to purify it. After that, it was then hung in the house as a form of energetic protection against ghosts, evil spirits, demons, and malevolent priests. In ancient times, it was said that if St. John's Wort was worn as an amulet and drank as a tea, it would strengthen a soldier's courage and conviction, making him invincible.
- **Visions:** St. John's Wort is said to open the priest's spirit to divine guidance, and it can be used to assist the priest in out-of-body experiences.
- **Spirit Travel:** St. John's Wort energetically moves spirit projections and soul travel beyond the lower spiritual realms, and assists

the priest in experiencing visionary states. It slightly improves memory, and eases cluttered dreams and nightmares that can occur when the soul's energetic forces do not properly separate from the physical body during sleep.

- **Healing:** St. John's Wort is understood to be an ideal combination of Water and Fire, and the ultimate healing essence. It is said to easily absorb and ground negative energies. It also works quickly to reverse negativity and quiet animosity or arguments existing between people. It is sometimes used as a tea to treat depression, and its leaves are woven into a necklace in order to ward off sickness caused by tension.

SANDALWOOD (TAN XIANG)

There are two varieties of Sandalwood, white and red, both are used for magical purposes. White Sandalwood is considered to be Yin (Feminine) in nature; it is associated with the Water Element, its planetary correspondence is the Moon, and it is given as an offering for spiritual guidance (Figure 1.278). Red Sandalwood is considered to be Yang (Masculine) in nature; it is used in Earth Magic, Love Magic and Prosperity Magic.

The scents of both Frankincense Resin and White Sandalwood have some of the highest vibrations inherent in any plant. They are said to resonate with the higher spiritual aspects of our inner-self, and with Celestial Immortals of the highest order.

It is interesting to note that in ancient times, if an individual was buried in a Sandalwood coffin, he could be dug up many years later and his features could still be observed exactly as he looked the day that he died. Sandalwood coffins preserve the body. However, within a few seconds in the open air, the body would dissolve into a pile of dust.

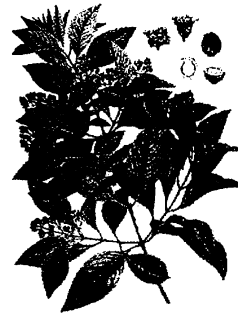


Figure 1.278. Sandalwood
Tan Xiang (*santalum album*)

- **Purification:** White Sandalwood is used as an incense in purification rituals, and is burned in order to clean the altar space. When burned, it emits very powerful spiritual vibrations, and is often used as a base ingredient in incense used for protection and healing. It is also used in Sex Magic during full moon rituals (i.e., when mixed with Frankincense Resin).
- **Summoning:** When mixed with Lavender, White Sandalwood makes an incense designed to conjure spirits.
- **Protection:** Because it acts as a deflective shield, White Sandalwood has a long history of use in protection (removing or banishing evil spirits and hexes), as well as in summoning and conjuring spirits. White Sandalwood incense is almost always burned during exorcisms. White Sandalwood beads are considered to be protective, and they promote a spiritual awareness when worn. White Sandalwood powder can be scattered throughout an area in order to clear it of any negative energy.
- **Visions:** White Sandalwood is often used to stimulate clairvoyance and help induce visions.



Figure 1.279. Hai Ma (Sea Horse)

SEA HORSE (HAI MA)

The Sea Horse is a form of Pipe Fish or Sea Dragon (Figure 1.279). It is therefore associated with the Water Element. When used in Chinese Medicine, it helps to stimulate the Liver and Kidney Channels, increase Yang Qi, and Invigorate the Blood. In Daoist Magic, the Sea Horse corresponds to the magical realm of Scaly Creatures, and is sometimes used in order to represent the magical powers of the Dragon. Traditionally, the priest would place a special type of dried Sea Horse at the base of the statue, facing the direction of the East.

SEA SALT (YAN)

Sea Salt (Sodium chloride) has a long history of use in magical rituals for purification, protection, and blessing (Figure 1.280). When sea salt is placed on magical altars it is used to represent purity. Among spell-casters working in Daoist folk-magic traditions, it is commonplace to lay down a pinch of Sea Salt in each corner of a room before casting a spell.

Chinese folklore recounts the discovery of Sea Salt. Sea Salt production has been important in China for millennia. In 2700 B.C. the earliest known treatise on pharmacology was published in China, called the *Beng Zao Gan Mu*. A major portion of this writing was devoted to a discussion of more than 40 kinds of Sea Salt, including descriptions of two methods of extracting Sea Salt and putting it in usable form.

During the Xia Dynasty (2205-1600 B.C.) the Chinese emperor Xia Yu levied one of the first known taxes in 2200 B.C.; he taxed salt. The impe-



Figure 1.280. Sea Salt Yan (Sodium chloride)

rial government, realizing that everyone needed to consume salt, made salt taxes a major revenue source. In Tibet, Marco Polo noted that tiny cakes of salt were pressed with images of the Grand Khan and used as coins.

- **Purification:** Because ritual cleaning is an important facet of folk-magic, salt is a common ingredient used in certain spells that focus on magical protection from evil (especially breaking the energetic work of an enemy). This type of protective magic is accomplished through the use of ritual salt baths and salt floor washes.

It is said that all life comes from the sea (i.e., we begin our lives as human fetuses submerged in amniotic fluid). In certain magical traditions it is taught that, salt is the solidified tears of God. God was so saddened by the spiritual and physical pollution overrunning the Earth that his tears formed the great oceans and seas. Because salt is derived from the emotion of God, a combination of water and salt are used by certain priests to clear all forms of negativity—even hatred.

One type of “purification bath” used to remove a curse requires the priest to dissolve nine teaspoons of Sea Salt and a small amount of Saltpeter in hot bath water. The priest will undress and then bathe in the salt water purification mixture nine times. While soaking in the bath water, the priest will begin to rub from his or her body from the face downwards. Always use a downward stroking pattern in order to remove any impurities and toxic energy (i.e., never wash using upward strokes). After completing the nine ritual washes, take



Figure 1.281. Shun Feng Er (Ears That Hear The Wind)

the water and throw it towards the sunrise (before the Sun crests the horizon).

- **Protection:** Salt is said to repel evil spirits, and many believe that sprinkling Salt onto spilled oil has the power to drive away and exorcise evil. Sometimes, Black Salt is sprinkled on doorways in order to keep away undesirable influences.

In certain magical traditions, when the intention of a spell is directed primarily for protection, salt may be used alone or combined with other herbal ingredients. For more aggressive spells against enemies (such as a Crossing Hex), salt may be added to energetically aggressive herbs such as Cayenne Pepper, Sulphur, and Bluestone.

In certain magical traditions of Latin America, salt is used to prepare a very important magical formula called "Rattlesnake Salt," which is believed to lengthen the priest's life and to also provide protection for the home or place of business.

SHUN FENG ER (EARS THAT HEAR THE WIND)

The term "Shun Feng Er" ("Ears That Hear The Wind"), is an ancient saying used to describe the effects that the Chinese Lobelia Herb had on a Daoist shaman when performing Weather Magic (Figure 1.281). It is considered to be an Element of Water, and it has the ability to facilitate a dreamy, relaxed state of mind. In Daoist Magic, Shun Feng



Figure 1.282. Slippery Elm
(*Ulmus fulva*)

Er is traditionally combined with other herbs and used for Altar Purification and Divination Rituals.

The primary uses for Chinese Lobelia can include the following:

- **Weather Magic:** By throwing the dried herb into the Wind while speaking a special magical incantations, or burning it during a magic ritual, the priest can summon the spirits of the Heavens (Sky) and ask for the manifestations of different types of weather.
- **Healing:** Sometimes known as Shun Feng Qi, the Chinese Lobelia Herb is commonly used in Chinese Medicine for treating snake-bites poisoning, centipede-bite poisoning, and bee or scorpion stings.
- **Love Magic:** It can be used for either initiating a love connection or creating a separation.
- **Nature Spirits:** It can be used for summoning or invoking Nature Spirits.

SLIPPERY ELM

Slippery Elm is considered to be Yin (Feminine) in nature; it is associated with the Air Element, and its planetary correspondence is Saturn (Figure 1.282).

- **Protection:** Slippery Elm is a highly focused protection herb especially effective at controlling gossip or slander. Priests in one magical tradition will burn Slippery Elm and throw into its fire a yellow knotted cord to stop gossip and backbiting.



Figure 1.283. Solomon's Seal
Yu Zhu (*Polygonatum officinale*)

SOLOMON'S SEAL (YU ZHU)

Sometimes known as "Huang Jing" ("Yellow Essence"), Solomon's Seal is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Saturn (Figure 1.283).

- **Protection:** Solomon's Seal is used for protection and exorcism, and an infusion of the roots is sometimes sprinkled about an area to ward off evil. It is also considered to be an uncrossing herb, and therefore is sometimes used to reverse hexes and other malevolent magical spells.
- **Visions:** Solomon's Seal is said to stimulate psychic perceptions, initiate hunches, intuitions, and prophetic dreams.

STAR ANISE (BA JIAO)

This magical herb is also known as *Illicium verum* Hook. f. (Figure 1.284).

- **Meditation:** Star Anise is used in making incense. It is used for enhancing meditation and increasing psychic awareness. It has a sweet smell and is relaxing in nature.
- **Protection:** Sometimes Star Anise is placed on the altar to give the altar power; one flower is placed to each of the four directions.

STAR ANISE SEEDS (BA JIAO)

Anise Seeds (Bājiǎo - meaning "eight-horn" or "eight-corners") is associated with the Wood / Air Element, and its planetary correspondence is Jupiter (Figure 1.285).

- **Summoning:** Anise Seeds can be used to increase the strength of a priest's spells, and it is sometimes used to call forth spirits in order to aid in magical rituals.



Figure 1.284. Star Anise
(Ba Jiao)

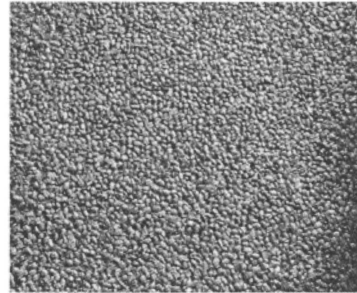


Figure 1.285. Anise Seed
Ba Jiao (*Anisi stell. Fructus, Illicium verum*)

- **Protection:** Anise Seeds are sometimes used in the construction of protection and meditation incenses. This herb is specifically used to drive off obsessing spirits, especially those that focus on disrupting the emotional self. In ancient times, Anise was used in "dream pillows" in order to ward off disturbing dreams and to offer protection to the spiritual body when entering into the dreaming state.

Fresh anise leaves placed in a room will drive off evil, and they are sometimes placed around the magic circle to protect the magician from evil spirits. It also averts the "Evil Eye." Filling a small pillowcase with Anise seeds and sleeping on it is said to ensure that you have no nightmares.

Anise is also carried as a good luck charm, and the seeds make excellent pendulums. The tree is often grown near Buddhist temples where it is revered.

- **Invisibility:** Anise Seeds can be used to make oneself invisible to the spirit world when used as a tincture after taking a cleansing bath. First boil the herb as a tea, and then apply

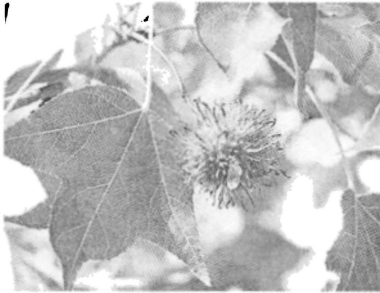


Figure 1.286. Chinese Sweet Gum
Feng Shu (*Liquidambar formosana*)

the tincture externally over your naked body after taking a bath or shower (do not place the tincture onto your eyes, face, or head).

- **Visions:** Anise raises the priest's vibrations to the highest possible psychic level. The seeds (mixed with Camphor) are burned as incense to increase psychic powers, and they are also worn as beads for the same purpose. Anise is said to be good for any type of clairvoyance, divination, or mental training exercises. It is also good for astral travel, dreams, scrying, and meditation. It is often used in Aromatherapy as an incense that is burned while meditating. Additionally, Anisette (liquor made out of Anise) is used during Voodoo initiations to anoint the disciple's head.
- **Love:** Anise seeds were carried in order to avert evil or strengthen passion, or just for good luck.
- **Healing:** Good for bringing about changes in attitude (re-focusing), Anise is commonly carried in a sachet and used to stabilize the emotions, clear depression, and uplift and balance the Shen (allowing the conscious self to attune with the higher self). Anise seed is also used in purification baths, especially with Bay Leaves. A stimulant and diuretic, Anise promotes digestion and relieves flatulence.

SWEET GUM (FENG SHU)

Similar to that of a maple tree, the large Sweet Gum tree produces a fragrant gum resembling liquid amber. Sometimes known as copalm bal-



Figure 1.287. Thistle
Da Ji (*Cephalanoplos Setosum*)

sam, this clear, reddish, or yellow colored resin is used primarily in making magical incense (Figure 1.286). Because this turpentine like resin has a sweet, fragrant, pleasant smell, it is used in creating Offering incense smoke.

THISTLE (DA JI)

Thistle is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars (Figure 1.287).

- **Purification:** It is said that a bowl of Thistle placed in a room will strengthen the energy and renew the vitality of all who are in the room.
- **Summoning:** In order to call spirits, Thistle is placed in boiling water. The water is then removed from the fire and the priest sits or lies beside it. As the steam rises, the priest will conjure the spirits, ask their questions and listen to their answers.
- **Protection:** Thistle can be burned as an incense or scattered on the floors for protection and to exorcise evil. It can also be used to counteract hexing. When carried, Thistle blossom is said to protect against evil. In ancient times, it was believed that when thrown onto a fire, Thistle would deflect lightning away from the house. Hexing dolls are sometimes stuffed with Thistle in order to protect an individual and to counter a curse.
- **Healing:** Thistle is said to drive out melancholy when worn or carried.



Figure 1.288. Thyme
Bai Li Xiang (*Thymus vulgaris*)

THYME (BAI LI XIANG)

Thyme is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus (Figure 1.288).

- **Purification:** Thyme is burned as an incense for the purification of magical spaces prior to rituals. Thyme is considered to be a house blessing herb. Thyme is often mixed with Marjoram (especially in Spring) to create a magical cleansing bath. This purification bath is used to remove all sorrows and ills of the past year. For this reason Thyme is often burned or carried in healing rituals as well.

Because it cleanses and renews the spirit, and calls divine forces to one's side, a bath containing Thyme Oil is sometimes used for serious purification, especially after performing an exorcism, or having come in contact with death.

- **Protection:** Thyme can be used for protection, especially from the negative energy of others. When added to magical elixirs, Thyme is generally used in combination with other magical ingredient (i.e., it is primarily used to amplify the magical powers other essences).
- **Visions:** Thyme is sometimes used to induce psychic vision (it is said that if you wear Thyme you will be able to see Nature Spirits). Thyme is also useful in past-life therapies, as it can help the priest energetically attune to future lives and project into the past or future.



Figure 1.289. Tormentil
(*Potentilla tormentilla*)

- **Healing:** Thyme is burned as an incense in order to encourage health. It is also used in healing spells. The aroma is said to revitalize strength and courage. When placed beneath a pillow, Thyme is said to ensure a peaceful sleep. Clinically, Thyme can be used to accelerate healing. It helps govern the body's natural metabolic processes and helps initiate a balances between the body's anabolic and catabolic processes. Additionally, Thyme slightly benefits the thymus gland.

TORMENTIL

Tormentil is a commanding herb (i.e., often used to command respect) that can be used for good or ill (Figure 1.289). Traditionally, it is used equally in cursing and protection (and is also frequently used in matters of love). For example, an infusion of Tormentil is drunk in order to give protection, or is served to a loved one to keep their love. Tormentil is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is the Sun.

- **Protection:** In ancient times, priests would traditionally drink an infusion made out of Tormentil in order to guard themselves against permanent possession by spirits. The plant was sometimes hung in the home to drive away evil.
- **Love:** Tormentil is sometimes carried in order to attract love.



Figure 1.290. Turmeric
Yu Jin (*Curcuma longa*)

TURMERIC (YU JIN)

Turmeric, (Goldenseal) is used in purification and in Dream Magic (Figure 1.290).

- **Purification:** Yu Jin can be scattered on the floor to purify, consecrate, and protect a magic circle, or it can be mixed with salt water and sprinkled around the altar in order to purify the area.
- **Summon:** It is said that Yu Jin purifies a space because spirits are drawn to its heat. It can therefore also be used to lead and control spirits.
- **Visions:** Yu Jin tea has been also shown to enhance dream imagery, increase vividness, prolong REM periods, and initiate dream recall. In order to make an effective Tormentil tea, add about half a teaspoon of the orange powdery ground root into hot water and mix thoroughly. The ground Yu Jin root is also steeped in hot water and drank as a tea to increase life expectancy and clear the mind.

VALERIAN (XIE CAO)

Valerian can sometimes be substituted for "Graveyard Dust" (Figure 1.291). Valerian is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.

- **Purification:** Valerian can be used as a consecrating incense to cleans the altar space. Priests in certain magical traditions will drink Valerian tea daily (in moderate doses) during times of purification.



Figure 1.291. Valerian
Xie Cao (*Valeriana officinalis*)

- **Protection:** When powdered, Valerian can be used in protective sachets. It can also be thrown onto burning charcoal or wooden fire pits to remove or banish evil spirits and hexes. It is sometimes hung in a home in order to guard against lightning, or placed in pillows to aid falling asleep.
- **Visions:** Valerian aids psychic powers, is used for Dream Magic, and is sometimes used in order to induce visions and initiate Soul (astral) Projection.
- **Love:** Valerian root can be added to love sachets or used in love spells and mixtures. It is especially used to soothe and settle tension or calm quarrelling in a relationship.
- **Healing:** Valerian is sometimes used to combat anxiety and depression, as well as relieve panic attacks and tension headaches. Valerian is also sometimes used as a muscle relaxant and as a tranquilizer.

VERVAIN

Vervain is one of the best herbs for magical purposes in general, and it can be put to use in nearly any kind of magic ritual. It may also be added to any neutral magic preparation for increasing its effect. Any part of the plant may be carried as a personal amulet (Figure 1.292). Vervain is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Venus.

- **Purification:** Vervain is commonly used in the ritual cleansing of sacred spaces, in magical



Figure 1.292. Vervain
(*Verbena officinalis*)

cleansing baths, and in purification incenses. It not only purifies the altar space, but also powerfully charges the area and immediately raises the consciousness of all who enter into the sacred space.

- **Summoning:** It is said that a crown of Vervain placed on the head will protect a priest while he or she is invoking spirit entities.
- **Protection:** Vervain is said to ease the burden of the soul and drive away evil spirits. It is commonly used to protect against all forms of enchantment (i.e., when burnt it dispels unrequited love). An infusion of Vervain is sometimes sprinkled around the home to chase off evil spirits or malignant energies. In ancient times, it was hung over the bed in order to prevent nightmares.

It is said that Vervain will clear a space of Nature spirits if they are weak, or it can cause an area the immediately become uncomfortable for certain types of spirit entities.

- **Visions:** Vervain has a particular magical power that is of great use in visionary work. It is believed that if the juice is smeared on the body, the priest will be allowed to see into the future.
- **Prosperity:** Vervain is also an excellent herb for prosperity charms and spells, as it brings good luck and inspiration. If it is buried in the garden or placed in the house, it is said that wealth will flow and plants will thrive.



Figure 1.293. Vetivert
(*Andropogon zizanioides*)

- **Love:** Vervain is a common ingredient in love mixtures. It has a reputation as an aphrodisiac and is used in many magical traditions in the construction of love charms. Vervain is also said to turn enemies into friends. The dried herb is scattered around the home as a peace-bringer and is also worn to calm the emotions.
- **Healing:** Vervain is sometimes used to combat nervous exhaustion, paranoia, insomnia, and depression.

VETIVERT

Technically considered to be a power herb, Vetivert may be used to strengthen hexing formulas. However, one of Vetivert greatest abilities is its magical power to un-cross a hex (Figure 1.293). Vetivert is considered to be Yin (Feminine) in nature; it is associated with the Earth Element, and its planetary correspondence is Venus.

- **Protection:** Vetivert root is burned to overcome evil spells, and it is excellent for uncrossing (reversing hexes). It is sometimes added to Protection Sachets and is believed to "knot up" any enemy who conspires against you.
- **Prosperity:** Vetivert is also used in money spells and formulas, and it can be carried in order to attract luck and burned in anti-theft incenses.
- **Love:** Vetivert is also used in love powders, sachets, and incenses, and it is added to the bath water in a sachet in order to make yourself attractive to the opposite sex.

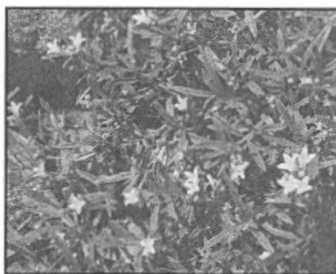


Figure 1.294. Bai She (White Tongue)

WHITE TONGUE (BAI SHE)

Also known as “Bai Hua She She Cao” (*Oldenlandia Corymbosa*) this herb was not mentioned in the classic herbals, but has been a popular folk medicine that was later reported in books and medical records after the Chinese revolution. Bai Hua She She Cao is known as the common weed (Figure 1.294), used for treating the venomous bite of a viper. Because of the appearance of the leaves, it is sometimes called “She Cao” (“Tongue Weed”); referring to the long thin leaves of the herb that are shaped like a snake’s tongue.

It is extensively used in modern Chinese Medicine for the treatment of viral infections, and used as a preventive measure against toxic heat diseases.

What is special about the *Oldenlandia Corymbosa* herb, is that it has auto-fluorescence abilities. Meaning, that its biological structures possess the natural ability to emit light. According to modern research, in a few cases, auto-fluorescence actually illuminated the structures of interest. This herb is commonly used when stuffing Daoist Altar Statues.

WORMWOOD (YANG AI)

Wormwood is often used in initiation rites and tests of courage (Figure 1.295). According to ancient magical traditions, Wormwood is said to counteract the effects of poisoning by Hemlock and Toadstools. Wormwood is considered to be Yang (Masculine) in nature; it is associated with the Fire Element, and its planetary correspondence is Mars.



Figure 1.295. Wormwood
Yang Ai (*Artemisia absinthium*)

- **Summoning:** Wormwood burned in graveyards is said to make the spirits of the dead rise and speak. It also enables the dead to be released from the physical realm, so that they may find peace.
- **Protection:** Wormwood is sometimes burned to gain protection from rogue spirit entities. When carried, the herb is said to protect the priest from bewitchment.
- **Visions:** Wormwood is burned to aid in developing psychic power or mixed with White Sandalwood to summon spirits.
- **Divination:** Wormwood is used in divination and clairvoyance incenses.
- **Love:** Wormwood is sometimes used in love potions, and it is made into an alcoholic beverage called “Absinthe.” Although this dangerous liqueur is now banned in many countries, its reputation as a love stimulant lingers.

YARROW (SHI)

Yarrow usually grows in clusters and can be easily identified by its soft feathery leaves occurring in alternation along a single stem. Yarrow usually grows between one and two feet tall but can occasionally be shorter in height, and may be smooth or rough-textured (Figure 1.296). Yarrow blossoms are very small, with two separate, distinct male (Yang) and female (Yin) flowers. The yellow centered female flowers are surrounded by five white Male petals (each one of which is considered a male flower). Yarrow is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Venus.



Figure 1.296. Yarrow
Shi (*Achillea millefolium*)

Yarrow is called “Shi” in Chinese and is said to grow in exceptionally plentiful amounts at the grave of Confucius. According to a Chinese legend, one hundred Yarrow stalks grew from a single root. When the plant was a thousand years old, three hundred stalks had grown from the root. Such was the power of this plant that wolves, tigers, and poisonous plants would never be found near it.

In ancient China, stalks from a closely related species (*Achillea sibirica*) are the source of the famous “stalks of divination” used in consulting the Yi-Jing (Book of Changes). These stalks were sold in parcels of sixty-four, and their length was very important. For the Son of Heaven (the emperor) the stalks were nine feet in length; for feudal princes, seven feet; for high dignitaries and government officials, five feet long; and for graduates of the imperial boards, three feet.

- **Protection:** Yarrow offers protection from negative influences such as radioactive fallout and thought forms (i.e., from psychic attacks or extreme emotionalism). Pink Yarrow is better for protection against negative emotions, while White Yarrow offers better protection against radiation.

When applied externally, Yarrow can be used to strengthen the body’s channel system, enhance the body’s Wei Qi field (aura), and balance the body’s upper and lower electromagnetic poles.

If a priest ingests Yarrow over a long period of time, he or she said to gradually develop

telepathy and the ability to levitate. It can also be used internally to energetically stabilize priests working with emotionally disturbed people, so that they do not become too empathic with those individuals.

Yarrow is sometimes used to exorcise evil, and when worn, it protects the wearer from negativity. When held in the hand, Yarrow is said to stop all fear and grant courage. When carried as a sachet or amulet, it is said to repel all negative influences.

Yarrow was strewn across the threshold of a house to keep out evil influences and was worn to guard against evil spells. In ancient times, people sometimes tied sprigs of Yarrow to a baby’s crib in order to protect the infant from priests who might try to steal the child’s soul.

- **Visions:** Yarrow is said to promotes pleasant dreams, and a tea brewed from its leaves can be drunk in order to increase clairvoyant powers. Its twigs were used in ancient China for divination.
- **Love:** Yarrow is often carried to bring love and attract friends. It is often used in wedding decorations to ensure a long lasting marriage, and is therefore used in many love spells and in constructing love charms. It is said that a bunch of dried Yarrow hung over the bed or used in wedding decorations ensures a love lasting at least seven years. Carrying Yarrow not only brings love, but it also attracts any friends and distant relations whom you wish to contact.
- **Healing:** Yarrow is considered to be a common weed with uncommon healing powers. It is used to dispel melancholy, negativity, lingering sorrow, and depression, and it was also said to be useful in improving respiration, skin, and muscle tone. If taken over a long period of time, Yarrow was believed to increase intelligence. Yarrow is also a good remedy for colds (i.e., it opens the pores and purifies the blood).

VISIONARY PLANTS

The energetic action of “visionary plants” is the ability to induce the visual images of the energetic and spiritual realm. The hallucinations are usually so complex that a clear-cut definition and classification of them has not yet been found. Traditionally, psychoactive plants are divided into five categories: Excitantia, Inebriantia, Hypnotica, Euphorica, and Phantastica.

None of these plants has stirred deeper interest than the Phantastica. These plants “bring about evident cerebral excitation in the form of hallucinations, illusions, and visions (followed by unconsciousness or other symptoms of altered cerebral functioning).

Differing from the other psychotropic drugs (which act normally only to calm or to stimulate), these hallucinogens act on the central nervous system to bring about a dream-like state marked by extreme alteration in the sphere of experience, perceptions of reality, changes of space and time, and of the consciousness. They invariably induce a series of visual hallucinations, often in kaleidoscopic movement, and usually in rather indescribably brilliant and rich colors, frequently accompanied by auditory and other hallucinations and a variety of synesthesias.

A psychotomimetic is a “substance which produces changes in thought, perception, and mood, occurring alone or in conjunction with each other, without causing major disturbances of the autonomic nervous system (i.e., clouding of consciousness or other serious disability).” High doses generally elicit hallucinations, disorientation, memory disturbance, hyper-excitation or stupor, and even narcosis (occur only when excessive dosages are administered). Nearly all of these hallucinogenic substances are derived from the Plant Kingdom or else are chemically related to naturally occurring compounds.

HISTORY

Many of these visual effects are so unearthly, so unreal, that most, if not all, of the hallucinogenic plants acquired in primitive societies often become viewed as sacred (i.e., the object of direct worship). In almost all primitive cultures, sickness and death are believed to be due to interference from supernatural realms. For this reason, the psychic effects of drugs are often far more important in primitive medicinal practices than the purely physical ones.

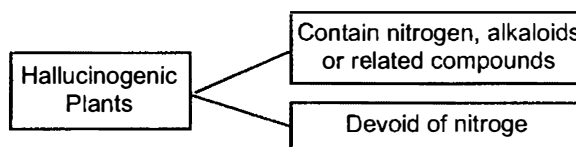


Figure 1.297. Visionary Plants

Consequently, hallucinogens above all other plants are found closely connected with Daoist magic and ancient sorcery, especially in the treatment of disease and death, and in relation to religious observances.

Hallucinogens occur widely separated in the Plant Kingdom, concentrated especially in two unrelated areas of the vegetal world. While most are spermatophytes, some of the biologically, chemically, and sociologically most fascinating are found amongst the cryptogams, especially the fungi. In tropical countries, a hot Sun, humid air, and teeming soil, give extraordinary energy to vegetable life. The natives of these regions often recognize the existence of potent herbs unknown to the European practitioner.

Chemically, hallucinogenic plants may be separated into two groups (Figure 1.297):

- Those that have active organic constituents that contain nitrogen, most of which are alkaloids or related compounds
- Those that have active organic constituents that are devoid of nitrogen.

THE USE OF PSYCHOACTIVE PLANTS

It is an excepted fact in ancient magical practices, that the mind is not generated by the physical brain. Rather, the mind is viewed as something above and beyond the physical body, that is aware of reality at a far deeper level than most individual's experience. The brain simply acts as a “reducing valve,” filtering out those impressions that are not currently useful for everyday survival. Psychedelic substances such as psychoactive plants and many spiritual disciplines (i.e., those that incorporate deep meditative states) all assist the individual in reducing the efficiency of the brain as a filter. This allows more energetic impressions of the mind-at-large to be received. Far from being hallucinatory, these energetic impressions are experienced by priests as indirect glimpses of reality, flowing in to the mind at levels that an individual cannot normally access.

Sacred plants should always be approached with due respect and should never be taken simply for pure entertainment value. Drug-induced visionary journeys can have a profound impact on the psyche, sometimes with long lasting effects. It is recommended that no-one attempt such a journey without the guidance and support of an experienced priest or shaman. In traditional societies it is customary to undergo a cleansing process prior to engaging in any kind of trance or visionary work. Utmost importance is placed on mental, emotional, and physical preparation and purification to ensure a beneficial outcome of the ritual. Failure to undergo these preparations lays the disciple wide open for a trip into the energetic realms of hell or worse (sometimes causing lasting effects of mental derangement and paranoia). Sacred plants only provide the key to other dimensions, but what is to be found there depends on the mental and psychological state of the initiate.

The Daoists of ancient China seem to have made use of the fly-agaric mushroom, and often make reference to the "Divine Mushroom of Immortality." The writings of ancient China are full of many references to other psychoactive fungi. There is even an ancient Daoist work called "On the Planting and Cultivation of Magic Mushrooms."

Hallucinogenic species of *Panaeolus* or *Pholiota* have been identified as the fungi referred to in early Chinese accounts as *Xiao Qun* or "Laughing Mushroom." Magic Mushrooms such as *Fu-ling* (a parasitic fungus that grows on the roots of the pine tree) and *Polyporus cocos* or *Poria* (*Pachyma*) *cocos* are also considered to be an "Immortal Medicine" in ancient Chinese tradition. The ancient Chinese Buddhist text called the Tripitaka (Da Zang) contains an account of a sage taking refuge in the mountains in order to meditate and consume mushroom elixirs.

Hemp fiber has been found to date as far back as 4000 BC in ancient China. It was described as *Ma-fen* (Hemp-fruit) in China where a legendary emperor of 2000 BC said "If taken to excess, it will cause you to see devils. If taken over a long time it makes one communicate with spirits and lightens one's body." Chinese Emperor Shen-Nung in 2737 BC recommended it for a variety of uses (from treating malaria to absent-mindedness). A Daoist priest in 500 BC noted that *Cannabis* "was employed by necromancers, in combination with Ginseng to set forward time and reveal future events."

SPIRITUAL AWAKENING THROUGH HERBS

In Sanskrit, the method of "Awakening through Herbs" is called "Aushadhi." Any Awakening achieved in this manner, can (under the right circumstances), replicate the third level of realization with the ability of obtaining the power of transformation. The power and experience of an "Herbal Awakening" can be initiated very quickly, although it can also be an extremely risky and unreliable method. Therefore, it is written in ancient texts that the herbs used to awaken this energetic potentiality should only be obtained and administered through the protection and guidance of a qualified master. The reason for such restrictions is that there are certain herbs that only awaken the body's Yin and there are others that only awaken the body's Yang; additionally, there are also certain mind awakening herbs that can suppress either or both Yin and Yang states.

In the *Yoga Sutras of Patanjali* (Chapter IV, verse 1), it states: "The power of Siddhis (spiritual attainments) can come because of previous Karma and genetics, from herbs (Aushadhis), the use of Mantras, the kindling of the psychic fire (Kundalini), and /or from Samadhi (spiritual enlightenment)."

Using the powers of the Siddhis a person can become capable of flying in the skies and traveling from one place to another in just a few seconds. Although there are several occasions of individuals flying reported in the Sutras of classical Buddhism and Zen, the Venerable Pindola Bharadvaja is probably the person most commonly cited.

Plants listed in this section are those which have a long history of use by the ancient Daoists for their mind altering properties.

- *Amanita muscaria*
- *Cannabis sativa*
- *Datura*
- *Lagochilus Inebrians*
- *Mitragyna Speciosa*
- *Nymphaea Caerulea*
- *Ololiuqui*
- *Papaver Somniferum*
- *Peganum harmala*

According to one ancient shaman tradition, the method of "Awakening through Herbs" is divided into three separate categories: Mushrooms, Plants, and Cactus. These are described as follows:

MUSHROOMS

The use of hallucinogenic mushrooms and Puffballs is very ancient and an integral part of ancient Chinese mysticism. Sometimes known as Ling Zhi (Magic Mushroom), Yin Zhi (Concealed Mushroom), and Zhi Cao (Mushroom Plants), these special types of mushrooms were said to grow spontaneously in mystical places or on special mountains that also produce precious minerals.

The term “Zhi” refers to a variety of supernatural substances, often described as magical plants, fungi, or abnormal outgrowths.

From earliest times, hallucinogenic mushrooms have been worshipped by certain primitive cultures scattered from Mexico to Borneo and Siberia. The visions are staggering in their subjective impact. They are no shadowy, uncertain sights; you are spellbound, held in awe by feelings of wonder and reverence. You experience an overflowing sense of empathy and “oneness” towards those who are sharing the mushrooms and the spiritual experience with you.

The ancient Daoist priests believed that the magic mushrooms opened the gates to another plane of existence, to both the past and future, as well as to the various Heavenly realms and Celestial Immortals. Through accessing these esoteric realms, the priest was able to receive various answers to the grave questions that haunted him.

The magic mushrooms allowed the priest to obtain the ability of learning how to handle spiritual powers. They enabled him to fly within the energetic and spiritual realms, as well as transform his cultivated Qi into the magical image of any energetic pattern.

In ancient China, many priests associate these special types of mushrooms with female divine beings, and considered them to be auspicious omens sent by Heaven. It was believed that ingesting them would confer longevity and immortality to the degree equivalent to that of an alchemical elixir.

The ancient Daoist Master Ge Hong was known to distinguish five categories of mushrooms based on their shape. Each category was said to include more than 100 varieties. The five categories of mushroom described the following:



Figure 1.298. “Zhi-Mushrooms of Immortality”
(Left to Right) Red Jade, China Root, Zho Spirit with
Female Guardian, and Metal Essence)

- The Stone Mushroom (Shi Zhi)
- The Wood Mushroom (Mu Zhi)
- The Plant Mushroom (Cao Zhi)
- The Flesh Mushroom (Rou Zhi)
- The Mushroom Mushroom (Jun Zhi)

According to Master Ge Hong, “Unless the deities and spirits of a mountain agree to disclose the location of this special mushroom, one could even step right over them without seeing them.” Additionally, ascending into one of the sacred mountains in order to collect the Magic Mushrooms required a priest to perform preliminary purification rites, Qigong and Shengong meditations, as well as Star Stepping Pattern known as the “Steps of Yu.”

It is interesting to note that these special mushrooms were known for their ability to continuously radiate light. For example, according to Ge Hong, the Shi Xiang Zhi (Stone - Elephant Mushroom) yielded a light “visible by night at 100 feet;” The Qi Ming Jiu Quang Zhi (7 Brilliances and 9 Radiances Mushroom) issued a brightness at night that resembled the light of the stars. It was said that these special lights were visible at 100 feet, and each beam could be clearly distinguished from the others, extending outward without merging with the others.

According to the Shangqing text, the *Ming jian Yaojing* (*The Essential Scriptures of the Bright Mirror*), the best Magic Mushrooms are those growing above deposits of cinnabar, gold, malachite and realgar. This ancient text further describes how to plant these minerals in the four directions of a mountain region at the solstices and equinoxes so that they would generate these special mushrooms.



Figure 1.299. "Mushrooms of Immortality"
(Zhi Mushrooms)

According to the ancient Daoist text, *The Catalog of Mushrooms of Immortality*, there are 127 mushrooms or "Herbs of Long Life."

The Zhi fungus plays an important role in the Maoshan Daoist tradition. There are numerous texts concerning Zhi listed in the Song () Bibliographies. These important texts included several illustrations, along with magical powers ascribed to these special fungus (Figure 1.298 and Figure 1.299).

It is said that there were five kinds of Zhi mushrooms growing on Maoshan.

AMANITA MUSCARIA

This herb is considered to be Yang, Masculine in nature, its Element corresponds to Air, and its planetary correspondence is Mercury (Figure 1.300). It is



Figure 1.300. "Fly Agaric"
(Amanita Muscaria)

said that this herb is like a strong but detached man, and is to be approached and treated with respect.

In ancient China, Flying Agaric (*Amanita Muscaria*) was also known as the "Miracle Working Zhi," "Mushroom of the Spirits," "Miraculous Mushroom," and "Auspicious Mushroom." It is the oldest and most widespread in use of the hallucinogenic mushrooms. It grows throughout the north-temperate parts of both hemispheres, although it has long been recognized as a toxic plant. It was extensively used as an hallucinogenic agent in Siberia.

The Daoists of ancient China seem to have made use of the fly-agaric mushroom, and often make reference to it as the "Divine Mushroom of Immortality." The writings of ancient China overflow with many other references to psychoactive fungi, and there is even an ancient Daoist work called "*On the Planting and Cultivation of Magic Mushrooms*."

The Chinese Buddhist text called the Tripitaka (Da Zang) contains an account of a sage taking refuge in the mountains in order to meditate and consume mushroom elixirs. Additionally, there are frescoes decorating the Koguryo tombs of Korea that depict Daoist Immortals and their female consorts (known as Jade Girls), picking "magic mushrooms."

A twelfth-century Chinese official berated the followers of a Manichaean religion for consuming the fly-agaric mushrooms as part of their religious observances.

Harvesting

Amanita muscaria was usually not taken fresh; they were collected in the hottest seasons and hung up by a string in the air to dry. Some

varieties of this mushroom dry naturally (either by themselves, or on the ground) and are said to be far more narcotic than those artificially preserved. Small deep colored specimens, thickly covered with warts, are also said to be more powerful than those of a larger size and paler color.

Ingestion

Generally, only male shaman ate the fly agaric. The method of using the mushroom varied significantly amongst the various ancient tribes. Traditionally, the women moistened and softened the agarics in their mouth, then rolled them by hand into small sausage-like shapes, and gave them to the men to swallow. The hot, burning taste often induced vomiting, so they were usually swallowed whole.

There is much diversity of opinion concerning the length of the induced intoxication. Usually the effects of three or four dried or smoked mushrooms might last from four hours to a full day. The condition of the mushrooms when gathered, their treatment after collection, and the way in which they are ingested all significantly influenced the length and strength of the intoxication. An average dose was three mushrooms—often one large one and two smaller ones; however, when a longer and more powerful effect was desired, sometimes up to ten or twelve mushrooms were ingested.

Some shamans chewed the plant and held it in their mouth for a long time before swallowing it. Other means of using the agaric involved adding it to teas, alcoholic elixirs, or soups; or steeping it in juice of the Bog Wortle Berry (*Vaccinium Uliginosum*), or the Willow-herb (*Epilobium Angustifolium*).

The ancient shamans believed that the spirits of the mushroom often play practical jokes on a person under their influence, but they also guide him to other realms or guard him from harm in this world.

As with all drugs, the physical and mental condition of the individual greatly influenced the intoxicating effects of *Amanita Muscaria*. The intoxication sets in usually about an hour after ingestion of the mushrooms. Twitching, trembling,

and slight convulsive motions of the limbs are soon experienced. The feet begin to feel numb and light, and a euphoric feeling, characterized by happiness, is then preceded by visual hallucinations. At this point, the shaman can now see into and speak with persons within the spiritual realm.

The "Soma" of the Aryans

Amanita muscaria may have also played a vital role in Indian magic (i.e., far to the south of Siberia). About 3,500 years ago, Aryan peoples swept from the north into the Indus Valley of India, bringing with them the cult of a plant called Soma. Undoubtedly the greatest enigma in the field of plant hallucinogens has revolved about the identity of Soma. The Aryans deified the plant as an holy inebriant and worshipped it, extracting its juice and drinking it in religious rites. They composed more than 1,000 hymns to Soma, which have come down to us intact in the Rig Veda.

No one knows at the present time what Soma actually is. For more than 2,000 years, its identity has been clouded in mystery. The principal contenders for Soma were sundry species of *Ephedra* (genus of gymnosperm), *Periploca* and *Sarcostemma* (asclepiadaceous genera). All three similar in being vine-like, fleshy, leafless or almost leafless desert plants.

Some botanists have felt that Soma might have been cannabis, others that it was wholly mythical and never was derived from a plant. However, to some anthropologists, the true soma was a mushroom, the fly agaric (*Amanita muscaria*). This identification appears to be the first species that satisfies all of the many intricately interlocking pieces of indirect evidence.

THE MUSHROOMS OF MEXICO

One of the several important native religious cults that the Spanish conquerors found in Mexico was one in which intoxicating mushrooms were consumed much as a sacrament. These mushrooms were so revered that the Aztecs called them *Teonanacatl* or "Flesh of the Gods" (Figure 1.301). The natives ate the mushroom *Teonanacatl* with honey and it "caused the individual to see visions, feel a faintness of heart, and be provoked to lust."



Figure 1.301. The "Flesh of the Gods"
(Teonanacatl)

CATEGORIZATION OF MAGIC MUSHROOMS

"Magical Mushrooms" are categorized as follows:

- *Gymnopilus spectabilis* (Big Laughing Gym)
- *Panaeolus bispora*
- *Panaeolus cambodgeniensis* (*Copelandia cambodgeniensis*)
- *Panaeolus campanulatus* (bell-capped panaeolus)
- *Panaeolus cyanescens* (*Copelandia cyanescens*)
- *Panaeolus subbalteatus*
- *Panaeolus tropicalis* (*Copelandia tropicalis*)
- *Psilocybe arcana*
- *Psilocybe atlantis*
- *Psilocybe australiana*
- *Psilocybe aztecorum*
- *Psilocybe azurescens*
- *Psilocybe baeocystis* (potent psilocybe)
- *Psilocybe bohemica*
- *Psilocybe coprophila*
- *Psilocybe crobulus*
- *Psilocybe cubensis* (Cubes, *Stropharia cubensis*)
- *Psilocybe cyanescens* (Wavy Caps)
- *Psilocybe hoogshagenii*
- *Psilocybe mexicana*
- *Psilocybe muscorum*
- *Psilocybe pelliculosa* (Conifer Psilocybe)
- *Psilocybe samuiensis*
- *Psilocybe semilanceata* (Liberty Cap)
- *Psilocybe subaeruginosa*
- *Psilocybe subcubensis*
- *Psilocybe tampanensis*
- *Psilocybe weilii*



Figure 1.302. Belladonna
(*Atropa belladonna*)

PLANTS

The use of hallucinogenic "Spirit Plants" is very ancient and an integral part of ancient Chinese mysticism. From earliest times, hallucinogenic plants have been highly valued in the traditions of every culture for their nourishing, healing, and transformative properties. The most powerful plants—those known to transport the human mind into other dimensions of consciousness—have traditionally been regarded as sacred. The most common of these plants are described as follows:

BELLADONNA (DIAN KAI)

This herb is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence is Saturn. Belladonna (also known as "Deadly Nightshade" and "Eye of Newt") is highly toxic. In ancient times, certain magical traditions used it to induce Spirit Travel (Traveling Clairvoyance), Soul Traveling (Astral Projection), and to promote psychic visions. It is believed to be one of the herbal ingredients in the legendary "Flying" ointments used by witches of Western magic (Figure 1.302). The berries can be crushed and added to incense formula or herbal ointments in order to stimulate clairvoyant powers.

The berries can also be sprinkled outside on the home in order to ward off evil spirits and demonic entities. However, when using it in banishing rituals, keep in mind its toxicity level (i.e., Belladonna's reaction time is several hours to several days).

CANNABIS (MA)

This herb is considered to be Feminine in nature, its Element corresponds to Water, and its planetary correspondence is Saturn (Figure 1.303).

Cannabis, Marijuana, or Hemp (as was commonly named), has been used for thousands of years for its magical properties. It was once widely used in Daoist magic, and was part of many herbal incense formulae used to induce visions and for scrying (the smoke was believed to open the priest's psychic senses). Both Mugwort (Ai Ye) and Hemp (Ma) were prescribed to be burned together before a magic mirror in order to gain visions. Hemp was also added to meditation incenses.

Scourges made of Hemp were used in China as imitation snakes, which were beat against the beds of the sick to drive away the malicious, illness causing demons.

Its psychotropic effects were known by the ancient Mao Shan Zheng Yi Daoist sect, who often used it as an aid to divination, and it also played an important part in many traditional love spells.

The Mao Shan Daoists feature cannabis as a deity named "Ma Ku" (translated as "Miss Hemp" or the "Hemp Lady"). She appears in the literature which emerged from ancient Mao Shan Daoism. In ancient China, the Upper Clarity School of Daoism worshipped cannabis, or at least personified it as one of the countless myriads of Immortal figures that populated the dream-world of Mao Shan. The few references to Ma Ku in ancient works always associate her with the dilation of time-sense, a psychotropic effect noted by all cannabis users.

According to Professor Michael Saso, the sacred scriptures of the Mao Shan "Upper Clarity" sect were revealed under the influence of a "hemp-laced incense" (which may refer to the archaic Siberian technique of the smoke-filled tent). The ancient Mao Shan tradition emphasized neither the "philosophical" Daoism of the *Daodejing* and *Zhuangzi*, nor the "communal" Daoism of the anarchic Yellow Turbans and the Zhang Family. Instead, it developed a highly individualized magical practice based on Shengong training. The Mao Shan or Shang Qing ("Upper Clarity") adept focused on meditations based on "aimless wan-



Figure 1.303. Hemp
(*Cannabis sativa*)

dering" in a world of imagination that was shared by all initiates and codified in elaborate fantasy-geographies of mountains, grottoes, undersea cities, distant island utopias, the Hollow Earth, the cloud-palaces of the skies, and outer space. As alchemists, the Mao Shan adepts made free use of various drugs to enhance their visualizations, including mysterious and magical mushrooms, herbs, and mineral preparations.

Hemp appears in very early Chinese pharmacopoeias, in ancient Chinese medicine, Huo Ma Ren ("Fire Hemp Seeds") were commonly used to treat Large Intestine, Spleen, and Stomach disorders, as well as to clear heat, and mildly tonify the body's Yin.

According to the Daoist pharmacologist Tao Hongjing (wrote the first commentaries to the Shangqing Canon), "The magicians (Shujia) say that if one consumes Hemp-seeds along with ginseng, it will give the individual preternatural knowledge of events in the future." And, according to the Wuzangjing ("Five Viscera Classic"), "If you wish to command demonic apparitions to present themselves you should constantly eat the inflorescences of the hemp plant."

It is important to note that due to its association with the destructive properties of the planet Saturn, certain schools of Chinese sorcery specifically consider cannabis to be extremely damaging to the cultivation and mastering of a priest's energetic and spiritual powers.

Figure 1.304. *Calea Zachatechi*

CALEA ZACHATECHI

Although not Chinese in origin (i.e., Oaxaca, Mexico), *Calea Zachatechi* is known as “the Aztec Dream Herb” and “Bitter Grass,” and is a herbal plant used by the Oaxaca Chontal Indian shaman priests for Oneiromancy (a form of divination based on dreams). The Indian shamans claim that it clarifies the senses, creates a general sense of well being and induces spectacular dreams (Figure 1.304). It has been scientifically demonstrated that extracts of *Calea Zachatechi* increase reaction times, frequency, and recollection of dreams.

Calea does not automatically increase the frequency of the priest’s lucid dreams. Instead, the dreams usually become more realistic and memorable to the priest. A controlled sleep study showed that ingesting *Calea* tea before bedtime increased the number of dreams recalled. This phenomenon is the result of *Calea* activating the “Memory Continuity Facilitator” in the brain which prevents the mental “jumping around” from place and time that can occur while in the dream state.

As a side effect, *Calea* can also produce feelings of well-being that can continue for one or more days. At lower doses, *Calea* produces a mild euphoric feeling that is similar to cannabis. At all dosage levels, mental clarity and time lagging is usually experienced. Currently there are no noted side effects from using *Calea*. It can be either smoked or made into a tea.

Traditionally, the tea is first drunk slowly. Then the priest lies down in a quiet place and smokes one or two cigarettes made from the

Figure 1.305. *Datura Innoxia*

crushed leaves of the *Calea* plant. More leaves are usually then placed under the priest’s pillow before he or she falls asleep. The result of this practice is an oneirogenic entry into the landscape of lucid and rather vivid, sometimes significant, dreams. The side effects can result in feelings of mild euphoria and heightened waking clarity.

- **Shaman Formulae:** One formulae used in shamanic dreamwork combines the use of *Calea Zacatechi*, *Salvia Divinorum*, Valerian, and the leaves of a mild sedative called Kratom (*Mitragyna speciosa*) to induce consistently vivid dreams. The mechanisms by which these oneirogens facilitate lucid dreaming and provoke this intense imagery is still not known.

DATURA (MAN TUOLE)

Datura (also known as Jimson Weed, Stink weed, Ghost Flower, and Devil’s Apple) is considered to be Feminine in nature, its Element corresponds to Water, and its planetary correspondence is Saturn (Figure 1.305). In ancient China, *Datura* was valued for its magical and medical properties. The ancient Daoists referred to the *Datura* plant as the “flower of one of the Pole Stars.” According to one legend, messengers from this star could be recognized because they always carry a *Datura* flower.

All parts of the *Datura* plant (i.e., roots, leaves, flowers, and seeds) are used in magical practices. However, it is highly poisonous and should be handled with gloves (it is known to cause skin irritation).

In Summoning Rituals, *Datura* can be combined with Beech Bark and sprinkled on an altar in order to communicate with friendly spirits.

It was customary for the ancient Mao Shan Daoists to mix *Datura* (Man Tuole) with *Cannabis* (Ma) in rice wine, and drink it as a magical elixir. Other times, it was Sun-dried, mixed with White Jasmine Root, and ground into a fine powder. The powder was then placed into a small glass of wine and used as an intoxicant.

It was also said that the *Datura* plant absorbed the energetic and emotional properties of the individual who harvested it (e.g., if the individual was laughing or crying when they were harvesting the plant, anyone who drank the magical elixir would suddenly begin to laugh or cry). Therefore certain precautions were taken during the time of harvesting and preparation of the *Datura* magical elixirs.

Another type of *Datura* (*Datura Metel*), was mixed with *Cannabis* (Ma) and commonly smoked to induce visions. The Yang energy of the *Datura* is combined with the Yin energy of the *Cannabis* and signifies the perfect blended duality of Yang and Yin. This magical combination allowed the Daoist mystic to enter into the infinite realm of the Wuji and commune with the celestial immortals.

One vision inducing type of *Datura* (*Datura Ceratocaula*) blooms at night, starting about early evening and typically closing around noon the following day. It is regarded as a "sister" plant of *Ololuiqui* (a vision inducing Morning-Glory), and is commonly used for Soul Travel, Spirit Travel, to induce visionary trances, Shape-shifting, divination, discovering lost or stolen objects, and diagnosing the causes of diseases (especially if Black Magic was suspected).

A tea made from the *Datura* roots, leaves, and even the prickly seed pod of the plant was given to the Daoist initiate to drink in order to see visions. The herb *Datura* has been used to hex and to break hexes, to produce sleep and induce dreams, and for protection from evil spirits. It has also been used for Divination, to find one's totem animal (in shaman traditions), to allow one to see ghosts, for communing with birds, for long hunts and strength, for sharper vision, for sorcery, and for increasing supernatural powers.

Like other tropane-containing plants that have been historically used for "Flying Ointments,"

Datura has been used in certain rituals related to inducing the ability to fly (Soul Travel) through eating, drinking and sometimes wearing and absorbing an ointment. *Datura* is still widely used in the Caribbean for the same or similar reasons, and is called the "herbe aux sorciers" (herb of the priests) among the various French speaking islanders. On the English speaking islands, Jamaica for example, those who practice the spellcraft "Obeah" are also known to incorporate almost interchangeably with *Datura* another Nightshade herb they call Branched Calalue.

The tea from *Datura* is extremely hallucinogenic. The hallucinogenic effects are reported to be stronger than Peyote, Psilocybin, or LSD. However, *Datura* is also very toxic and can cause permanent psychosis. Solanaceous plants such as Sacred *Datura* contain relatively high concentrations of tropane alkaloids, primarily Atropine, Hyoscyamine, and Scopolamine, the primary alkaloid being Scopolamine. It is apparently Scopolamine that produces the hallucinogenic effects. It induces an intoxication followed by narcosis in which hallucinations occur during the transition state between consciousness and sleep.

When *Datura* is used in a Native American ritual, it is always under the guidance of an individual of certain tribal spiritual resolve such as a Medicine person or tribal elder. These experts on the use of the plant know what other plants to add in order to neutralize the harmful effects. They also know how much to administer and when and where to pick the plants (such as age, season, time of year, whether under a full moon or no moon at all, etc.). Chemical constituents and levels vary greatly from plant to plant, time of year, and from one area to another just generally, but especially so if the plants are obtained through ritual or from an energy spot known for having special powers (i.e., holy places, Energetic Vortexes, or sacred grounds). The plants are very toxic, poisonous, and often lethal, especially if consumed in quantities unmetered by someone not versed in their safe administration. They can, however, when properly dealt with, produce the end result sought after, and quite adequately so, in the spiritual realm.

There are a number of species of *Datura*. However, *Datura Innoxia*, *Datura Metaloides*, and *Datura Wrightii* are the types usually applied to the name Sacred *Datura*. Ancient shamans believed that a shaman-priest has an ally contained in the Sacred *Datura* plant. However, the priest had to grow his own patch, not only in the sense that the plants were his private property, but in the sense that they were personally identified with him.

Datura has long been used in shamanic practices (e.g., Divination and Soul Projection) and religious rites, and the Aztecs considered the plant to be sacred. *Datura* is sometimes used in magic to break spells (by sprinkling it around the home). It is also used to protect the priest against evil spirits. *Datura* is extremely poisonous, and skin may be irritated simply by touching it. One magical tradition would use *Datura* to treat insomnia by placing *Datura* leaves into a pair of shoes, and then setting the shoes under the bed, with the toes pointing toward the nearest wall.

Datura can also be used in Counter-Hexing. In order to counter a curse, place the seeds in a bowl on top of something belonging to the person you want to affect. Speak a counter-course, energetically activate the seeds, then hide the bowl in a dark place. It is important to note that this type of protection magic will not work, unless the victim is actively seeking to harm you.

LAGOCHILUS INEBRIANS (INEBRIATING MINT)

This herb is considered to be Masculine in nature, its Element corresponds to Air, and its planetary correspondence is Mercury (Figure 1.306). *Lagochilus inebrians* (also known as Turkistan Mint and Inebriating Mint) is a member of the mint family Labiatae, native from central Asia to Iran and Afghanistan. It is a narrow endemic species of the Uzbekistan flora, and there are only a few places where it grows. It is rare and little known even within its small native region. As a result of its scarcity and also because of strict state control, it is virtually never seen in the outside world.

It has long been used for its intoxicating and sedative properties by Tajik, Tartar, Turkoman, and Uzbek tribesman (traditionally consumed as



Figure 1.306. Inebriating Mint
(*Lagochilus Inebrians*)



Figure 1.307. Kratom
(*Mitragyna Speciosa*)

a tea). Ancient tribes in Central Asia used *Lagochilus inebrians* during their shamanic rituals, special feasts, and holidays.

In the clinic, *Lagochilus inebrians* is used for its hypotensive properties (i.e. it lowers blood pressure). This makes it useful for various medical conditions and procedures, but it also means that it could be dangerous for people with hypotension. There are over 30 species of *Lagochilus*.

MITRAGYNA SPECIOSA (KRATOM)

Recently there has been a lot of controversy about Kratom (Figure 1.307). Over 25 alkaloids have been isolated from Kratom; the principle one being mitragynine, an indole alkaloid superficially resembling yohimbine (found in Yohimbe bark). In addition to being used as a narcotic in its own right, it is often used to moderate and beat addiction to Opium. Some shamans use Kratom to prolong sexual intercourse.

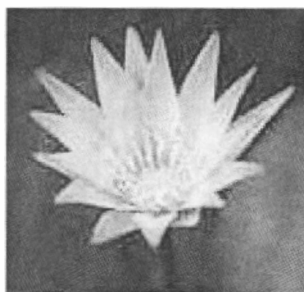


Figure 1.308. Blue Lotus
(*Nymphaea Caerulea*)

Researchers have found that there are different strains of kratom plants that can vary tremendously, for example:

- Kratom from Thailand is a high-quality red-veined strain. The foliage is crushed to small pieces, but not completely powdered.
- Kratom from Malaysia is another red-veined Kratom that has been finely powdered. This isn't quite as high-quality as the Thailand Kratom, but is a great value for finely powdered kratom.
- Kratom from Hawaii is commonly farm grown on the Big Island. These are mostly whole dried leaves.
- Kratom that comes from Indonesia is the highest-quality. It is finely powdered and is about 25% more potent smelling than the Thailand strain.

NYMPHAEA CAERULEA (BLUE LOTUS)

This herb is considered to be Feminine in nature, its Element corresponds to Water, and its planetary correspondence is the Moon (Figure 1.308). In ancient China, the *Nymphaea Caerulea* was held in very high esteem by both Daoist and Buddhist priests who used it as a visionary plant. When the *Nymphaea Caerulea* (Blue Lotus) was smoked or drank after being soaked in water or wine, it acted as an intoxicant.

Blue Lotus is an extremely rare plant and was at one time viewed as a symbol for the origins of life. Most religious traditions believed that the world was originally covered by water and darkness. According to one ancient legend, the Blue Lotus sprang up from the water and opened its



Figure 1.309. Morning Glory
(*Ololiuqui*)

petals to reveal a young god, a Divine Child. Light streamed from the Divine Child and banished universal darkness. This child god was the Creator, the Sun God, the source of all life.

OLOLIQUI (MORNING GLORY)

This herb is considered to be Masculine in nature, its Element corresponds to Water, and its planetary correspondence is Saturn (Figure 1.309). *Ololiuqui* is a vision-inducing Morning-Glory, commonly employed in sacred rituals. It is a twinning herb with thin, green, cordate leaves, slender, green terete stems, long white flowers, and round seeds.

The seeds contain ergine, an ergoline alkaloid similar in structure to LSD. The Nahuatl word *ololiuhqui* means "round thing", and refers to the small, brown, oval seeds of the morning glory, not the plant itself, which is called *coaxihuitl* (snake-plant), in Nahuatl, and *hiedra* or *bejuco* in the Spanish language. The seeds, in Spanish, are sometimes called *semilla de la Virgen* (little seeds of the Virgin Mary).

What is known in the western world, is that the properties of *Ololiuqui* can be as sensational as those of magic mushrooms and Peyote. Further experiments have proven that a hallucinogenic state can be attained; one first encounters a certain level of listlessness and increased visual sensitivity, eventually feeling relaxed, getting visions, and being able to bring back memories from one's childhood.

Because of the extremely fine line between effective and lethal doses, the ground seeds are only to be ingested by experienced persons. By weight, *ololiuqui* seeds are in general twice as powerful as morning glory. This info on Erowid



Figure 1.310. Opium Poppy
(*Papaver Somniferum*)

and these dosages for regular Morning glory may help you figure out the most suitable dose. However, as mentioned earlier, they should only be taken under the strict guidance of a qualified master or medicine shaman.

Light	50 - 100 seeds	1.5 - 3 g
Common	100 - 250 seeds	3 - 6 g
Strong	250 - 400 seeds	6 - 10 g
Heavy	400 + seeds	10 + g

PAPAVER SOMNIFERUM (OPIUM POPPY)

This herb is considered to be Feminine in nature, its Element corresponds to Water, and its planetary correspondence is the Moon (Figure 1.310). The *Papaver Somniferum* is the type of poppy from which opium and all refined opiates (i.e., morphine, thebaine, codeine, papaverine, and noscapine) are extracted. The use of *Papaver Somniferum* (Opium Poppy) spread throughout Europe by 2000 BC. By the Tang Dynasty (618-907 A.D.) it was widely cultivated in Arabia, India, and China.

Opium Poppy flower pods grow from a lettuce-like base, atop a single stalk, sometimes extending over four feet tall. The *Papaver Somniferum* flowers are beautiful and grow in numerous gardens worldwide. The pods are very popular in dried flower arrangements, and the seeds are commonly used in baking.

Historically, the *Papaver Somniferum* (Opium Poppy) plant was cultivated in the ancient civilizations of Persia, Egypt and Mesopotamia. Archaeological evidence and fossilized *Papaver somniferum* seeds suggest that Neanderthal man may have used the opium poppy over thirty thousand years ago. The first known written reference to the *Papaver somniferum* Opium poppy appears in a Sumerian text dated around 4,000 BC. The



Figure 1.311. *Peganum Harmala*

flower was known as *hul gil*, plant of joy. *Papaver somniferum* has also been variously called the Sacred Anchor Of Life, Milk Of Paradise, the Hand Of God, and Destroyer Of Grief.

PEGANUM HARMALA

This is a perennial herb native to the deserts of Northern Africa, Western Asia, and South-Eastern Europe (Figure 1.311). Growing from a perennial woody rotstock, *Peganum Harmala* is a bright-green, densely foliated, herbaceous succulent. Although its smooth many-branched stems may have a spread of four feet or more, the plant is rarely over two feet tall and generally appears round and bushy in habit. Its leaves are two inches long, born singly and finely divided into long narrow segments.

Each year between June and August, *Peganum Harmala* produces many single white conspicuous flowers. Measuring one to one and one-half inches across, these relatively large and showy blooms have five oblong-elliptic petals as well as five narrow sepals of slightly longer length. Each flower has the potential to develop into a fruit—a leathery, three-valved seed capsule that stands erect on its stalk. Each capsule measures about three-eighths of an inch in diameter and contains more than fifty dark-brown, angular seeds.

When administered in seed form, the harmala alkaloids are serotonin antagonists, CNS stimulants, hallucinogens, and extremely potent short-term MAO inhibitors. A small dose (25.50 milligrams) is a CNS stimulant. It increases mental activity and produces a pleasant dreamy state for several hours. The larger doses (200 milligrams up to 750 milligrams) yield the hallucinogenic effects. The experience usually begins within one hour and often lasts six hours or more hours.

SALVIA DIVINORUM

Salvia Divinorum, also known as Diviner's Sage, Magic Mint, María Pastora, Sage of the Seers, or simply by the genus name Salvia, is a powerful psychoactive herb. It is a member of the sage genus and the Lamiaceae (mint) family and it grows to well over a meter in height, has large green leaves, hollow square stems with occasional white and purple flowers (Figure 1.312). The Latin name Salvia Divinorum literally translates to "sage of the seers." The genus name Salvia is derived from the Latin *salvare*, meaning "to heal" or "to save."

Salvia Divinorum has been used for centuries in Mexico for shamanism, healing, divination, prediction, meditation and searches for the divine. The plant is found in isolated, shaded and moist plots in the Sierra Madre Mountains in Oaxaca, Mexico. In this region it is used by Mazatec priests and shamans in different rituals. The plant is mostly used when a shaman feels that they needed to sojourn into the supernatural world in order to discover the cause of a patient's illness. After ingesting the herb, the shaman entered into a visionary trance that allowed him to see what steps have to be taken to cure the patient.

Salvia Divinorum is thought to be a cultigen. Its primary psychoactive constituent is a diterpenoid known as salvinorin A (a potent k-Opioid



Figure 1.312. Salvia Divinorum

receptor agonist). Salvinorin A is unique in that it is the only naturally occurring substance known to induce a visionary state this way. Salvia divinorum can be chewed or smoked to produce experiences ranging from uncontrollable laughter to much more intense and profoundly altered states. The duration is much shorter than for some other more well known psychedelics (normally 30 - 45 minutes), and the effects of smoked Salvia typically lasting for only a few minutes (normally 5 - 15 minutes). The most commonly reported aftereffects include an increased feeling of insight and improved mood, and a sense of calmness and increased sense of connection with nature. Salvia divinorum is not considered to be toxic or addictive.

CACTUS

A cactus is any species that found in the family Cactaceae. This family contains nearly 1,500 plant species. Cacti are typically residents of deserts or areas where water is scarce or practically non-existent for part of the time.

Some species of cacti are hallucinogenic and some are not. The cause of this psychoactive ability in the cacti can sometimes be linked to mescaline, which is found in the *Lophophora Williamsii*, *Opuntia Cylindrical* (Prickly Pear), and the San Pedro Cactus (*Trichocereus Pachoni*). However, very few of the other hallucinogenic cacti actually contain mescaline. Instead, they contain other compounds, including hordenine and N-methyltyramine.

LOPHOPHORA WILLIAMSII (PEYOTE)

The use of the hallucinogenic cactus Peyote (*Lophophora Williamsii*) is popular among native American shamans; and it is commonly employed in sacred rituals. This spineless, tufted, blue-green, button-like cactus, known commonly as Peyote and botanically as *Lophophora Williamsii*, is the most famous of the hallucinogenic cacti (Figure 1.313). It grows wild from Central Mexico to Northern Texas. It is known as the "Protector of Man," and is used in order to assist the initiate in seeing beings as liquid colors (enhancing the ability to see auras).

About half an hour after ingesting the buttons the first effects are felt. There is a feeling of strange intoxication and shifting consciousness with minor perceptual changes. There may also be strong physical effects, including respiratory pressure, muscle tension (especially face and neck muscles), and queasiness or possible nausea. Any unpleasant sensations should disappear within an hour. After this the state of altered consciousness begins to manifest itself. The experience may vary with the individual, but among the possible occurrences are feelings of inner tranquillity, oneness with life, heightened awareness, and rapid thought flow. During the next several hours these effects will deepen and become more visual. Colors may become more intense. Halos and auras may appear about things. Objects may

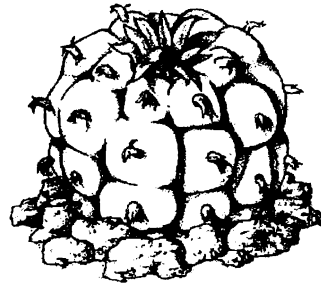


Figure 1.313. Peyote
(*Lophophora Williamsii*)

seem larger, smaller, closer or more distant than they actually are. Often persons will notice little or no changes in visual perception while beholding the world about them, but upon closing their eyes they will see on their mind-screen wildly colorful and constant changing patterns. After several more hours the intensity of the experience gradually relaxes. Thought becomes less rapid and diffuse, and more ordered. During the first part of the ceremony, participants submit to the feeling and let the peyote teach them. During the latter part of the ritual the mind turns to thoughtful contemplation and understanding with the subconscious intellect what the peyote has taught the subconscious mind.

The entire experience may last from 6 to 12 hours, depending upon the individual and the amount of the plant consumed. After all the peyote effects have passed there is no comedown. One is likely to feel pleasantly relaxed and much at peace with the world. Although there is usually no desire for food during the experience one would probably have a wholesome appetite afterwards.

Types of Peyote

There are two forms of peyote: Peyote of the Gods and Peyote of the Goddess. Both types of Peyote are described as follows:

- Peyote of the Gods: This plant is larger, more potent, and more bitter than the other.
- Peyote of the Goddess: This plant is smaller, more palatable, but milder.

The difference between the two forms may be due solely to how old the plants are. Alkaloids tend to accumulate in these cacti with age. It is

possible, however, that the Goddess Peyote is a different species.

Methods of Use

The most common method of use is simply to chew up and swallow the fresh or dried buttons after removing the tufts and sand. This is the way it is almost always done at Indian ceremonies. Most people find the taste of this cactus unbearably bitter. The Indians, however, believe that if one's heart is pure, the bitterness will not be tasted. Many have found that by not cringing from the taste, but rather letting one's senses plunge directly to the center of the bitterness, a sort of separation from the offensive flavor is experienced. One is aware of the bitterness, but it no longer disturbs him. This is similar to the practice of bringing one's consciousness to the center of pain so that detachment may occur.

People who cannot endure the bitterness of Peyote often drink unsweetened grapefruit juice while chewing it. The acids in the juice somewhat neutralize some of the bitter bases in the Peyote. Another method is to grind the dried buttons in a pepper grinder and pack the pulverized material into 000 capsules, which are then swallowed and washed down with warm water. This is an effective method but it can take 20 capsules or more to get a 350mg dose of mescaline. Often people will boil the buttons in water for several hours to make a concentrated tea.

During the Peyote ceremony, Indians encourage vomiting rather than restraint if the urge presents itself. Throwing up, they believe, is a purging of both physical and spiritual ills. Most tribes fast for at least a day before taking peyote. This can also help to minimize gastric distress. One should not have eaten for at least 6 hours before taking peyote.

TRICHOCEREUS PACHANOI (SAN PEDRO CACTUS)

The San Pedro (Saint Peter) cactus is the name given to psychoactive species of the genus *Trichocereus* (*T. pachanoi*, *T. peruvianus*) which comprises about thirty species, mainly found in the Andes (Figure 1.314). Archaeological evidence reveals that this special cactus is undoubtedly one

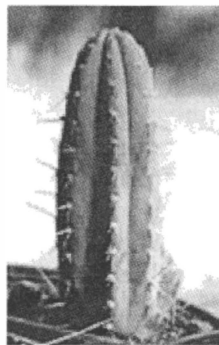


Figure 1.314. San Pedro Cactus
(*Trichocereus Pachanoi*)

of the most ancient of the magical plants. The use of the hallucinogenic San Pedro cactus has been a continuous tradition in Peru for over 3,000 years. The earliest depiction of the magical plant, is a carving which shows a mythological being holding the San Pedro Cactus. Popular to the Chavín culture (1400-400 BC) of Peru, carvings of this special cactus have been found in an ancient temple at Chavín de Huantar in the Northern Peruvian Highlands, dating as far back as 1300 BC.

It is interesting to note, that the cactus was later given the name "San Pedro," due to the influence of the Roman Catholic Church; according to the Christian belief that "St. Peter holds the keys to Heaven."

The San Pedro is a large columnar cactus that grows up to heights of twenty feet and it contains mescaline, as does the well-known peyote cactus. The San Pedro cactus has also been found to have other psychoactive alkaloids. The mescaline seems to be most highly concentrated in the skin, which can be peeled, dried and made into a powder for consumption.

The usual native preparation of the cactus involves boiling slices of the stem in water for a number of hours (usually up to seven). Then, once cooled, the resulting liquid is drunk. Sometimes the San Pedro is used in conjunction with other psychoactive plants, such as coca, tobacco, Brugmansia and Anadenanthera. Additionally, powdered bones and cemetery dust are sometimes used to ensure the magical effectiveness of the brew.

According to ancient teachings, shamans categorized four special types of San Pedro Cactus, distinguishing them by the specific number of "ribs" positioned on the outside of the plant. The most rare, and considered to be the most potent, were the "four ribbed" cactus. These special plants were believed to have powerful supernatural influence due to the representation of the Five Elements manifested within the plants physical structure:

- Wood Element: Left Side, East
- Fire Element: Front Side, South
- Metal Element: Right Side, West
- Water Element: Back Side, North
- Earth Element: Middle, Center

The extended four ribs also represented the four primary directions of the Postnatal Bagua (Eight Trigram) configuration. Which allowed the priest to travel "four main roads" through the various spirit realms: Heaven (Air), Earth, Fire, and Water (Underworld).

When utilizing the San Pedro Cactus as a shaman drug for divination, curing spirit induced insanity, or for combating various forms of witchcraft (i.e., love spells and hexes), the magical elixir and was traditionally to be ingested, and the special magical ritual performed during the peak time of a full moon. It was believed that during this peak Yin time, that the priest could more easily enter into the spirit world and the various realms of the Underworld.

Many of the sacred plants known to and used by ancient shamans were collected near sacred pools, mountains, deserts, and forests. Therefore, before entering into these sacred locations, the priest first had to undergo a series of cleansing and purification rituals. The ancient Daoists believed that each sacred area had its own type of guardian, responsible for protecting not only the area and plant species, but also the knowledge and spiritual portals connected to the specific area and its plants. Therefore, in order to visit these various spirit realms and access the supernatural powers associated with that plant species (i.e., visionary and divination powers), the priest had to first appease the plant guardian. These special

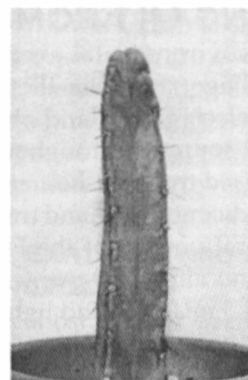


Figure 1.315. *Trichocereus Bridgessi*

guardians, were also responsible for "awakening" each plants magical influence on the body's Jing (Essence), Qi (Energy), and Shen (Spirit, Mind, Thoughts and Feelings).

Once ingested by the priest, the "awakened" drug would eventually begin to produce drowsiness, and a dreamy, euphoric state of mind. Then, the priest would experience a light numbness within his body, followed by a state of tranquility. Next came a feeling of detachment. Suddenly, a great vision would emerge, along with a clearing of all of faculties. A type of visual force then awakened, and all of the senses, including the sixth sense emerge, projecting the priest across all barriers of time and matter.

According to ancient tradition, the magic of the San Pedro Cactus goes far beyond the magical applications of curing the spirit and divination practice. It is also taught that San Pedro, can be used to energetically guard houses, like a spirit watchdog. When magically activated and empowered as a guardian, it is said that San Pedro is capable of forcing intruding spirits to flee in terror.

TRICHOCEREUS BRIDGESSI

The *Trichocereus bridgessi* has a long tradition of shamanic use throughout its homeland in the high Bolivian deserts (Figure 1.315). It is perhaps the most powerful, magical, and least used of the *Trichocereus* cacti. *Trichocereus bridgesii* is unique in its appearance with its long menacing spines, and it is often kept indoors because of its powerful, protective spirit.

GATHERING QI FROM PLANTS

Earth Qi (environmental energy) saturates all types of foliage, allowing the Daoist priest the ability to select, gather, and absorb Qi from many botanical sources. Throughout history, the Chinese have used trees, bushes, and flowers for healing and medicine. Plants and trees absorb and retain the natural powers of the Five Elements: Space (sound and vibration), Air (environmental gases and aura), Fire (color and light), Water, and Earth (minerals of the soil). These Five Elements uniquely combine their various powers in order to create the energy of the plant. When the celestial energy (gathered from the Sun, Moon, and Stars) vibrating within a tree or plant is activated by the ever-changing environmental energy brought about through the natural transformations created via the 4 seasons, the result is a powerful and invigorating living energy source.

Flowers, for example, can be used in order to express or initiate an emotional state. The ancient Daoists believed that each flower manifests its own energetic potential, depending on the specific color, shape and season it represented. Flowers and plants are also excellent for transferring Qi, especially when they are in full bloom and healthy. In China, flowers are commonly divided into the four seasons:

- **Spring:** Iris or magnolia
- **Summer:** Peony or lotus
- **Autumn:** Chrysanthemum
- **Winter:** Plum blossom and bamboo

When cultivating the natural energy of a plant or tree, the ancient Daoists believed that the best time for absorbing the magical Ling Qi was either during the hours of sunrise (Mao: 5:00 - 7:00 a.m.) when the energy is rushing upwards to meet the Sun, or during noontime (Wu: 11:00 a.m. - 1:00 p.m.) when the ascending energy is at its peak.

THE HEALING POWER OF TREES, BUSHES, AND FLOWERS

The plant kingdom contains many varieties and shapes, including trees, bushes, plants, vines, and fungus. Also included within this study are the annual and perennial growing cycles of flowers and fruits. Each of the plants have their own energetic fields, depending on the type of plant and its growing habits.

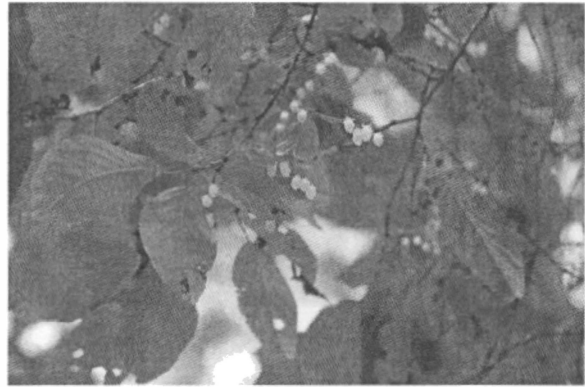


Figure 1.316. *Xolisma ovalifolia* (Nan Zhu)

In China, most traditional Daoist monasteries and temples have their own gardens. These gardens are abundant with healthy herbal trees, plants, and beautiful flowers from which the monks draw energy.

Any combination of healthy plant energies can be absorbed by the priest to purify, balance, or increase specific aspects of his or her Jing, Qi, or Shen. The purpose and intention of gathering energy from trees and plants can also be directed to focus on any particular internal organ, tissue, or energetic system of the body. Each type of foliage has its own unique strengths and qualities, allowing the priest the ability to work with any of the varying energetic properties of the available tree, plant or flower.

The ancient Mao Shan Daoist priests were devoted in the preparation of an herbal food-stuff (drug) held in high regard throughout ancient China. Known as "Qing Jing" (Blue/Green Germ), this deep blue herbal mixture consisted of non-glutinous rice infused with the leaves and stems of *Xolisma ovalifolia* or Nan Zhu (Figure.1.316). It was said that this precious concoction was valued as an almost supernatural nutrient. It was said to dispel the causes of disease and injuries, and to provide both euphoria and understanding, as well as a sense of bodily lightness (bordering on levitation).

DIFFERENT TYPES OF PLANT QI

It is important to note that the same variety of tree or plant will have either minor or major variances regarding its energetic potential depending on the region of the country where it is growing. This difference in energetic potential is due to the diverse

environmental influences affecting each plant. We in the West, for example, have many different varieties of plants and trees similar to those in Asia. However, the energetic continental differences alter the quality and quantity of Qi in each plant or herb, and thus the energetic quality of a species of plant in the West may differ greatly from a similar species in Asia. This same principle applies to Asian plants and medicines that have been grown and cultivated in the West.

This energetic difference is brought about by factors such as the various Qi fields produced by each region's altitude, soil quality and mineral content, water, air quality, and the amount of exposure to the energy of the Sun. Thus, even herbs of the same species, grown in different countries, can have different effects on the body's energetic system, slightly altering their clinical potential.

This also applies to distinct varieties of trees or plants that are related to one another but are native to different areas. For example:

- American Ginseng is sweet, slightly bitter, and cold; it enters the body affecting the Heart, Lung, and Kidney Channels, and is considered to be Yin.
- Siberian Ginseng is sweet, slightly bitter, and slightly warm; it enters the body affecting the Lung and Spleen Channels, and is considered to be Yang.
- Korean Ginseng is sweet, slightly bitter, and hot; and is considered to be the most Yang of these three varieties of Ginseng.

PLANTS AND THE FIVE ELEMENTS

The energetic nature of all plants can be further categorized into one of the Five Elements. Each specific Element manifests through certain natural characteristics, described as follows:

- **Wood Element:** These are columnar plants, that manifest through climbing and upward-growing energetic patterns.
- **Fire Element:** These are cylindrical growing plants, that manifest through pointed leaves and thorns.
- **Earth Element:** These plants remain wide and low to the ground. Their leaves or branches point downward.
- **Metal Element:** These plants have ball-shaped patterns, and grow in round or half-round shapes.
- **Water Element:** These plants have irregular growing patterns with wavy leaves.

Additionally, trees, plants, and flowers have different color bases, each are associated with the different Five Element colors. For example, the color base for a pine tree is green/blue, and thus it tends to be one of the most powerful trees used for the tonification of the Liver. This is fitting, since pine trees tend to radiate a great deal of Qi.

ABSORBING EARTH QI THROUGH TREES, BUSHES, AND FLOWERS

One of the most popular cleansing techniques used in Daoist alchemy can be performed from either a lying, sitting, or standing posture (usually in a Wuji posture) while in front of a natural object such as a tree or herbal plant (flower, bush, etc.).

- To cleanse the body's energy, extend both hands towards the plant as if to embrace it (it does not matter if the plant or tree is actually being touched). Upon inhalation, begin to guide the energy from the plant into your torso through the Laogong (Pc-8) points at the center of your palms and the Baihui (GV-20) point at the top of your head. Absorb this energy deep into your body. Once the body is fully saturated with Qi, exhale through the mouth and guide the Turbid Qi down the legs and out the body through the Yongquan (Kd-1) points at the bottom of the feet.
- Continue to guide the Turbid Qi downward through the Earth into the root system of the plant or tree. Then inhale through the nose and absorb the purified energy from the upper part of the plant or tree, leading it down your body through the top of your head. Continue this process until you feel totally cleansed. Remember to synchronize breathing in through your nose as you focus on absorbing the Earth Qi from the plant or tree and exhaling through the mouth as you focus on dispersing and releasing the Turbid Qi.

Once the priest has connected with a tree, plant, or flower, he or she can modify the above exercise to achieve the following:

- Remove stagnation from the internal organs and channels
- Stabilize and replenish any depleted energy within the body
- Tonify and nourish the internal organs, Blood, nervous system, etc.
- Balance and regulate specific Five Element energies within the tissues

GATHERING ENERGY FROM BUSHES

Bushes are another extremely effective source for gathering and ingesting different forms of healing energy. Similar to trees, each bush has its own energetic properties and can cause a specific reaction in the body's energetic field. Bushes, however, are not as powerful as trees when used as an energy source for gathering massive quantities of Qi. Besides having brightly colored leaves and flowers, another sign that the plant is suitable for the priest to begin cultivation with is the presence of a pleasing or attractive smell.

Generally, several different meditations are used in order to cultivate and absorb the energy from a specific tree or plant. One example is the Five Element Cultivation Method, described as follows:

- **Purification:** First perform "Pulling Down the Heavens," the "One Through Ten Meditation" and "The Three Invocations" to cleanse the three bodies (physical, energetic and spirit body) of any Toxic Qi. This purification action must be performed before attempting to energetically connect, cultivate, and absorb any of the plant's energetic field.
- **Earth Element:** After receiving permission, energetically envelop and connect with the plant. Focus your intention into the plant's root system. Feel into the plants connection and interaction with the Earth, soil, and minerals.
- **Water Element:** Next, allow your energy to envelope and flow over and through the plant like a watery mist. Imagine and feel this energetic mist rushing up the plants root system, energetically surging through its trunk, stem, branches, leaves and flowers.
- **Fire Element:** Expand your energy from within the plant's core and extend the Qi outward, through the plant's energetic field, into your own energy field. Imagine and feel that you are completely filling your Three Bodies with the plant's energetic pulse, vibration, color, and light. Continue this focused intention until the plant's energized field overflows your body and expands your three Wei Qi (aura) fields.
- **Wood (Air) Element:** Begin to focus your intention on the plant's respiration. Feel your breath fuse with the energetic respiration of



Figure 1.317. Different colors, shapes, and sizes of flowers can affect the emotions, causing the individual's spirit to open.

(Inspired from the original artwork of Robert Beer)

the plant. Merge, fuse, and breath the environmental gases and plant's aura fields into your Three Bodies.

- **Metal (Space) Element:** Relax, and fall into the infinite space pulsing within the energetic field of the plant. Feel the pulsating life-force of the plant's energetic field. Imagine and visualize that you are completely immersed in the plants energetic field.

GATHERING ENERGY FROM FLOWERS

The gift of flowers has had a long history in soothing emotional pain and bringing relief to patients and loved ones. Flowers are generally considered to be a universal symbol of love, compassion, and beauty. When they blossom, they provide the sweet fragrance of health, vitality, and healing. Essentially, flowers are the plant's sexual organs, and within their short season of blossoming they produce an abundance of fruit, which thus sustains the cycle of nature.

Flowers have a unique and specific effect on the human nervous system. Different colors, shapes, and sizes of flowers can affect the emotions, causing different aspects of the individual's spirit to open and flourish (Figure 1.317). Each color can be absorbed into the body in order to facilitate the stimulation of internal organ energy.

CULTIVATION TECHNIQUES FROM POWER PLANTS AND FLOWERS

The ancient mystics used the energetic powers of certain plants in order to enhance their skills in sorcery. For example, Blackthorn was believed to contain the energetic property for coercion, forced control, and channeling destructive power.

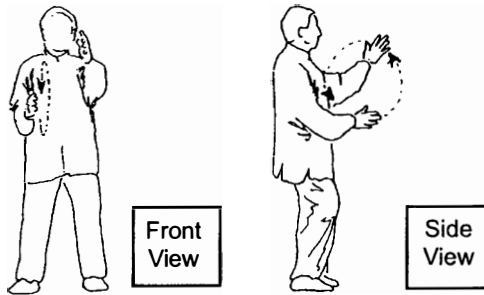


Figure 1.318. Keep the left hand stationary while the right hand circle rotates in a counterclockwise direction, gathering the plant's Qi into the body

These techniques used for the cultivation, absorption, and regulation of Earth Qi begin by having the disciple face a plant or flower. In the following meditation, disciples are taught how to absorb Qi from various types of foliage by inhaling and drawing the Earth Qi from plants into their body.

The energy is then guided down the mystic's chest and into the Lower Dantian. When using the following exercise to cultivate and absorb energy from the Earth, it is advisable to gather and cultivate the Earth energy early in the morning when the Qi is fresh, just before the Sun crests the horizon:

- Begin by facing a power plant (small tree, herbal shrub, or flower) and begin to gather its vibrant energy and colors while standing in a Wuji posture.
- Raise both hands and extend them a few inches away from the foliage, with the palms facing each other. Both arms should be bent at the elbows with the shoulders relaxed and sunk. As the palms face the bush, they should be slightly curved and never locked.

Important Note: If your hands feel comfortable then proceed to the next step; however, if your hands feel numb or begin to hurt, usually this is a signal that it is necessary to try another plant, one that is more open to an energetic exchange.

- Focus your intention forward into the plant, and imagine it as an enormous sphere of energy, emitting a particular color or light (depending on the type of plant). Wait until you can feel the sensation of the plant's energy filling your hands. Feel a connection developing between



Figure 1.319. Move the right hand on top of the plant in a counterclockwise direction until a strong sensation of the plant's energy field is felt. (Inspired from the original artwork of Robert Beer)

your Heart, Middle Dantian, Lower Dantian, and the plant before proceeding to the next stage.

- Imagine that the plant's energy is slowly gathering between your hands and the body. When both hands are full, without touching the plant, begin rolling the energy of the plant towards your Heart and Middle Dantian area, keeping the mind's intention focused on the center of each palm (Figure 1.318). Roll the plant's energy with the right hand first, while keeping the left hand stationary, and still enveloped within the plant's energy field. Imagine the energy in the rotating hand and the energy in the Lower Dantian blending naturally into one energy, simultaneously rotating and rolling together both internally and externally. After completing several rotations switch hands and repeat the process.
- Next, place the right hand about a foot above the plant, with the left hand facing its body (branches, stems and leaves) from the side. Begin to move the right hand on top of the plant in a counterclockwise direction until a strong sensation of the plant's energy field is felt. The counterclockwise circular rotation will cause the plant's Qi to rush from its roots, deep within the Earth, and flow up into your palm (Figure 1.319).
- Then begin to slowly move your right hand up and down above the plant using the "Bellows Palm" technique to draw the plant's Qi into your Lower Dantian. After completing several rotations switch hands and repeat the process (Figure 1.320).



Figure 1.320. Slowly move the right hand up and down above the plant using the “Bellows Palm” technique to draw the plant’s Qi into your Lower Dantian. (Inspired from the original artwork of Robert Beer)

- End the exercise with “Pulling Down the Heavens” and return to the Wuji posture, allowing the gathered Qi to sink and return into the Lower Dantian.

PRECAUTIONS

Beginning disciples should be monitored regularly to prevent Qi deviations, which may occur while absorbing Qi in through the pores. For best results, choose a quiet, safe, and healthy environment. Select bushes or flowers with a stable root, or thick vibrant foliage. The color is also very important; the leaves and flowers should be bright, full, and healthy.

Because the body’s internal energy matches that of the external environment, it is important to avoid selecting any area which is unpleasant or unhealthy. Avoid any bush or flower that is sick, dying, has lost its color, or has just been pruned. Sick bushes or flowers can pass along their suffering into the unexperienced disciple who tries to cultivate the plant’s life-force. It is important not to meditate in front of any bush or flower that has parasites or that has been poisoned or polluted, since such vegetation will induce an impure energetic resonance within the Daoist mystic’s body.

When absorbing Qi into the Lower Dantian from the bush or flower, if any discomfort or resistance is felt, stop immediately. Using bushes or flowers, whether for cleansing the body or absorbing energy, is forbidden at night because their oxygen production diminishes after the Sun has set.

Trees and bushes that contain brightly colored songbirds are traditionally considered to be very healthy. The ancient Daoists believed that birds were the messengers of Heaven, consequently, the more beautiful and melodic the bird, the better the potential for the gathering of Qi. However, if there are rarely any birds around the training area, it is important to look for any energetic problems such as the presence of pathogenic Qi.

SUFFUMIGATION

A “Suffumigation” is the magical incense burned by mystics and priests in order to attract spirit entities and help them materialize. Various plants were used in suffumigation formulas, including anise, dried carnation flowers, Amaranth flowers, gardenia petals, Dittany of Crete, Frankincense Resin, heather, pipsissewa, sweetgrass, and Wormwood.

The following are some examples of different Suffumigation formulae:

- Dittany, in particular, was considered an excellent base; spirits would appear in the center of the smoke.
- Balm of Gilead was also burned as a material basis for spirits.
- White Sandalwood is very commonly combined with other herbs for conjuring spirits. Wormwood, mixed with White Sandalwood, should be burned while in a graveyard. This will cause the spirits of the dead there to rise and speak.
- Crushed willow bark with White Sandalwood should be burned outdoors during the waning moon for conjuring.
- White Sandalwood and Frankincense Resin is burned during seances.
- Lavender is also mixed with White Sandalwood for spirit summoning.
- An incense used for summoning reluctant spirits of the dead consists of three parts Wormwood and one part Solomon’s Seal.
- An incense used for summoning spirits that were in a depressed state when they died consists of three parts Wormwood and one part vervain. This is also good for summoning spirits who are not aware that they are

dead. This will not only call them, but will also lighten their mood.

- The ancient Greeks believed that Wormwood should be burned on a fire of privet (an ever-green shrub related to the olive) in order to summon the dead, since a fire of privet was thought to open the doors of the Underworld.
- Although Asafoetida destroys the spirit manifestations when throw into the fire, I've also found additional information that states that Asafoetida can be used to draw in negative spirits.

A recipe taken from a seventeenth century manuscript, "The Secret of Secrets," gives the following recipe for calling spirits:

"To raise spirits suddenly, mix a legume of aloes, pepperweed, red musk, and saffron with the blood of a plover (shorebird, related to the sandpiper). If it is fumigated in a graveyard (around the tombs or graves of the dead) it will cause the spirits and ghosts of the dead to gather together."

Other spirit offerings used, especially if seeking blessings from the spirits, include Lilac Flower, Peppermint, and purple heather. Pipsissewa is blended with Rose petals and violets to draw benevolent spirits. Althea Root is considered a "spirit puller." It is placed on the altar fire and can be used to summons benevolent spirits to a ceremony.

Solomon's Seal was used as an offering to Elementals when asking for their assistance. Bladderwrack was used specifically to summon Water Spirits. Broom is used to call forth the Spirits of the Air. In ancient times, the priest would travel to the top of a mountain, throw the ground up branches and flowers of the Broom shrub up into the air in order to "Raise the Winds" and summon the Spirits of the Air. When the winds needed to be calmed, the priest would then burn the Broom branches and flowers and bury the ashes.

Tea made from Dandelion root and placed beside the bed while still steaming was used in ancient times to summons spirits. In certain magical traditions, the mystic would boil some Thistle, then remove it from heat, and then sit beside it as the steam rises to get the spirits to answer his or her questions.

MEDITATION FOR ABSORBING THE PLANT'S ESSENCE

The Kidneys serve as the internal root source of all the body's Qi, or vital energy. In this sense, the Kidneys are like the batteries that provide constant nourishing power to all the other organs. When the other organs become weak or compromised by excess or deficient Qi, poor diet, external stress factors, and disease, they will "borrow" reserve Qi from the Kidneys. And, like Water nourishing fertile fields, the Kidneys will provide this reserve power in abundance – at least for a while.

Jing (Essence), is like a precious elixir; it is a vital, vibrant, liquid light energy that is the most physical form of Qi. Jing is like the fuel that keeps the Kidney energy strong, vibrant, and capable of supporting and sustaining healthy activity amongst the other organs. When the vital essence becomes depleted, our energy and vital capacity diminish as well.

The following meditation exercise is used by Daoist mystics in order to absorb the hidden magical power elixirs inherent within the various trees and plants of the forest.

EXTRACTING THE ESSENCE FROM STILLNESS

The following meditation is used by Daoist priests to absorb the essence of a plant into his body.

- Find a quiet, secluded place within the forest (a place where you won't be disturbed by any people or pets). Begin by standing in a Wuji posture, and perform the "One Through Ten Meditation" and "Three Invocations."
- Next, remain in a state of quiet solitude for several minutes, taking time to focus on deep Natural Breaths. Relax and allow your body, mind, and spirit to settle.
- Imagine and feel that all around you is a sea of vibrant, microscopic beads of precious vital elixir. Even though some individuals cannot see this vaporous elixir, it is always possible to sense its presence (much like we can't "see" the humidity in the air, but we feel it). Take some time to focus on this image and feeling.
- Now, as you stand immersed in this energetic field of healing elixir, start synchronizing the image with your breath by imagining that as you inhale you can feel this elixir being absorbed into your skin, through your muscles, and into

the bones. Make sure you are using and including all of the body's bone structure and not just the ribs or spine. Remember that the Kidneys and the Water Element rule the bones, and that Jing (Essence) is very important in the development and health of bones. This is why the bones are the best place for absorbing and storing the environmental plant Jing.

- After each inhale and "absorption," feel that the bones are becoming activated and begin to "hum" as you exhale. This energetic process occurs when the environmental Jing containing the plant's Ling Shen actually enters into the bones.
- After a certain period of time you will feel as if all of the bones have become completely filled. At this point, shift your attention and focus to the Kidneys. Feel the Kidneys begin to activate, and envision in your mind's eye a gently glowing white light emanating from them.
- With each inhalation, imagine and feel the Kidneys absorbing the Jing energy that is overflowing from the bones. Imagine that they are filling and expanding slightly with each inhalation.
- As you exhale, imagine and feel the Kidneys relax, and experience the Jing energy "sinking" into the Kidneys with the relaxation of each exhale.
- Repeat this process for several minutes. Then imagine and feel the light inside the Kidneys transforming to a luminescent royal blue color as the Kidneys begin to glow brighter and brighter.
- Once you feel that the Kidneys are "full" of Jing, disengage from the imagery and gently place your palms, one on top of the other, on the Lower Dantian.
- Make eight clockwise circles around the navel with your hands, while affirming to yourself that you have absorbed this healing elixir from the energetic mist released from the trees and plants of the forest that surrounds you, and that it is now stored within your Kidneys.
- Once you have done this, stand or sit peacefully for a few moments and enjoy the wonderful serenity and peace that you are feeling. Just relax and breathe. When you are ready, open your eyes and slowly get up and go about your normal activities. The key to making sure these exercises are safe is to relax while practicing.

DAOIST PLANT MEDICINE

During China's Six Dynasties (220-280 A.D.), maintaining health by means of diet, herbal prescriptions, and physical exercise was the main concern of the doctor for his or her patient. As a result of this interest, two types of medical literature developed in ancient China: books that focused on nourishing life and books that focused on the classics of diet.

Traditionally, when treating a patient, a Daoist priest would also prescribe herbs along with Qi emission therapy, Qigong meditations, and Qigong exercises. The herbal prescriptions, meditations, and exercises would all vary, according to the patient's specific condition, constitution, and illness.

Today in modern China, the ancient Daoist skill of using Qi Emission therapy in conjunction with herbal remedies has become an extremely popular clinical application. This is due to the overwhelming success rate resulting from the combination of self-applied Medical Qigong therapy (Daoist exercises and meditations) in conjunction with modern drug therapy. Extensive research has shown that this combination is far superior to that of drug therapy alone. This data was reported in numerous clinical studies on patients, with diseases ranging from hypertension to cancer.

Qi emission causes the body to relax, and it promotes the flow of Qi, Blood, oxygen, and nutrients to all cells of the body. It also promotes the removal of waste products from the body's cells. Modern research has confirmed the fact that Medical Qigong also promotes drug uptake by the cells and tissues by means of increased microcirculation within the body's circulatory system. This increased energy flow through the body's microcirculation is used in the clinic in order to nourish the patient's diseased or stressed tissues.

There were several techniques used by the ancient Daoist to diagnose and treat patients by absorbing and then utilizing the energetic effects of a specific herb or herbal formula. The following are two examples:



Figure 1.321. A Daoist priest testing the efficacy of a specific loose Herb for his patient.

DIAGNOSIS

This magical technique was initiated in order to verify how the patient's body would be affected by a certain plant or herbal prescription. This ancient Daoist magical technique was similar in effect to the modern diagnostic techniques used in Applied Kinesiology.

- **Absorption:** To begin with, the priest would hold a specific plant or herbal prescription in his or her left hand. Next, the priest would absorb the energetic effects of the specific medicine into his or her body. By extending his or her intention and feeling intuition into the plant or bottle that contained the specific herbal prescription, the priest could connect with the plant spirit that was responsible for initiating the healing (Figure 1.321).
- **Diagnosis:** Next, the priest would extend his or her energy into the patient's body and began absorbing the patient's Qi. In this type of magical application, the energetic properties and treatment compatibility of the patient's body and those of the herb were both diagnosed and reported to either be effective or ineffective in treatment application.

TREATMENT

Another example of a treatment technique used in ancient China by Daoist priests to treat patients using plant magic is described as follows:

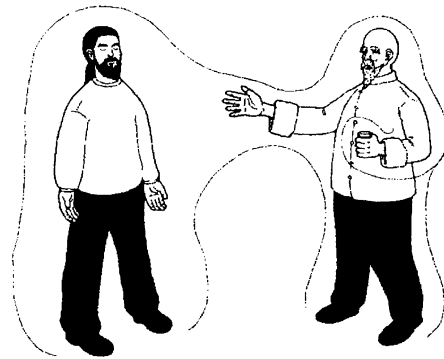


Figure 1.322. A Qigong Doctor emits the energy of specific patent herbal medicine into his patient.

- **Absorption:** To begin with, the priest would hold a specific plant or herbal prescription in his or her left hand. The priest would then begin to energetically feel, ingest, and absorb the medicinal and energetic properties of the plant into his or her Lower Dantian.
- **Projection:** After the priest had embodied the specific energetic nature of the specific plant or herbal prescription, he or she would start to project the plant's specific healing qualities into the patient's body for treatment. In this type of magical application, the energetic properties of the plant or herbal prescription was sometimes combined with a specific imagined color in order to enhance the herb's tonification effect. The priest would then project the combined energy of the plant and its enhanced imagined color into the patient's body, targeting a specific internal organ (Figure 1.322).

USE OF COLOR AND HERBS TO TONIFY ORGANS

Another magical technique used by the ancient Daoist for treating a patient was to combine Qi Emission therapy along with specific colors in order to tonify a specific internal organ. This type of tonification therapy was used to energetically effect, strengthen, and increase the herbs potency before projecting its energy into the patient's body (or brewing it into a tincture). The following are a few examples of some of the herbs used by the ancient Daoists for organ tonification in combination with Qi Emission Therapy.



Figure 1.323. Gou Qi Zi
(*Lycium barbarum*) is used for Tonifying Liver Blood.
(Inspired from the original artwork of Lilian Lai Bensky)

TO TONIFY THE LIVER (GOU QI ZI)

The green color is combined with the specific energetic Liver Blood tonification qualities of Gou Qi Zi (*Lycium barbarum*) and is projected into the patient's Liver (Figure 1.323). This herb is used to treat Liver and Kidney Deficiency. Symptoms of Liver and Kidney Deficiency manifest as patterns of Yin and Blood Deficiency, sore back and legs, low-grade abdominal pain, nocturnal emission, impotence, or wasting and thirsting disorders. Gou Qi Zi's energy enters the patient's Liver, Lung and Kidney Channels. It benefits the Essence, brightens the eyes, enriches the Yin, and moistens the Lungs.

TO TONIFY THE HEART (LONG YAN ROU)

The red color is combined with the specific energetic Heart Qi and Blood tonification qualities of Long Yan Rou (*Arillus euphoriae longanae*) and is projected into the patient's Heart (Figure 1.324). This herb is used to treat Heart and Spleen Deficiency. Symptoms of Heart and Spleen Deficiency manifest as insomnia, Heart palpitations, forgetfulness, or dizziness. Long Yan Rou's energy enters the patient's Heart and Spleen Channels, nourishes the Blood, and calms the Shen.



Figure 1.324. Long Yan Rou
(*Arillus euphoriae longanae*) is used for Tonifying
Heart Qi and Blood. (Inspired from the original
artwork of Lilian Lai Bensky)



Figure 1.325. Huang Qi
(*Radix astragali membranaceus*) is used for
Tonifying Spleen Qi. (Inspired from the
original artwork of Lilian Lai Bensky)

TO TONIFY THE SPLEEN (HUANG QI)

The yellow color is combined with the specific energetic Spleen Qi tonification qualities of Huang Qi (*Radix astragali membranaceus*) and is projected into the patient's Spleen (Figure 1.325). This herb is used to treat Spleen Deficiency. Symptoms of Spleen Deficiency include fatigue, lack of appetite, diarrhea, uterine bleeding, or prolapse disorders (e.g., Stomach, Uterus, and rectum). Huang Qi's energy enters the patient's Lung and Spleen Channels, raises the Yang Qi of the Spleen and Stomach, augments the Wei Qi, Tonifies Qi and Blood, and stabilizes the Exterior.



Figure 1.326. Shan Yao (*Radix diocoreae oppositae*) is used for Tonifying Lung Qi and Lung Yin. (Inspired from the original artwork of Lilian Lai Bensky)

TO TONIFY THE LUNGS (SHAN YAO)

The white color is combined with the specific energetic Lung Qi and Lung Yin tonification qualities of Shan Yao (*Radix diocoreae oppositae*) and is projected into the patient's Lungs (Figure 1.326). This herb is used to treat Lung Deficiency. Symptoms of Lung Deficiency manifest as chronic cough or wheezing. Shan Yao's energy enters the patient's Lung, Spleen, and Kidney Channels, and it also moistens, therefore benefitting both the Yin and Yang of the Lungs and Kidneys. Additionally, Shan Yao can also be used to Tonify the Spleen and Stomach.

TO TONIFY THE KIDNEYS

Tonification of the Kidneys is aimed at strengthening Kidney Yin, Kidney Yang, or both Kidney Yin and Yang, described as follows:

- **Han Lian Cao:** The midnight blue and black color is combined with the specific energetic Kidney Yin tonification qualities of Han Lian Cao (*Herba ecliptae prostratae*) and is projected into the patient's Kidneys (Figure 1.327). This herb is used to nourish and Tonify Liver and Kidney Yin. Symptoms of Liver and Kidney Yin Deficiency manifest as dizziness, blurred vision, vertigo, or premature graying. Han Lian Cao's energy enters the patient's Kidney and Liver Channels, Cools the Blood, and stops bleeding (due to Heat in the Blood).
- **Du Zhong:** The flame blue color is combined with the specific energetic Kidney Yang tonification qualities of Du Zhong (*Cortex eucommiae ulmoidis*) and is projected into the patient's Kidneys (Figure 1.328). This herb is used to treat Kidney Deficiency. Symptoms of



Figure 1.327. Han Lian Cao (*Herba ecliptae prostratae*) is used for Tonifying Kidney Yin. (Inspired from the original artwork of Lilian Lai Bensky)



Figure 1.328. Du Zhong (*Cortex eucommiae ulmoidis*) is used for Tonifying Kidney Yang. (Inspired from the original artwork of Lilian Lai Bensky)

Kidney Deficiency manifest as weak knees, sore or painful lower back and knees, fatigue, frequent urination, and edema. Du Zhong's energy enters the patient's Kidney and Liver Channels, Tonifies the Kidney and Liver organs, strengthens the sinews and bones, and promotes circulation (by smoothing the flow of Qi and Blood).

QI EMISSION, HERBAL TEAS AND SOUPS

Herbal teas and soups are water-based herbal formulas traditionally prepared from raw or processed herbal ingredients. These are traditionally ingested for the treatment of internal and external disorders of both acute and chronic natures.

In ancient China, Daoist priests would combine Qi Emission Therapy with the production of herbal teas and soups. This was practiced in order to enhance digestive absorption and increase the tissue energizing ability of the herbs, thus augmenting their healing potential.

QI EMISSION, HERBAL TINCTURES AND WINES

Tinctures and wines are both alcohol-based herbal formulas. Tinctures are concentrated alcohol-based formulas prepared from raw herbs and are used internally. Wines are traditionally applied externally to alleviate pain, or ingested as a tonic, depending on the specific formula and the disease being treated.

In ancient China, Daoist priests would combine Qi Emission Therapy with the production of herbal tinctures and wines. This was practiced in order to enhance both external and internal absorption, thereby increasing the herbs healing potential.

QI EMISSION, HERBAL OILS, BALMS, AND LINIMENTS

Oils, balms, and liniments are oil-based herbal formulas usually applied externally for the treatment of muscle, tendon, and ligament trauma, or to alleviate pain, disperse Excess Qi, or draw Qi into specific areas for tonification.

In ancient China, Daoist priests would combine Qi Emission Therapy with the production of herbal oils, balms and liniments to enhance Qi and Blood flow. This was practiced in order to aid the herbs' assimilation and tissue energizing ability and increase the herbs' healing potential.

QI EMISSION, HERBAL COMPRESSES, POWERS AND PILLS

Compresses, powders, and pills consist of herbs that have been pulverized into a paste, powder, or poultice and are then applied externally for the treatment of acute or chronic injuries. They can also be formed into crackers, cakes, pastries, and honey based candies for ingestion, used for internal organ tonification and the rebalancing of the body's energy systems. Pills are herbs specifically prepared from traditional formulas, rolled into little balls, and orally ingested for the treatment of internal disorders.

In ancient China, Daoist priests would combine Qi Emission Therapy with the production of herbal compresses, powers and pills. This was practised in order to aid the herbs' energizing ability, and to increase the herbs' healing potential.

INTRODUCTION TO HERBAL HEALING AND TRAUMATOLOGY

In ancient China, a Daoist priest eventually retreated from the public in order to enter into a time of meditative isolation. This meditative practice was essentially in order to practice advance forms of magical alchemy. Traditionally, a priest either sought the refuge of certain monasteries or mountainous caves in order to practice this training.

When practicing in mountainous regions, the risk of encountering wild animals, robbers, poisonous plants, disease, and other various forms of sickness often placed the Daoist hermits at risk. If the priest suddenly became sick or injured, it could mean the sudden termination of his or her magical practice. Depending on the initial trauma, any sustain injury to the tendons, ligaments, bones, internal organs, soft tissues, etc., could initially affect the body's entire systemic functions, resulting in motor impairment, or in severe cases death.

All injuries to the skin, muscles, tendons, ligaments, and bones are considered external. If the Qi, blood, channel pathways, collaterals, or major organs are damaged, the injury is considered internal. In Chinese traumatology, both internal and external injuries are considered to be related. This is because, through mutual interaction, external injuries affect the internal components, and internal damage affects the external areas.

Therefore, in order insure that the priest remained healthy and self-sufficient, herbal healing and traumatology was traditionally taught to the young disciples before they ventured into the high mountainous regions.

In ancient China, the study of natural medicine was also instrumental in maintaining the physiological balance of the metabolism and in restoring the body's energy balance. Herb formulas which were used to heal the body, as well as supplement a Yin and Yang balance of the body's Qi and blood were considered to be powerful magical remedies and were usually kept in secret.

HERBAL FORMULA

External herbal formulas include powders, pastes, plasters, oils, and liniments (most liniments are composed of liquors, oils, or oil paste bases). These external formula are commonly applied to an injured area of the body and are constructed according to the body's specific needs. For example, herbal oils, pastes, and plasters are generally designed to warm the body's channels and disperse stagnations and are sometimes used to disperse wind, cold, and damp invasion from the joints, tendons, and bones.

The following are several ancient and modern herbal formula used in Chinese traumatology. Please keep in mind that several of these herbal prescriptions are generic, and that it is a good idea to first consult an herbalist for balancing each formula according to your specific constitution before taking them.

HERBAL POWDERS AND PILLS

In this type of herbal treatment, medicinal herbs are first ground into powder. The powdered herbs are then sprinkled directly onto an open wound, or combined with other herbs and either formed into pills or applied as a paste medicine.

- **Dragon's Breath Herbal Pill:** This herbal remedy is used as a tonic. It is designed to tone the body's nervous system, stimulate the brain and respiratory system, and influence psychic perception. It is generally taken before strenuous martial training or before practicing prolonged standing Qigong and Shengong meditations.

The following are two types of Dragon's Breath formulas. The first is the Yang (hot) formula, which will usually be taken by beginning students who have weak Qi. The formula helps to build and invigorate the Qi and blood. Because of its hot nature it is not recommended for practitioners with high blood pressure.

The second Dragon's Breath mixture is the Yin (cool) formula. It is to be taken by students who have built up strong Qi and want to continue tonification.

Yang Formula Herbs

2 oz.	He Shou Wu
1.5 oz.	Gotu Kola
1 oz.	Cayenne
1 oz.	Guarana
2 oz.	Siberian Ginseng
1 oz.	Costus Root
4 oz.	Dang Shen

Yin Formula Herbs

1 oz.	Golden Seal
1 oz.	Chen Pi
2 oz.	He Shou Wu
1.5 oz.	Comfrey
1.5 oz.	Gotu Kola
1 oz.	Guarana
1 oz.	Licorice Root

In ancient China, these herbal formula were traditionally mixed in a clay bowl, then combined with honey, and eventually wrapped in yellow wax paper for keeping. In modern times, the herbs are still mixed together in a nonmetallic bowl, and placed inside 00x capsules. The herbs are then stored in an airtight container and kept away from the sunlight. The herbal prescription will normally last up to one year. Generally, two capsules are taken with a glass of water, one hour before workout.

Contraindication: Because of their strong effect on the major internal organs, it is advisable to not take more than three capsules at a time.

- **Shou Gong San:** This herbal remedy was originally introduced by a monk named Zhan Hua during the Qing Dynasty (1644-1911 A.D.). It is taken after training in order to regulate the Qi and blood.

Grind the following herbs into a fine powder. Then place the powder into a bottle and store in a cool dry place. After each practice, take 1-3 grams to the powder with a cup of warm water.

- 3 Grams Fructus Citri Seu Ponciri (Fried)
- 3 Grams Ligum Dalbergiae Odoriferae
- 3 Grams Semen Persicae
- 6 Grams Exocarpium Citri Grandis
- 6 Grams Lignum Aquilariae
- 6 Grams Flos Carthami Tinctorii
- 9 Grams Radix Angelicae Sinensis

- **Yunnan Pai Yao:** Yunnan Pai Yao is a very effective patented powdered herbal formula used to stop external and internal hemorrhaging. It arrests bleeding and speeds coagulation. Yunnan Pai Yao can be used for incised wounds, gunshot wounds, bruises and contusions, nosebleeds, bloody urine, etc. It can also be used on severe skin rashes.

Yunnan Pai Yao comes in two forms, capsule and bottled. It is recommended that Yunnan Pai Yao be taken internally four times a day with warm water. Each bottle or blister pack of Yunnan Pai Yao comes with a small red emergency pill that is taken in case of extreme blood loss.

- **Raw Tienchi Powder:** Tienchi powder stops bleeding and is used for treatment of various kinds of hemorrhaging such as nosebleed, discharge of bloody urine, external and internal traumatic hemorrhage, contusion, and blood clots. Tienchi powder is the main ingredient in most "hit pills."

For internal usage, take three to five grams twice daily with warm water. For external usage, sprinkle directly on affected area to arrest bleeding. Be sure that you use the raw Tienchi, not the steamed Tienchi on external wounds.

- **Sai Mei An:** This is a very effective patented powdered herbal formula, that can be used either to stop bleeding or in treatment of burns and blisters.
- **Zi Bu Dan:** This is a very effective powdered herbal formula, that can be used in the treatment of traumatic head injuries resulting in unconsciousness or semi-consciousness. After consciousness is regained, the patient will sometimes experience headache, slurred speech, and insomnia. The following herbal formula is used to help the patient heal faster by opening the orifices, dispelling wind, and calming the Shen.
0.05% Calculus Bovis
0.1% Cinnamomum Camphora
0.1% Moschus
1.5% Benzionum
1% Cornu Rhinoceri Asiatica
1% Carapax Eretmochelyas
1% Succinum
1% Cinnabaris
1% Rh Curcumae Longae

- **Kang Gu Zheng Sheng Pian:** Kang Gu Zheng Sheng Pian "Combat Bone Hyperplasia Pill" is a tonic used to strengthen the Yang Qi, tonify the liver and kidneys, fortify the tendons, bone and marrow, and relieve pain. This is a recently patented formula used specifically for verte-

bral calcification following injury or in spontaneous multiplicative spondylitis (inflammation of one or more vertebrae). A bottle of Kang Gu Zheng Sheng Pian carries one hundred tablets. Take six tablets, three times a day.

- **Tien Da Wan (Bruise Hit Pills) #1:** Tien Da Wan literally means "bruise hit pills," and is important for terminating internal and external bleeding. When used for contused wounds and bruises, it is extremely effective in increasing the white blood cell count, increasing the phagocytic action on body infections. It will re-establish the circulation of Qi and blood, thus reducing swelling and pain while breaking up blood stagnation. This medicine should be taken immediately after an injury. If the injury is not treated at once, blood clots will form in the body's tissues and begin obstructing the fascia movement. This obstruction can result in Qi and blood stagnation. Additionally, when there is internal bleeding, it is important to not eat any hot or spicy food.

Mix the following herbs in a nonmetal bowl and place them into 100x capsules. Store them in an airtight container, away from the sun. The herbs will last up to one year. Take one capsule before each meal when used for healing.

.25 oz. Dragon's Blood Resin
.5 oz. Hemlock Parsley
1 oz. Yunnan Pai Yao
1 oz. Frankincense
1 oz. Scaly Anteater
1 oz. Myrrh
2 oz. Tien Qi Powder

This hit pill is to be taken immediately after the injury has occurred, before any type of external treatment is applied. This pill will help keep the blood from stagnating, reduce swelling, and relieve pain.

- **Tien Da Wan (Bruise Hit Pill) #2:** The following herbal formula is from my personal friends, the Ho family, who own the Great China Herb Co. in San Francisco, California. After construction, this pill is generally very large. In cases of severe blood stagnation, the hit pill is to be taken with rice wine. The wine will help increase the blood vitalizing

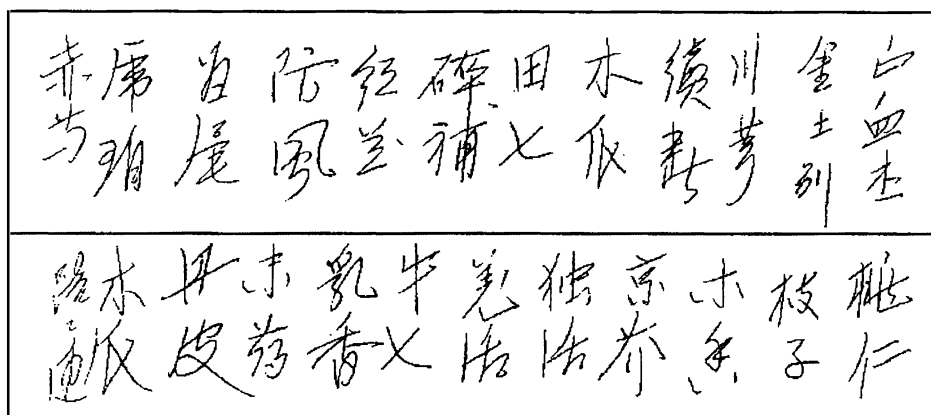


Figure 1.329. Tien Da Wan (Bruise Hit Pill)

properties of the medicine. It should be taken immediately after receiving an injury.

In order to construct this particular hit pill, powder and mix two parts of the following herbs (Figure 1.329) to one part honey. Place the mixture into a non-metallic bowl and roll the herbs into little balls. Next, place the herbal balls onto a cookie sheet and bake in the oven on a low fire. Remove the herbs, wrap them in wax paper, and store in a cool place.

- **Tien Da Wan (Bruise Hit Pills) #3:** This pill is used in order to activated the blood, remove stagnation, and strengthen the bones and tendons. In cases of severe blood stagnation, the pills should be take with rice wine. The wine will help increase the blood vitalizing properties of the medicine. The pill should be taken immediately after receiving a traumatic injury. Take 2 to 4 pills a day.

In order to construct this particular Tien Da Wan formula, grind the following herbs into a fine powder, add Saccharum Granorum (Yi Tang: barley malt sugar) in order to form a thick paste. Then roll the herbs into little balls, place them onto a cookie sheet and bake them in the oven on a low fire. Remove them from the oven, wrap them in wax paper, and store them in a cool place.

- 1% Sanguis Draconis
- 1% Eupolyphaga Sinensis
- 1% Myrrha
- 1% Rx Angelica Sinensis

- 1% Rx Ligustici Wallichii
- 2% Gummi Olibanum
- 2% H Ephedra
- 2% Pyritum

PATENTED HIT PILLS

The following is a list of popular hit pills.

- **Hsiung Tan Tieh Ta Wan (Bear Gall Bladder Trauma Injury Pill):** This popular hit pill is used by many Chinese martial arts schools. It is to be taken internally for all types of traumatic injuries. These pills may also be dissolved in rice wine and made into a hot wine for external applications and compresses.
- **Qih Koo Tieh Shang Wan (Muscle & Bone Traumatic Injury Pill):** This popular hit pill is also used by many Chinese martial arts schools. It is used for the treatment of acute traumatic injuries such as fractures, sprains, strains, and most wounds caused from fighting.
- **Qih Shang Wan:** This popular hit pill can be crushed into powder and externally applied to an open wound in order to stop bleeding. Not only will it reduce swelling, relax the tendons, and loosen the ligaments, but it will also promote the growth of muscular tissue.
- **Tieh Ta Yao Wang (Musk & Bear Balm Preparation):** This popular hit pill comes from the Shao-lin Priests in the Kuang-Hsiao Temple. It can be used for all kinds of traumas, injuries, fractures, and over-fatigue. It is used to eliminate swelling, kill pain, and relax and activate the tendons.

HERBAL POULTICE (HERBAL PASTE)

In herbal traumatology, an herbal poultice is commonly used to stimulate Qi and blood circulation, dissolve bruises, reduce swelling and inflammation, and alleviate pain.

In order to construct a medical paste, the herbs are first ground into a powder. Then, the herbs are mixed with a “combining base,” used to hold the ingredients together. Some examples of a combining base include sugar, egg white, oil, water, liquor, vinegar, or Vaseline. Once contained, the herbal paste is placed onto mulberry papers.

The construction, use, and changing of an herbal paste depends on the extent of the injury that is being treated, and the type of weather. For example, the application of sugar (Saccharum Granorum or Yi Tang: barley malt sugar) is commonly used to solidify and protect the wounded area (the usual ratio of sugar to herbal mixture is 3 to 1). However, sugar paste is easily spoiled when exposed to the hot sun or to areas where there is high humidity (due to rain). When the injury that is being treated is to an open wound, the herbs are usually mixed with oil in order to give the formula a smooth, nourishing effect.

Normally, the herbal paste is changed every two days. However, in the later stages of heal, the paste can remain on the wounded area for extended periods of time. When the herbal paste is mixed with water and liquor, it should be changes more frequently due to the alcohol’s ability to evaporate.

The following are popular herbal paste formula:

- **Ching Wan Hung:** Herbal treatment used for treating first and second-degree burns consists of medicinal herbs that have been ground into powder. The powdered herbs are then either sprinkled directly onto the burn area, or they are combined with other herbs and applied as a form of paste medicine.

Ching Wan Hung is the best patented herbal burn ointment I have ever found, and it can be used on all sorts of burns, scalds, blisters, abrasions, cuts, and scratches. It promotes circulation of blood and Qi, stops pain, cools heat, and promotes tissue growth.

- **San Shi Fu Yao:** The San Shi Fu Yao herbal paste formula is used for the external treat-

ment of traumatic injury to the tendons resulting in blood stagnation and swelling. It will dispel the blood stagnation, arrest the pain, strengthen the bones and tendons, and dispel cold and damp from the injured area.

In order to construct the San Shi Fu Yao herbal paste, grind the following herbs into a fine powder, add Saccharum Granorum (Yi Tang: barley malt sugar) to form the paste, and then apply externally.

0.06% Licorice

0.08% F Forsythiae

1% Rx Angelica Sinensis (whole)

1% Rx Acanthopanax Radicis

1% F Chaenomelis

1% Rx Salviae Miltiorrhizae

1% Rx Notopterygii

1% Rx Paeoniae

1% Rx Angelica

1% Rh Curcumae Longae

1% Angelica Tuhou

1% Rx Ligustici Wallichii

2% Rx Trichosanthis

2% Rx Achyranthis

2% Rx Clematidis

2% Rx Stephaniae

2% Rx Sileris

2% S Strychnos

8% F Vitex Negundo

8% Rx Vitex Negundo

- **Su Jin Huo Luo Yan:** This herbal paste is used for the external treatment of traumatic injury to the tendons, resulting in pain and swelling. Su Jin Huo Luo Yan is commonly used to treat the tendons after a dislocation. It will activate the blood, arrest the pain, strengthen the tendons, and activate the channels in the injured tissue area.

In order to construct the Su Jin Huo Luo Yan herbal formula, grind the following herbs into a fine powder, add Saccharum Granorum (Yi Tang: barley malt sugar) to form the paste, and then apply externally.

1% Rx Paeoniae Rubra

1% F Carthami

1% Rh Arisaematis

1.5% Pollen Typhae

- 1.5% *F Inulae*
- 1.5% *Lignum Sappan*
- 2% *Rx Notopterygii*
- 2% *Rx Aconiti Carmichaeli*
- 2% *Angelica Tuhou*
- 2% *Pinelliae (Raw)*
- 2% *F Gardeniae (Raw)*
- 2% *Rh Rhei(Raw)*
- 2% *F Chaenomelis*
- 2% *F Liquidambaris*

- **Ji Gu Xu Jin:** This herbal paste is used for the external treatment of traumatic injury to the tendons with pain and swelling. Ji Gu Xu Jin is commonly used to treat the tendons after a dislocation. It will activate the blood, arrest the pain, strengthen the tendons, and activate the channels in the injured tissue area.

In order to construct the Ji Gu Xu Jin herbal formula, grind the following herbs into a fine powder, add *Saccharum Granorum* (Yi Tang: barley malt sugar) to form the paste, and then apply externally.

- 2% *Rh Drymariae*
- 2% *F Carthami*
- 2% *Eupolyphaga Sinensis*
- 2% *Myrrha*
- 3% *Rx Paeoniae Rubra*
- 3% *Rx Notopterygii*
- 3% *Gummi Olibanum*
- 3% *Rx Schizonepatae*
- 3% *Pyritum*
- 3% *Cx Acanthopanax Radicis*
- 3% *Rx Dipsaci*
- 3% *Sileris*
- 3% *Spina Gleditsiae*
- 3% *Uarix Rubiae*
- 4% *Borax*
- 4% *Sanguis Draconis*
- 4% *Rh Bletillae*

- **Bone-Knitting Paste:** In order to make the Bone-Knitting Paste, grind the following herbs into a fine powder. Then mix them with egg whites until the formula reaches the consistency of a thick pudding. The egg white will break down the cell walls and help release the healing essence of the herbs.

Apply the poultice to the wounded area, cover it with wax paper, and then wrap with an Ace bandage. Keep the poultice on the wound for one to two days. You should always make sure that the bones are set before applying the poultice. Adjust the tendons first, then set the bones.

2.75 oz. *Rheum officinale*

2.75 oz. *Phellodendron Amurense*

2.75 oz. *Scutellaria Baikalensis*

- **Gu Sui Bu (Mender of Shattered Bones):** This herbal paste promotes the mending of the bones and sinews. Gu Sui Bu is especially useful in treating injuries to the ligaments, tendons, and other connective tissues. Connective tissue does not have a large supply of blood and therefore requires a very long time to heal. There is little or no western medicine available to help this type of healing process. However, Gu Sui Bu has been found to work extremely well in helping to repair damaged connective tissue.

Because it is a patented medicine, you can buy Gu Sui Bu in powdered form and mix with warm water until it forms a thick paste. Warm the affected tissue area with a hot compress and then apply a very thick (minimum one-half inch) layer of the Gu Sui Bu paste. You may want to add honey to the mixture in order to help it adhere to the skin. Then wrap the injured tissue with plastic wrap and leave the paste on the area for twenty-four hours. You may need to loosen the wrap periodically in order to allow the skin to breathe.

- **Tiger Balm:** The application of Tiger Balm is commonly used to move the Qi, quicken the blood, dispels stasis, and arrest muscular aches or pains. It is also used by those individuals who prefer a balm to an oil. There are three types of patented balm medicine generally accessible to the public: White Tiger Balm, which is mild and should be used on the face; Red Tiger Balm, which is strong and should be used on the body; and Essential Balm, which is very strong.

HERBAL PLASTERS

Herbal plasters are commonly used for treating external injuries (i.e. bruises and sprains), and are specifically formulated to strengthen the bones, tendons and connective tissue, as well as activate Qi and blood flow. Traditionally, herbal plasters are used in acute sprains with swelling or in cases of bone fractures after the swelling has reduced.

In order to make an herbal plaster, herbs are first ground into powder and then fried with oil until they form a paste. The advantage of pasted medicines are that it has a sticky property which allows it to become attached to an injured area.

There are many types of herbal plasters available commercially. The following are five different plasters that cover a wide range of ailments from mild muscle stiffness to bruising and connective tissue damage. It is important to note that you may sometimes have to cut the plaster in order to allow for freedom of movement.

- **Hua Tuo Anti-Contusion Rheumatism Plaster:** This is a mild plaster used for muscular aches, rheumatic pains, lower backache, and arthritis pain. It is excellent for the treatment of stiff neck and shoulders. Before applying, first clean the affected area with warm water and dry the skin thoroughly. Then remove the plaster from the sheet and stick it to the affected area. You may leave the plaster in place for up to twenty-four hours. Do not place the herbal plaster onto any area where there is broken skin.
- **Musk & Tiger Bone Plaster:** This plaster is a bit hotter and stronger than the "Hua Tuo" plaster. It has a warm nature and is used to relieve swelling and disperse bruises. Before applying, first clean the affected area with warm water and dry the skin thoroughly. Then remove the plaster from the sheet and stick it to the affected area. You may leave the plaster in place for up to twenty-four hours. Do not place the herbal plaster onto any area where there is broken skin.
- **Plaster for Bruise and Analgesic (Yang Cheng Brand):** This plaster has alternating heating and cooling properties and is used for

mild inflammation and swelling. It is larger in size than the Musk & Tiger Bone plaster and is used to promote the flow of Qi and blood to the affected area. Before applying, first clean the affected area with warm water and dry the skin thoroughly. Then remove the plaster from the sheet and stick it to the affected area. You may leave the plaster in place for up to twenty-four hours.

Fair skinned individuals may experience some minor skin irritation from the Yang Cheng Brand of plaster. In order to avoid irritation, add a thin coating of sesame oil to the skin before applying the plaster; the plaster will not be quite as adhesive but this will minimize the irritation. Do not place the herbal plaster onto any area where there is broken skin.

- **Kou Pi Plasters ("Dog Skin" Plasters):** Kou Pi plasters are used for severe sprains, strains, and contusions especially in the lower and middle back areas. The herbs in this plaster are suspended in a gummy base. The Kou Pi plaster must first be warmed in a toaster oven on a very low temperature until the gummy base becomes sticky. After being applied, the plaster can be left on the injured area for two or three days. Do not place the herbal plaster onto any area where there is broken skin.
- **Tieh Ta Wan Ying Kao:** This is an herbal plaster used for soft tissue injuries and most "closed" types of bone fractures. Its main action is to stimulate the circulation of blood, disperse clotting, and unite fractures and tendons. Beware of using this ointment on overly sensitive skin. For application, spread the ointment evenly on a gauze cloth, then wrap the gauze around the injured area being treated. Do not place the herbal plaster onto any area where there is broken skin.

10%	Myrrh
10%	Borneol
12%	Mastic
13%	Sappan Wood
15%	Calamus Gum
40%	Tien Chu Huang

EXTERNAL COMPRESSES

Treatment with herbal compresses are used in order to stimulate the blood circulation and dissolve bruises. Herbal compresses are also used in order to reduce swelling and alleviate pain.

- Use equal amounts of fresh Pai-Chu Shu sprouts and gardenia, crushed with a little flour and brandy, and then apply as an extrenal herbal compress.
- Use one ounce of Wood Sorrel (*Oxalis Corniculata*), crush it into a poultice, and then apply as an extrenal herbal compress.
- Crush *Myriogyne Minuta*, mix it with 50% wine, and then apply as an extrenal herbal compress.
- Pulverize fresh *Pinellia*, mix with white wine to form a poultice, and then apply as an extrenal herbal compress.

HERBAL OILS

In Chinese traumatology, herbal oils are sometimes used to moves the Qi, quicken the blood, dispels stasis, and stop muscular pain. To experience sore muscles and minor muscles aches and pains in the beginning stages of physical practice is common. Therefore, several herbal remedies were developed in order to relieve the disciples sore muscles and muscle spasms.

- **Kwan Loong Medicated Oil:** This is an excellent oil used for temporary relief of minor muscular aches and pains due to exertion and fatigue, minor muscular strains, and minor pains due to arthritis. For cold symptoms, Kwan Loong Medicated Oil can be applied to the chest and back. For frontal headaches, Kwan Loong Medicated Oil is applied to the forehead and temples.
- **Po Sum On Medicated Oil:** Po Sum On has the same uses as Kwan Loong Oil, and it is useful for treating aches and pains in the joints caused by traumatic injury. It is also an excellent oil to use on the face and back of the head.

HERBAL TEAS

These following herbal teas are ingested in order to internally stimulate blood circulation, dissolve bruises, reduce swelling, and alleviate pain.

- **Eye Bright:** Mix two parts *Chrysanthemum* with one part *Honeysuckle*. This herbal formu-

la can either be drunk to treat an eye infection, or use externally as an eye wash for irritation or infection of eyes (after they have been poked).

- **Ba Zhen Tang:** This herbal remedy is used as a tonic that provides a natural Yin-Yang balance. It is designed to tone the body's nervous system, stimulate the brain and respiratory system, and influence psychic perception. It is generally taken before strenuous martial training or before practicing prolonged standing Qigong and Shengong meditations.

To prepare this formula, place the following herbs in four cups of water and boil the formula down to one cup. Pour off the liquid and drink one cup a day after eating food. The same herbs can be used for two consecutive days. On the second day, boil three and one half cups of water down to one cup, then drink after a meal.

3 Grams Shen Qiang
6 Grams Gau Cao
9 Grams Chuan Xiang
9 Grams Bai Shao Yao
10 Grams Ren Shen
12 Grams Shu He Sheng Hua
12 Grams Fu Ling
12 Grams Bai Zhu
12 Grams Dang Gui
5 pcs Da Zao (prepared)

HERBAL SOUPS

These herbal soups are commonly used for treating internal injuries.

- **Qing Shen Tang (Purify the Spirit Soup):** This is a cooling soup, used to remove toxic heat from the body, disperse blood stagnation and swelling, and cool the blood. It is also used when a severe traumatic injury has caused high fever, thirst, and semi-consciousness. In order to create the Qing Shen Tang formula, mix the following herbs listed below in water to form a tea or soup. Drink two cups a day or as needed.

3 Grams Licorice
3 Grams Rx *Rahmanniae* (Raw)
3 Grams Rx *Scutellariae*
3 Grams Rh *Coptdis*

- 3 Grams F Forsythiae
- 3 Grams F Gardemiae
- 6 Grams S Persicae
- 9 Grams Rx Paeoniae Rubra
- 9 Grams Cx Mountain Radicis
- 9 Grams Rx Angelica Sinensis
- 12 Grams Rx Ligustici Wallichii

- **Xin Xiang Xu Duan Tang:** This soup is used for treating bone fractures (after the bone has been set). The soup is deigned in order to stop pain, strengthen the bones and tendons, and to activate Qi and blood flow. It is commonly ingested during the acute and intermediate stages of bone fractures (when the initial swelling has subsided and the pain has decreased, but the tendons and bones are still tender and not healed). In order to create the Xin Xiang Xu Duan Tang formula, mix the following herbs listed below in water to form a tea or soup. Drink two cups a day or as needed.

- 3 Grams Myrrha
- 3 Grams Gummi Olibanum
- 6 Grams S Persicae
- 6 Grams F Lycopi
- 6 Grams Rx Salvae Miltiorrhizae
- 6 Grams Eupolyphaga Sinensis
- 6 Grams Rx Corydalis
- 10 Grams Lignum Sappan
- 10 Grams Rx Dipsaci
- 12 Grams Rx Angelica Sinensis (Tail)
- 12 Grams Pyritum
- 12 Grams Rh Drymariae
- 12 Grams Rm Mori

- **Xu Gu Huo Xue Tang:** This soup is used in the later stages healing for strengthening the bones and tendons. The soup is deigned in order to stop internal bleeding, disperse stagnation, reconnect bone tissue, tonify Qi and blood, and strengthen the liver, kidneys, spleen and stomach organs. It is commonly ingested when recovering from traumatic injury (i.e. sprains and fractures), during the later stages of healing. In order to create the Xu Gu Huo Xue Tang formula, mix the following herbs listed below in water to form a tea or soup. Drink two cups a day or as needed.

- 6 Grams Myrrha
- 6 Grams Gummi Olibanum
- 6 Grams F Carthami
- 6 Grams Eupolyphaga Sinensis
- 10 Grams Rx Paeoniae Alba
- 10 Grams Rx Paeoniae Rubra
- 10 Grams Pyritum
- 12 Grams Rx Angelica Sinensis (Tail)
- 12 Grams Rh Drymariae
- 12 Grams Rx Dipsaci
- 15 Grams Rx Rahmanniae (Raw)

- **Su Jin Huo Xue Tang:** This soup is used for loosening the tendons. It activates the channels and remove wind and damp invasion (resulting in stiffness and atrophy of the joints). It is commonly used in post traumatic tendon and bone injuries, after the initial swelling has subsided. In order to create the Su Jin Huo Xue Tang formula, mix the following herbs listed below in water to form a tea or soup. Drink two cups a day or as needed.

- 5 Grams Paricarpium Citr. Viride
- 6 Grams Rx Notopterygii
- 6 Grams H Schizopetae
- 6 Grams F Carthami
- 6 Grams F Aurantii
- 9 Grams Angelica Tuhou
- 9 Grams Rx Sileris
- 9 Grams Rx Archyranthis Bidentatae
- 9 Grams Cx Acanthopanax
- 9 Grams Cx Eucommiae
- 12 Grams Rx Angelica Sinensis
- 12 Grams Rx Dipsaci

- **Bai Long Tang (White Dragon Soup):** Bai Long Tang is an excellent herbal antispasmodic soup used for relief and prevention of muscle contractions and spasms. In order to create the Bai Long Tang formula, mix the following herbs listed below in water to form a tea or soup. Drink two cups a day or as needed.
- 2 oz. Skullcap
 - 1 oz. Myrrh
 - 1 oz. Skunk Cabbage
 - 1 oz. Black Cohosh
 - 1 oz. Valerian
 - 1 oz. Lobelia
 - 1 oz. Cayenne

INTERNAL WINES

An herbal formula that is considered to be a "liquor" is generally composed of medicinal herbs combined with either wine or vinegar (usually combined at a 8 to 2 ratio) as its base. The following herbal wines are either used as tonics or for the treatment of post-traumatic injuries.

- **Dragon's Breath Herbal Wine:** This is a special formula that was traditionally used before fighting or completing a very heavy workout. The formula is designed to resist fatigue for two and one half to three hours. In order to make this herbal formula, the herbs are to be first ground into powder and then kept in a small clay bowl until they are ready for use. Then, when ingesting, the priest will simply add one tablespoon of the powdered herbs to a shot of rice wine one half hour before workout time.

.22 oz. Shou Wu

.22 oz. Ran Tong

.33 oz. Xi Kui

.44 oz. Niu-Qih

.55 oz. Tiger Bone

.55 oz. Cheng Qih

2.0 oz. Bai-Ben-er

- **Fu Gu Mu Gua Jai:** This herbal remedy is used for treating post-traumatic injuries. It is especially useful when there is numbness, pain, and atrophy in the tendons and bones. Place the following herbs in rice wine (17% alcohol or higher) for seven days. Then add Saccharum Granorum (Yi Tang: barley malt sugar) to one cup of the wine and drink. Fu Gu Mu Gua Jai will activate the blood, dispel wind, strengthen the bones, and loosen and strengthen the tendons.

15 Grams Rx Gentianae Macrophyllae

15 Grams Rx Sileris

30 Grams Os Tigeris (bake with vinegar)

30 Grams Rx Ligustici Wallichii

30 Grams Rx Angelica Sinensis

30 Grams Cx Acanthopanax Radicis

30 Grams Rx Dipsaci

30 Grams Rh Gastrodiae

30 Grams F Carthami

30 Grams Rx Archyranthis Bidentatae

30 Grams Rh Litseae

60 Grams Rh Polygonati

90 Grams F Chaenomelis

120 Grams Rm Mori

1,000 Grams Saccharum Granorum

10,000 Grams Rice Wine

- **Tzepao Sanpien Extract:** Tzepao Sanpien Extract (Priceless Treasures Three Whip Extract) is a patented tonic used to tonify the Qi and blood. It is especially useful in tonifying Yin Qi. It also helps to strengthen the kidneys and lung Qi, as well as tonify the body's Wei (protective) Qi. Similar to the other aforementioned tonic herbs listed, it can also be taken during long periods of time, and it is excellent in countering fatigue.

Tzepao Sanpien Extract comes in small vials. One or two vials should be taken daily with water.

- **Shou Wu Chih:** Shou Wu Chih is an alcohol based patented tonic herb which is used to "regulate" the Qi and blood, as well as strengthen the kidney and liver functions.

Since the liver is responsible for supplying nutrition to the tendons and ligaments and the kidneys are responsible for bone formation, Shou Wu Chih strengthens the tendons, ligaments, and bones. It also calms the nervous system and is used to increase sperm in men.

Taken two to three times per day in a cup of warm or hot water (the warm water helps elevate the metabolic rate of the body). Shou Wu Qih will also increase the body's blood and vitality. It is especially good to take before bed as it helps deepen the sleep.

EXTERNAL WINES

In Herbal Traumatology, one of the most popular alcohol based herbal wine formula used in the treatment of internal hemorrhage, inflammation, sprains, dislocations, swelling, and blood clotting is commonly referred to as Tieh Da Yao. Tien Da Yao literally means "bruise hit medicine," and its powerful ingredients are combined in order to activating move the body's blood circulation, relax the muscles and sinews, and disperse Qi and Blood stagnation.

Application

Tien Da Yao is applied externally, directly on the injured area, immediately upon bruising. While massage the hit wine into the tissues, the movement of the hands should always flow toward the direction of the heart.

For the treatment of a hemorrhage, inflammation, swelling, or infection ulceration, rinse the injured area of the body first with cool boiled water to remove any form of dirt. Then dry the injured area, and apply the Tieh Da Yao with a cotton ball three to four times daily. You can also soak several cotton balls with Tieh Da Yao and set the cotton balls on the area to be treated. Next, wrap the area with Saran Wrap (used to hold the cotton balls in place). Then, place a heat lamp or hot water bottle onto the injured tissue area.

For sprains of tendons and ligaments, and for internal injuries resulting in aching, swelling, blood-clotting, and joint stiffening, apply Tieh Ta Yao directly to the affected area and gently massage the tissues along the tendons and ligaments. Next, soak several cotton balls with Tieh Da Yao and set the cotton balls on the area to be treated. Wrap the area with Saran Wrap (used to hold the cotton balls in place). Then, place a heat lamp or hot water bottle onto the injured tissue area.

- **Tieh Da Yao Jin (Bruise Hit Medicine Wine):**
Place the following herbs (i.e., from one of the following five formulas listed below) in a large nonmetallic cooking pot and fill the pot with a fifth of rice wine, vodka, or whisky. Next, place the pot on a low fire and simmer the herbs for about 3.5 hours. Remove the herbs from the heat and pour the entire contents into a one gallon glass container along with three quarters of a gallon of rice wine, vodka, or whisky. Seal the jar airtight and bury it in a hole two feet deep for at least two months. After digging up the Tieh Da Yao Jin, store it in a dark place away from the sun. If you do not remove the herbs from the liquid the hit wine will keep indefinitely, and it will become more potent each year.

Contraindication: Tieh Da Yao is for external use only. Never apply the hit medicine to an area where there is surface bleeding.

TIEH DA YAO FORMULA A

3% Frankincense
3% Peachwood
4% Jack Been
5% Valerian
5% Tan Shen
5% Chang Bark
5% Pai-Niu Tan
5% Tang-Kuei
5% Mo-Yao
10% Hu-Chang
10% Arnica
10% Jen-Shen
10% Tien Qi Root
10% Chuan-Shan-Qia

TIEH DA YAO FORMULA B

.06 oz. Flos Caryophylli
.06 oz. Manis Tetractyla Radice
.06 oz. Rhizoma Sparganii
.06 oz. Duchesnea Indica Opisthoplatiae
.06 oz. Lignum Aquilariae
.06 oz. Ramulus Cinnamoni Zedoariae Cassiae
.06 oz. Radix Clemetidis
.06 oz. Gledista Officinalis
.06 oz. Flos Carthami Tinctorii
.11 oz. Fructus Foeniculi Vulgarii
.11 oz. Sulphur
.11 oz. Myrrh
.11 oz. Herba Asari cum
.11 oz. Eupolyphagae seu
.11 oz. Mastix
.11 oz. Anemone Altaica Fischer
.11 oz. Rhizoma Rhei
.22 oz. Aconite
.22 oz. Semen Plantaginis
.22 oz. Herba Lycopi Lucidi
.22 oz. Cortex Eucommiae Qinensis Ulmoidis
.22 oz. Flos Inula
.33 oz. Perilla Semen
.44 oz. Rhizoma Curcumae
.44 oz. Buthus Martensi
10 each - Semen Strychnotis
7 each - Hibiscus Syriacus

TIEH DA YAO
FORMULA C

林 跌打神驗良方
 西歸尾 三錢五分 王不留行 二分
 北龍 三錢五分 然銅 三錢五分 白芷 三錢五分
 生艾 三錢五分 三黃 三錢五分 木賊 三錢五分
 生薑 一錢 歸尾 四錢 乳沒 一錢五分
 芙蓉葉 一錢 川草烏 一錢 生甘草 一錢
 樟腦 二錢 蘇木 二錢 紅花 三錢 香附 三錢
 木瓜 二錢 牛膝 二錢 檳榔 二錢 澤蘭 二錢
 生地 二錢 桃仁 二錢 桂枝 二錢 五加皮 二錢
 歸尾 三錢 土別 二錢 三七 二錢 川芎 三錢
 紅花 三錢 牛膝 二錢 地黃 二錢 熟地 二錢
 乾薑 二錢 杜仲 二錢 木香 二錢 靈仙 二錢
 千金健 二錢 木香 二錢 靈仙 二錢 生馬前 二錢
 白木 二錢 還魂草 二錢 天麻 二錢 防風 二錢
 秦艽 二錢 川新 二錢 義木 二錢 澤蘭 二錢
 香付 二錢 川椒 二錢 加皮 二錢 防己 二錢
 羌活 二錢 川木瓜 二錢 碎補 二錢 三苓 二錢
 丹皮 二錢 川烏 二錢 山甲 二錢 獨活 二錢

TIEH DA YAO
FORMULA D

丹皮 二錢 川烏 二錢 山甲 二錢 獨活 二錢
 羌活 二錢 川木瓜 二錢 碎補 二錢 三苓 二錢
 香付 二錢 川椒 二錢 加皮 二錢 防己 二錢
 秦艽 二錢 川新 二錢 義木 二錢 澤蘭 二錢
 白木 二錢 還魂草 二錢 天麻 二錢 防風 二錢
 生馬前 二錢 靈仙 二錢 生馬前 二錢 靈仙 二錢
 木香 二錢 杜仲 二錢 木香 二錢 靈仙 二錢
 千金健 二錢 木香 二錢 靈仙 二錢 生馬前 二錢
 紅花 三錢 牛膝 二錢 地黃 二錢 熟地 二錢
 乾薑 二錢 杜仲 二錢 木香 二錢 靈仙 二錢
 白木 二錢 還魂草 二錢 天麻 二錢 防風 二錢
 秦艽 二錢 川新 二錢 義木 二錢 澤蘭 二錢
 香付 二錢 川椒 二錢 加皮 二錢 防己 二錢
 羌活 二錢 川木瓜 二錢 碎補 二錢 三苓 二錢
 丹皮 二錢 川烏 二錢 山甲 二錢 獨活 二錢

TIEH DA YAO
FORMULA E

磨成粉煮骨用
 血餘 三錢五分 王不留行 二分
 北龍 三錢五分 然銅 三錢五分 白芷 三錢五分
 生艾 三錢五分 三黃 三錢五分 木賊 三錢五分
 生薑 一錢 歸尾 四錢 乳沒 一錢五分
 芙蓉葉 一錢 川草烏 一錢 生甘草 一錢
 樟腦 二錢 蘇木 二錢 紅花 三錢 香附 三錢
 木瓜 二錢 牛膝 二錢 檳榔 二錢 澤蘭 二錢
 生地 二錢 桃仁 二錢 桂枝 二錢 五加皮 二錢

ENERGIZING AND PROGRAMMING HERBS

INTRODUCTION TO ENERGIZING PLANT FORMULA

In the early 1970s I began interning as an acupuncturist and herbalist in a small clinic in Monterey, California. Both of my teachers were master healers - doctors of Chinese medicine who took an interest in me because of my previous Northern Shaolin Gongfu training. In my youth, I spent many years learning herbal healing, traumatology, bone setting, Chinese massage, and Needle Insertion from my Gongfu master.

Under the careful eyes of my two new instructors, I was now to be instructed in Chinese clinical medicine. Dr. Yao, who once sat on the board of medical examiners for the People's Republic of China, introduced me to Chinese patent medicine formulas. Dr. Hugh, a shaman monk from a monastery in Northern Korea, instructed in all five branches of Acupuncture Therapy (needling, cupping, bloodletting, moxa, and magnetic therapy), Medical Qigong Therapy (distance Qi emission, self-regulation prescriptions, Qigong massage, and healing sound therapy), and Herbal Therapy (nutritional education, and the construction of herbal teas and soups, tinctures and wines, oils, balms and liniments, and compresses, powders and pills).

Each morning we would spend an hour in meditation before opening the clinic to the public. Besides treating patients with moxa, separating and cleaning the needles, and running the autoclave, my first year was spent primarily watching Dr. Hugh insert needles. After he inserted the needles, Dr. Hugh gave me the task of performing Qi emission therapy on the patients through the inserted needles, removing the needles, teaching the patients Qigong homework prescriptions, pulling the herbal prescriptions, energizing the herbs, and then teaching the patients how to prepare the herbal prescriptions.

After the morning meditation, I was given a different herb to chew. I was instructed to taste the herb, feel my body, and locate the specific channels and internal organs that this herb effected. Both doctors believed that by allowing time to fully taste and experience the energetic quality of the herb, the medicinal quality of the plant was revealed.

In order to taste the herb, I was instructed to first place a small piece on the tip of my tongue, then chew it for two to three minutes. I was told that all herbs have primary and secondary actions. The taste experienced on the tip of the tongue indicates the herb's primary action, while the taste experienced on the back of the tongue indicates its secondary action. Some of the various tastes and textures are described as follows:

- **Sour Taste:** The taste of sore is an indication of acids (i.e., citric acid or oxalic acid) and tannins. These herbs have an astringent quality to their nature (causing tissues to tighten) and can be used to dry up excess liquid. They can be effective in reducing swelling, protecting inflamed tissue, and increasing stomach acid in order to cause an alkalizing response to the body's metabolism.
 - **Bitter Taste:** The taste of bitter is sometimes an indication of some type of Tonic. These herbs bring Qi and Blood to an area, exciting the cells to expand and contract, as well as bring tone to the tissues.
 - **Sweet Taste:** The taste of sweet is an indication of carbohydrates, which have the function of storing and transporting Qi. These herbs affect the pancreas and spleen, contribute to fertilization, blood coagulation, and tissue development. They are important in influencing the smooth operation of the immune system.
- On a side note, Saponin-containing plants are also considered sweet, however, they actually have a soapy quality to their taste, and their primary medicinal effect is as an expectorant (i.e., bringing up excess mucous).
- **Pungent Taste:** The taste of pungent (or spicy) is an indication that the herb has stimulating and warming properties. These herbs usually have an effect on the circulatory system. The strong taste also indicates a high content of volatile oils, which reveals highly medicinal properties such as antiseptic, antiinflammatory, expectorant, and carminative (antispasmodic and gas relieving in the digestive tract) qualities.
 - **Salty Taste:** The taste of salty is an indication that there are minerals contained within the plant, which give it its nutritive quality. For example,

the high iron content makes your teeth feel funny, while the taste of chalk indicates calcium.

- **Mucilage Texture:** This type of herb feels very smooth, with a slippery, oily consistency to its texture. Generally, these types of herbs have soothing qualities to their nature, which protect and heal any type of mucosal lining tissue. Because of their sticky texture, they can also be used to absorb toxins and waste material and carry them outside of the body.
- **Numbing Texture:** This type of herb causes your mouth to go numb while chewing, which usually indicates some type of antibacterial or antiseptic healing property to its nature.
- **Drying Texture:** This type of herb causes your mouth to go dry while chewing, which usually indicates some type of astringent quality to its nature.

Later during the day (usually at lunch), the doctors and I would discuss the healing properties and contraindications of the new herb. Although each doctor had a different perspective as to herbal formulas and treatments (one doctor specialized in patented herbal medicines and the other specialized in free-standing herbal formulas), they both agreed on the essential importance of energizing and programming the herbs before giving them to the patient.

Having taught at several T.C.M. Universities, both in the People's Republic of China and the United States, I have noted that this essential practice of energizing and programming herbs is not included in the herbal training given to the new generations of acupuncturists. Therefore, I would like to take the time to reintroduce this ancient practice to future healers.

ENERGY AND THE PLANT REALM

Ancient Daoists understood nature as being composed of different realms, each with its own characteristic patterns of Jing, Qi, and Shen. These interconnecting and interdependent realms (the Mineral Realm, the Plant Realm, the Animal Realm, the Human Realm, and the Heavenly Realm) were all understood to be part of the energy and divine consciousness that originally created them. The energy (Qi) and form (Xing) that manifested as matter (Wuzhi) were regarded as an extension of the consciousness (Ling Shen)

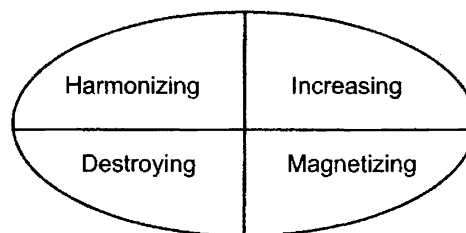


Figure 1.330. Four examples of energetic imprinting

that originally patterned their energetic function and purpose (Dao).

Every material form has its own vibratory pattern that serves as a unique blueprint for manifesting energy into the physical realm. In Daoist herbology, to alter or increase an herb's specific energetic function, it was necessary for a priest to first understand the herb's original energetic nature. This understanding allowed the priest to more easily imprint a specific intention onto the herb's original vibrational pattern, thereby strengthening and refining the herb's original energetic function. When properly performed, this magical process caused the imprinted herb to quickly and powerfully influence the energetic matrix of the patient's tissues.

Before energizing and programming any herbal power, pill, tincture, or elixir, the ancient Daoist priest needed to first determine a specific function and purpose for the herbal formula (i.e., healing, blessing, defense, etc.). Some common examples of magical abilities imprinted into herbs during the energizing state include Increasing, Magnetizing, Harmonizing, or Destroying energetic states (Figure 1.330).

It is important that the priest understand the exact reason for which the energetic formula was created and its specific function; keeping this purpose in mind throughout the process of energizing the herbs as a basis for strengthening and refining the effects of the herb or formula. This helped the priest to choose which herbs to blend together (i.e. certain herbs naturally cause the body's energy to rise, fall, expand, contract, heat, cool, etc.). Then, when the herbs are boiled in water, the water acts as a condenser and retains the herbs' energetic influence. As the individual drinks this energized liquid, his or her tissues respond accordingly.

ENERGETICALLY IMPRINTING HERBS

In order to integrate the herb or formula with the desired intention, ancient Daoist priests would utilize the principles of Creating (Chuangzao), Feeling (Ganjue), Imprinting (Mingli), and Activating (Shi Huodong). These four primary magical properties used for energetic imprinting are described as follows (Figure 1.331):

- **Create (Chuangzao) - Forming the Energetic Blueprint:** The word “Chuangzao” translates as “to create,” and it describes the Creative property of Qi. Chuangzao refers to the production of the energetic form, as well as to the forces and energy associated with it. This creative property of energy makes life itself and the phenomena of materialization and dematerialization possible. Within the physical body, the creative property of Qi is responsible for the construction, maintenance, and re-configuration of molecules, cells, tissues, and organs. When materializing Qi, the creative property (Chuangzao) is used to construct the shape, size, and texture (color, sound, solid, liquid, vapor, or light) of the energetic object.
- **Feel (Ganjue) - The Sensate Property of Qi:** The word “Ganjue” translates as “to feel or sense,” and it describes the aspect of feeling and experiencing the created item’s energetic quality. Ganjue is considered the manifestation of the “sensory” aspect or property of the Created Qi, referring to the tangible feeling of the energetic form or substance and to the specific forces and energies associated with it (hot, cold, heavy, light, etc.). Within the body, the feeling property of Qi makes it possible for an individual to experience the sensations of physical pleasure or physical pain. Ganjue gives substance and reality to the priest’s energetic feelings, sentiments, and sense experiences. When materializing energy, the feeling property of Qi allows the priest to fully experience the quality of the subtle vibrations resonating within the energetic form that he or she has created. These qualities most often manifest through the Eight Energetic Touches (hot, cold, heavy, light, expanded, contracted, vibrating, and spiralling).

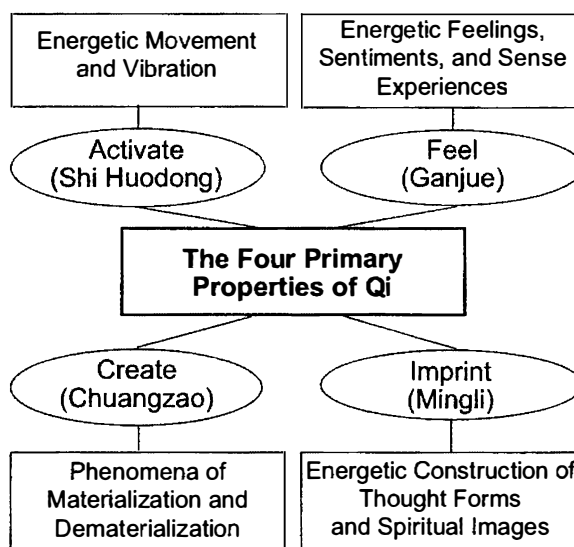


Figure 1.331. The Four Primary Properties of Qi

Mastering the feeling aspect of Qi allows the Daoist priest to energetically dissolve into the Wuji and experience every dimension of existence. For example, the priest can easily feel the ebb and flow of the subtle energetic fields that permeate an individual’s physical body by dissolving into the spiritual matrix that exists in-between the individual’s energetic particles and cells.

- **Imprint (Mingli) - Tasking the Energetic Form:** The word “Mingli” translates as “Imprint,” and it describes the energetic aspect of imprinting and spiritually “inscribing” the priest’s intention into the energetic form. Mingli allows the energetic form to retain specific instructions and perform required tasks. This process of imprinting and tasking makes the energetic construction of all thought forms and spiritual images possible and is used after the priest has adequately shaped an energetic form through the utilization of the Creative (Chuangzao) and Feeling (Ganjue) properties of Qi. Imprinting and tasking can be considered as a type of encoding of the energetic form, and it includes all energetic and spiritual forces associated with the thoughts, emotions, and intentions (i.e., strengthening, weakening, balancing, protecting, destroying,

isolating, healing, etc.) that have impregnated the created object. When observing images, Mingli allows an individual to comprehend and remember an object's physical, energetic, and spiritual qualities (shape, size, color, etc.).

Within the body, the Imprinting property of Qi enables the cells and tissues of the body to align themselves within a consistent and coherent energetic structure, energizing and organizing every aspect of an individual around a single theme.

- **Activate (Shi Huodong) - Awakening the Vibrational Property of Qi:** The term "Shi Huodong" translates as "to activate," and it describes the activity of formally "initiating" the energetic and spiritual functions of the created object. The activating quality of Qi makes unified energetic movement and multi-dimensional vibration possible. Shi Huodong is sometimes considered the awakening of the vibrational motion contained within an energetic form as well as the specific powers (or forces of energy) associated with the object, it's movement, or the awakened qualities of the object.

The Activation of Qi is used as the means for transporting the priest's intentions. Within the body, the Activating property of Qi is responsible for all conscious activities (walking, physical coordinations, and eye movements) and unconscious actions (the energetic functions of the circulatory system, respiratory system, vascular system, nervous system digestive system, etc.).

CREATING, FEELING, IMPRINTING, AND ACTIVATING QI MEDITATION

The priest can master the above Four Primary Properties of Qi by practicing Shengong exercises that layer powerful interconnected images into the energetic and spiritual matrix of an object. Combining and integrating various powerful images is an advanced technique that is applied in all traditional schools of magic. When creating an "Energy Ball," for example, the priest would utilize all Four Primary Properties of Qi, described as follows (Figure 1.332):

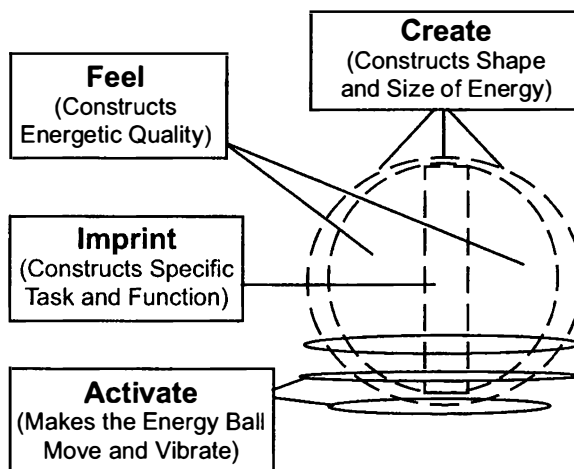


Figure 1.332. The Four Primary Properties of Qi Used to Create an Energy Ball

- **Create (Chuangzao):** The Creative property of Qi is used to construct the shape and size of the energy ball.
- **Feel (Ganjue):** The Feeling property of Qi allows the priest to feel and acknowledge the energetic quality contained within the energy ball, (hot, cold, heavy, light, vibrating, spiraling, etc.).
- **Imprint (Mingli):** The Imprinting property of Qi enables the priest the ability to impregnate the energy ball with a specific task or function (Tonifying, Purging, Regulating, protecting, destroying, isolating, healing, etc.).
- **Activate (Shi Huodong):** The Activating property of Qi awakens the energy ball's vibrational movement, giving it life.

A meditation used to refine and master these Four Primary Properties of Qi is described as follows:

1. **Create:** The priest begins from a seated posture. While closing his or her eyes, the priest will perform the "One Through Ten" and "Three Invocations." After completing the third invocation, the priest imagines pulling an energetic cord into his or her right palm (directly from the Heavens). Next, the priest feels the divine energetic cord mold into a powerful luminous ball. Then the priest imagines this

luminous ball of white light energy molding into the size of a tennis ball, fitting easily into the priest's right hand. These types of imagery exercises are utilized to cultivate the Creative property of Qi.

2. **Feel:** Next, the priest feels the weight of luminous ball of white light energy as it rolls around within the palm of his or her hand. The priest imagines and feels that the energy ball is alive, electrical, hot, and vibrating. The priest should also feel the weight of the energy ball rolling around in his or her palm like a sphere of liquid mercury. This trains the priest in mastering the Feeling property of Qi.
3. **Imprint:** After creating this complex layered energy ball, the priest can imprint it with specific tasks, directing it to perform specific energetic functions (dispersing stagnation, gathering Toxic Qi, rebuilding a diseased internal organ, etc.). The exact function imprinted into the energy ball depends on whether the energy ball is going to be inserted into a specific internal organ inside an individual's body, used for long distance healing or cursing, or used as a part of some other magical ritual. Ultimately, the strength and power of the energy ball is due to the intensity, detail, and clarity of the priest's concentration. This type of creative imagery exercises the Imprinting property of Qi.

When utilizing this energetic modality for healing, it is important to realize that when divine light used to construct the energy ball, it automatically fills the orb with preprogrammed healing light; this is considered the "Imprinting of the Divine's Creative property of Qi." This dynamic transformation initiated by the Divine Imprinting is a powerful tool in altering the preexisting energetic patterns of the disease and changing the patient's energetic fields.

4. **Activate:** Once the energy ball has been Created, its energetic power has been realized and felt, and its energetic form Imprinted with a specific "task," all that is left is to Activate its energetic function and give it life by giving it the mental command to begin. When the energy of the herb or herbal formula is Acti-

vated, its energy is then available to the priest for use. If the priest is using the energy ball for healing, at this point he or she releases the energy ball into the herbal formula and seals it there. Once the patient ingests or applies the herbs, the priest's intention is carried into the patient's tissues by virtue of the Activating property of Qi. If, for example, the energy of an herb or herbal formula is created for the purpose of dissolving a tumor, when the energy imprinted within the herb is ingested into the patient's body, the reaction within the tissues (the tumor breaking down and dispersing) is considered the manifestation of the Activating property of Qi.

DEFINING AN HERBS ENERGETIC PURPOSE

When utilizing the Four Functional Properties of Energy, the priest must consider the purpose of the energized material. As previously explained, it is important that the priest understand the exact reason for which the energetic object was created and its specific function; keeping these ideas in mind as a basis for maintaining and refining its energetic manifestation.

In Daoist Herbal Magic, the priest must gather, raise (i.e., increase), and release powerful forms of natural and supernatural energy. Normally, when the energy of an herb or herbal formula is Activated, this energy is then released or projected into an individual's tissues using the Activating property of Qi. If, for example, the energy of an herb or herbal formula is created for the purpose of dissolving a tumor, when the energy imprinted within the herb is ingested into the patient's body, the reaction within the tissues is considered the manifestation of the Activating property of Qi.

When the herbs are boiled in water, the water acts as a condenser and retains the herbs energetic influence. Then, when an individual drinks this energized liquid, his or her tissues respond accordingly.

Many herbal formula become ineffective because the priest was not concentrating on the specific purpose of the energetic Imprinting at the time of the magical ceremony. This lack of concentration resulted in the priest's Qi and Shen not being transferred into the herbs at the time of the imprinting.

PLANT SPIRITS

Nature Spirits, in the form of Plant Spirits, can adapt to a wide variety of shapes and images. They have a tendency to choose shapes and images we can readily identify with, often human-like shapes and faces, frequently simple in structure and form (Figure 1.333). Plant Spirits also know all about the natural laws of physical, emotional, and spiritual healing, as well as the various effects of Five Element transformations (since they exist and survive within the energetic realm of the five seasonal changes).

When a Daoist priest enters into the realm of “Higher Magic,” one of the first type of spirit entities he is first taught to contact (outside his personal Celestial Guardian/General, Instructor/Guide, and Spirit Servant) is a spirit of the Plant Kingdom. According to magic tradition, each kingdom of spirit entities outside the celestial realm has its own unique set of problems and advantages.

Starting from the easiest to contact, to the most difficult to control are the following list of spirit entities:

- Spirits of the Plant Realm
- Spirits of the Animal Realm
- Spirits of the Human Realm
- Spirits of the Elemental Realm
- Spirits of the Angelic/Demonic Realm

Utilizing the healing energy of a Plant Spirit to treat a patient is unlike the clinical approach of treating a patient with modern herbalism (which uses the chemical properties of a plant to heal the physical body). Without needles or physical pressure the Plant Spirit can bestow its spiritual powers and allow its “true essence” to be ingested by the patient, initiating dramatic results.

In ancient times, the shamans and mystics used entheogens (psychoactive hallucinogens) combined with song (chanting), drumming, and dance in order to help them enter into altered “trance” states of awareness. They believed that through performing these transforming rituals, they could communicate directly with the spirit world.

Until a just a few generations ago, many practitioners of spiritual medicine gained most of their



Figure 1.333. Plant Immortal

knowledge about the healing qualities of plants in visions or dreams through personal and mentored questing. They understood that the various properties of a plant are helpful in assisting the healing process; however, they also learned through direct communication with the plants that the main healing factor is not derived from its physical structure (its roots, stems, branches, leaves, flowers, fruit, and seeds), but from the spirit or sacred properties of the plant.

To learn this ancient Chinese healing method is a journey of spiritual self discovery that demands dedication, patience, and reverence. Sadly, this ancient shamanic healing method has faded into obscurity. Most of those who heal with plants

today are educated herbalists or botanists who have developed wonderful memorization skills but lack the ability to have a direct personal visionary communication relationship with the spirit of plants. Fortunately in recent decades, regardless of ancestry, there is a revival of this ancient way of healing with plant spirits.

Plants are more similar to people than they are different. They have physical cells, connective tissues that construct their body, energetic internal and external sensory patterns indicative of a mind, as well as a spirit. Therefore when gathering magical herbs, the ancient Daoists believed that the wild plants living within remote areas such as mountains contained a full and vibrant spirit (plants growing in rural areas or gardens were considered to have far less energetic connection with their own plant spirit). The plants living within the remote areas of the mountains were considered to be wise, and the ancient Daoists believed that when properly cultivated, the spiritual nature of these wise plants could teach the mystic the hidden secrets of nature. In Daoist magic, there is an ancient belief that a plant will give the priest the magical essence of its spirit to be used as medicine if the mystic knows how to properly ask.

CHINESE HISTORICAL ENCOUNTERS WITH PLANT SPIRITS

According to Daoist teachings of the Song Dynasty (906 -1279 A.D.), living plants and trees have their own unique vibrational expressions of Jing, Qi, and Shen, and they live, grow, and die like humans. The Shen substance is infused into plants by the cosmos as an extension of its Yang Soul, which bestows onto the herbs, plants, and trees a certain amount of "Ling" (spiritual or magical) power. Plant spirits, trees, shrubs, and herbs all contain soul substance. According to the ancient Chinese, there are two categories of plant spirits: Anthropomorphic Plant Spirits and Amorphous Plant Spirits. Each category has a powerful influence on mankind, described as follows (Figure 1.334):

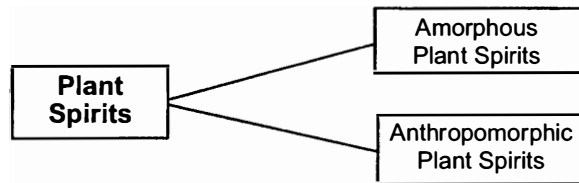


Figure 1.334. According to the ancient Chinese, there are two categories of plant-soul substances: Anthropomorphic and Amorphous Plant Spirits

- **Amorphous Plant Spirits:** These consist of plants that contain an amorphous Shen substance and can possess a health giving power for humans. These beneficial plant spirits can either cure a person of physical and mental anguish and disease, or prolong life and (in rare cases) even allow an individual to live as an immortal.

The focus of studying this category of plant spirit is centered on understanding each plant's Shen substance, which has been infused into the herb, plant, or tree by the Yang energetic and spiritual light of the cosmos. The study of the Amorphous Plant Spirits constitutes the investigation of the life or Jing of the plant, in addition to the energetic content of the plant's Ling or spiritual power. The ancient Chinese believed that if the plant's Ling was strong enough, it could invigorate the consumer's vital Qi and Shen and considerably or indefinitely prolong his or her life. The belief that plants possessed such powerful Jing, Qi, Shen, or Ling qualities contributed to the clinical foundation and formation of herbal medicine, whereby a patient could have health restored by consuming and interacting with the soul substances of the plant. Therefore, by ingesting extra doses of the universal Shen contained within the Plant Kingdom, the individual could indefinitely invigorate his or her own Shen.

- **Anthropomorphic Plant Spirits:** These consist of plants that are possessed of spirits in human or animal form. The Anthropomorphic Plant Spirits are generally protective

guardians of a plant group or species, and if approached with proper respect, they can be very useful to the individual seeking botanical understanding. However, when disrespected, these plant spirits can also be malicious, and in some cases they may even create physical and mental anguish or disease. Similar to fox spirits, demonic plant spirits were sometimes known to bewilder their victims, making them become mad or ill, as well as sometimes physically abducting them or abducting their souls.

The identification of plant spirits with humans or animals appears in one of the oldest records, finding its way into the archives of the *Standard Histories* of China. Within this ancient text are recorded cases of trees and plants speaking, chanting, or humming - all with human voices. The ancient Chinese believed that a plant could receive the indwelling of a human spirit, especially if the plant or tree came in close contact with the corpse. This energetic and spiritual transformation could occur especially if the individual had cultivated a powerful Shen before his or her death.

Additionally, ancient trees that grow in the mountains were believed to possess the ability to speak. The Jing of such trees were commonly known as "Cloud Yang," and were believed to contain the Yang of Heaven's Shen.

The most common destructive type of Anthropomorphic Plant Spirit was known as a "Tree Devil," and was responsible for more serious types of mischief. Believed to be the dwelling place or the house of a demon, this type of tree was considered very dangerous to disturb or attack, as one could incur the unbridled wrath of the indwelling spirit.

If, while in human form, the tree spirit is wounded, the wound would show on the corresponding part of the tree. Once the tree was chopped down, the ancient Chinese believed that the tree demon could appear as various types of monsters (generally huge snakes), often in gigantic black forms.

COMMUNICATING WITH PLANT SPIRITS

The users of plant spirit medicine often tell many amazing stories, recounting vivid experiences of magical journeys into the Plant Kingdom. Energetically enveloping plants that live within the mountains and forests can facilitate such experiences, and thereby introduce the mystic to the powerful magic contained within the local environment.

To communicate with a plant spirit, you must first change your level of consciousness. The conscious mind cannot generally enter into the spiritual realm and talk to plant spirits. However, if through deep meditation we enter into the altered state of consciousness known as the waking dream state, we can access the subtle subconscious interactions of the spiritual realm and then interact with plant spirits.

Although the plant spirits are real, they simply do not inhabit the same vibrational level of interaction as does our conscious mind. While in the dream state, however, we can interact with things that we could not normally access while in the normal waking state of consciousness. Therefore, you must first enter the dream state (while still awake) to purposefully contact the plant spirit.

Traditionally, shamans, mystics, and priests will access the waking dream state through one of the following three ways:

- **Through Deep Meditation:** By purposefully relaxing the conscious mind or engaging in self disciplined Shengong training, the priest can enter into an active dream state, known as "lucid dreaming." While in this state, he is able to commune with the spirit world.
- **Through Sound Meditation:** In some traditions, the use of sound (i.e., drumming, chanting, singing, etc.) is used in order to sedate the conscious mind and allow the Daoist priest to journey into the spiritual realm.
- **Through Ingesting Psychoactive Plants:** By eating or drinking specific powders, pastes, teas, or elixirs derived from psychoactive plants or mushrooms, the priest sedates his conscious mind and journeys into the spiritual realm.

All three methods work. However, the third method is commonly misused in our culture, and since it does not require any level of maturity or master, this method can easily cause one to get lost and fall off the path. Generally, priests will spend some time purifying themselves before forcefully splitting open the veil that separates the physical world from the spiritual realm. I have seen several people uneducated in the cause and effect of spiritual manifestations and magical invocations pursue this method (i.e., ingesting psychoactive plants or mushrooms). Most of the time, the outcome has unfavorable. They generally end up with dark shadows that have returned with their spirit and have attached themselves to the individual's second Wei Qi field. These spirit entities are currently existing as energetic vampires, ingesting the individual's life-force energy (a form of spirit oppression) and are in the process of working their way into the individual's body (eventual possession) through means of covert manipulation.

ESTABLISHING A RELATIONSHIP

The process of communicating with plant spirits focuses on three main points: establishing a physical, energetic, and spiritual relationship. In Daoist Magic, this is actively pursued by a priest only after purging his body, energy, and spirit of toxic energy, and then quieting his mind. Only then could a priest begin to establish a relationship with a plant spirit. This was accomplished by following the following three important steps:

- **Physical Relationship:** It is important to first develop a physical or sensory relationship with the plant. The Plant Spirit usually resides in the strongest, largest, or healthiest plant in a group. It generally radiates and feeds the other plants that it is overseeing.

When first sitting in nature, scan the forest and try to get a sense of who is energetically watching you. Shift your focus from being an observer to being observed. See who is energetically attracted to you. You will notice a plant that seems brighter, more vibrant and alive than the rest of the forest.

When first visiting the plant, look at it, contemplate it, touch it, smell it, and "taste"

it (do not actually eat the plant; here "tasting" entails allowing the body's senses to inhale the plant's "aroma").

Observe the plants surroundings. What is the specific habitat that the plant has chosen to live within and flourish. Has it chosen to live within the powerful rays of the Sun. In this case, its Yang solar energy will be active, warming, stimulating and drying. Or, has the plant chosen to grow within the shade. In this case, its Yin energy will be calming, cooling, and moist. Then, observe and experience all of its various colors, flowers, branches, stems, roots, veins, etc. in order to get a better understanding of its energetic nature.

When touching the plant, does it feel dry, with not much liquid? If so, maybe it has astringent qualities that can be used to dry excess liquid. Does the plant feel juicy? If so, maybe it has the ability to promote fluid production.

When smelling the plant, does its aroma taste sweet or does it have a strong odor? A strong odor indicates the presence of volatile oils, which further indicate that this plant has medicinal properties.

- **Energetic Relationship:** Next, develop an energetic relationship with the plant. Each plant has a different frequency to which we can attune. In order to commune with the plant's Qi, energetically envelop the plant and "fall" into the infinite space (Wuji) contained within its external tissue structure. This will allow your Yuen Shen (Original Spirit) to commune with the plant's Yuan Shen.
- **Spiritual Relationship:** Finally, develop a spiritual relationship with the plant by clearly and gently expressing yourself and your intention. In certain traditions, it is customary to first offer a gift to the Plant Spirit before beginning the ritual of communion. Patiently wait until you receive a response from the Plant Spirit. In most cases, you may then begin to communicate freely with the plant. For example, in certain magical traditions, the priest will ask the question, "Do you have special medicines that I can share with my patients?" Remember that true healing comes does not

come from specific medicinal minerals, plants, techniques, etc. It comes from a divine source - the same source that maintains the physical, energetic, and spiritual structures of the world. The purpose and objective of following specific healing protocols and techniques is for a Divine healing to occur. To truly heal somebody is to bring them back to the original magical state of what they energetically and spiritually are.

When first studying Chinese herbal medicine, back in 1973, one of my teachers Doctor Yao informed me that to become a great herbalist I needed to study the plants that were indigenous to my current environment. He stated, "Diseases in the mountains are different from diseases by the ocean or desert. Plants that grow in the mountains are different from plants that grow by the ocean or in the desert."

It was his belief that the only plants that can energetically bring the patient the most potent healing effects were local plants, those that were indigenous to the patient's current environment. As mentioned earlier, the specific energies and minerals within the soil feed and energetically construct the plant's structural habitat. Plants from China or the Amazon do not normally live in Northern America. Therefore medicines derived from such plants may be less effective than those that are indigenous to the area and are under the effects of their guardian spirit plants.

TRADITIONAL PLANT HARVESTING

To effectively gather herbal medicine, the priest must have an extensive knowledge of the energetic changes within the surrounding environment (season, place, time, etc.), as well as the specific energetic quality of the roots, bark, leaves, flowers, fruits, etc. The priest must also possess the harvesting skill required for gathering the herb. For example, a plant's energy and essence generally descends into its roots during the Autumn and Winter, making this the best time to gather most root medicines. Similarly, leaves are generally harvested in the Spring, while flowers and fruits are gathered just prior to the peak of their maturity. Modern botanical science supports the validity of these practices by demonstrating an increase or decrease in the various "active"

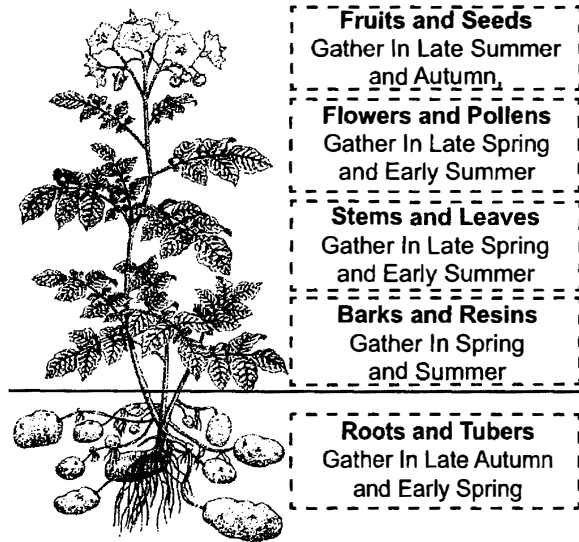


Figure 1.335. Traditional Plant Harvesting

chemical constituents of a plant according to the climate, soil, and season.

Once the herbs have been gathered, the priest must then begin the procedure of processing them. The process work is especially important, as some herbs are poisonous and need to be detoxified, while others can have their properties enhanced through the extracting process.

When I was interning as an Acupuncturist and Herbalist in the early 1970's, one of my clinical teachers was a Daoist Priest, who was adamant about teaching me the "proper way" of magical herb wild-crafting. He explained that the secret knowledge of the ebb and flow of environmental energy was essential for proper herb harvesting. He also stated that "a Healer of the Dao must not only be good at reading the energy of the land (i.e., a master of "Feng Shui"), but he must also understand Chinese Astrology, Astronomy, Yijing Divination, and comprehend how the various stars affect the ever changing Environmental Qi. Only then, could he understand the ever changing energies of the human body, brought about by the various seasons, and effectively harvest magical herbs.

The following is a brief overview of my detailed conversations with my herb teacher, combined with frequent "field-trips" into the magical realm of Daoist Wild-crafting (Figure 1.335):

- **Roots and Tubers:** In Late Autumn and Early Spring, much of the Qi of the plant descends underground into its Roots and Tubers. Therefore, "Smell the Scent" and "Feel the Energy" of the Roots and Tubers resonating underneath the Earth first, make sure they are strong, then gather the Roots and Tubers.
- **Stems and Leaves:** In Late Spring and Early Summer, much of the Qi of the plant is flourishing, and the energy enters into its Stems and Leaves. Therefore, "Smell the Scent," "See the Colors," and "Feel the Energy" of the external body of the plant first; make sure they are strong, then gather the Stems and Leaves.
- **Flowers and Pollen:** In Late Spring and Early Summer, the Qi of the plant is blossoming, and the energy enters into its external Flowers. Therefore, "Smell, See, and Feel the Energy" of the flowers first; make sure they are strong, then gather the Flowers and Pollen.
- **Bark and Resin:** In Spring and Summer, the Yin Qi of the Earth moves upward, splitting Bark from the tree and pushing the Resin outward. Therefore, "Smell the Scent," "See the Colors," and "Feel the Energy" of the Bark and Resin first; make sure they are strong, then gather the Bark and Resin. Place special attention on collecting resin deposits that have formed naturally, especially those caused from a fracture in a tree limb by a storm, lightning, or animals scratching on the bark - these all have special magical properties.
- **Fruits and Seeds:** In Late Summer and Autumn, the plant gives birth, and the Qi of the plant enters into its Fruits. Therefore, "Smell the Scent," "See the Colors," and "Feel the Energy" of the Fruit first; make sure it is strong, then gather the Fruits and Seeds.

SECRET TECHNIQUE FOR HARVESTING THE MAGICAL ESSENCE OF THE PLANT'S SPIRIT

One important Plant Magic secret that I have been taught and experienced, is that you don't have to cut and grind the plant's flesh and blood in order to gather its magical essence. All you need is the full cooperation of the plant's guardian spirit. Several of my senior students sell herbal medicines and magical potions collected in this ancient shamanistic manner. The healing powers of these herbal elixirs and potions are truly astonishing.

In order to perform this specialized magical technique, the Daoist priest must first understand that each plant has a ruling planet and plant spirit. Certain plant spirits can be energetically contacted and employed as helpers or assistants to create powerful magical elixirs and potions. Other plant spirits need to be bound and restrained before the priest can use the plant's hidden magical powers.

When harvesting the magical essence of a plant through the assistance of a plant spirit, the priest will proceed as follows:

- The priest will first determine the specific plant, its ruling planet, and what type of guardian spirit is overseeing it.
- Then, the priest will perform a purification, introduction, and announcing of intention ritual.
- Next, the priest will contact the spirit guardian of the plant, present offerings, and then ask it to assist him or her in their desire to create a specific type of magical elixir by placing the plant's magical healing powers into a presented glass vial full of quartz crystal-enhanced water.
- The priest will then perform a sealing and containing ritual followed by a thanking and releasing ritual,
- Upon the completion of the ritual, the priest will respectfully leave the wooded area.

RITUAL FOR HARVESTING PLANT ESSENCE

In ancient China, in order to gather (harvest) the energetic properties of a plant's magical powers, it traditionally required a two day process, incorporating special magical rituals that the Daoist priest would strictly follow. This two day process is described as follows:

- **On the First Day:** The priest would begin by visiting the plant, and introducing himself. At this time, the ancient priests would bring specific offerings (i.e., a special type gift that he believed the plant spirit would appreciate). This act of respect was performed to honor the guardian spirit responsible for the health and magical properties of the plant. Some Daoist magical sects taught that this was an act of worshipping the "divine spiritual essence" (the core aspect of "god") contained within the Ling Shen of the plant.
- **On the Second Day:** The priest would return, and after again presenting a special offering, request that the plant's spirit place its magical essence in a glass vial that contains the purified quartz-crystal water (or spring water) that you have brought. Explain why you want it, how it will be used, and ask its permission. It is important that your intention is sincere, yet not groveling. Imagine talking to another priest and asking for a favor. In certain Daoist traditions, if the plant refuses to assist you, you cannot harvest it in this benign manner.

In other Daoist traditions, magical talismans are used to eliminate any and all obstacles (i.e., paralyze the plant spirit) in harvesting the magical qualities of the plant.

- **The Harvesting:** The true harvesting must be done in a ritual manner, with use of mantras and prayers. I generally teach my disciples to first perform the "One Through Ten Meditation" and the "Three Invocations." Next, after getting permission from the plant spirit, hold up the glass vial that contains the purified quartz-crystal water and begin the energetic fusion ritual, connecting the energetic contents of the water to the spiritual and magical healing components of the plant's spiritual

essence. After several minutes have passed, and the appropriate mantras and prayers have been spoken, the transformation is completed. You will know and feel that it is done. At that point, thank the plant spirit, commend it and honor it for its assistance in benefiting humanity in alleviating suffering (by providing physical and energetic healing) or enlightenment (by providing spiritual awakening).

COMPOUNDING THE PLANT ELIXIR

The "internal life elixirs" of the ancient Chinese alchemists were believed to be masterfully composed fluid "condensers" (natural energetic capacitors used for storing powerful forms of energy). Ancient Chinese "elixirs" were considered dynamic regenerative formulas that were prepared in order to influence not only the individual's physical body, but also the energetic and spirit bodies as well.

The ancient composition and uses of herbal Tinctures, Essence Formulas, and Salts and Extracts can be energetically categorized as follows:

- Tinctures stimulate the Spiritual Body
- Essence formulas stimulate the Energetic Body
- Salts and Extracts stimulate the Physical Body

After harvesting the magical herbs, the priest then compounds (blend and mix) his or her mind and spirit with the internal life force of the plant's internal life elixir. According to ancient Mao Shan teachings, compounding a magical elixir restores its internal essence to an energetic state that existed prior to the emergence of time. When all of the magical ingredients are placed inside the crucible, matter reverts back to its original state of essence. This state of magical transformation is the alchemical manifestation of Jing (Essence) becoming Qi (Energy), and then Shen (Spirit), and finally returning back to the Wuji (Infinite Space), toward to the Dao.

According to the ancient Tai Qing (Great Clarity) text *Talisman for Expelling Demons* (Quegui Fu): "When you compound the 'great medicine,' you should always stay in a quiet, remote place in the mountain forests.

- Then, after building the Chamber of Great Medicines, hang four double-edged swords at the four directions (pointing downwards).
- Next, make the Pellet for Expelling Demons, as described as follows:

"Gather equal parts of
Cinnabar (Zhusha),
Realgar (Xionghuang),
Orpiment (Cihuang),
Tortoise Shell (Guijia),
Black Veratrum Root (Lilu),
Peach Pits (Taoren),
Aconite Tuber collected in Spring (Wutou),
Aconite Tuber collected in Autumn (Fuzi),
large bulb of Pinellia Tuberifera (Da Banxia),
Poison Ivy (Yege),
Sulphur (Shi Liuhuang),
Croton Seed (Badou),
Fresh Rhinoceros Horn (Sheng Xijiao),
Umbrella Leaf (Guijiu),
Musk (Shexiang),
Spindle Tree Wings (Guijian), and
Dried Centipedes (Wugong)."

"Pound these 17 ingredients inside a mortar, and then sieve them. Mix the fine powder together with the juice of Anise Follicles, and make pellets the size of the yoke of a hen's egg."

"Whenever you decide to make the 'Medicines of Immortality,' hang one pellet within the four walls of your chamber for protection. If you burn one pellet, a hundred demons will run away. If you burn one more, you will kill them all! Keep this method a secret, as it is extremely effective and powerful!"

- Next, construct the Talisman for Expelling Demons (Figure 1.336). Affix and hang both inside the Chamber. If you do not do so, when the time comes to compound the 'great medicine,' the power of their magical essence will be inhaled (stolen) by demons.

The following magical talisman is called the "Precious Talisman for Warding Off Evil" (Figure 1.337). This talisman is drawn in green ink on the mortar or cauldron used for making magical potions, elixirs, and Immortal Pills. On a Jia-Zi or Jia-Yin day, the Daoist priest will stand facing

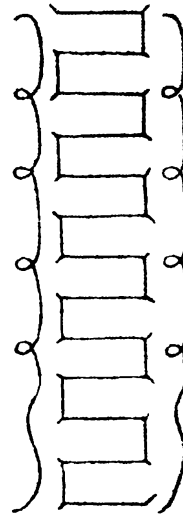


Figure 1.336. The "Talisman for Expelling Demons"

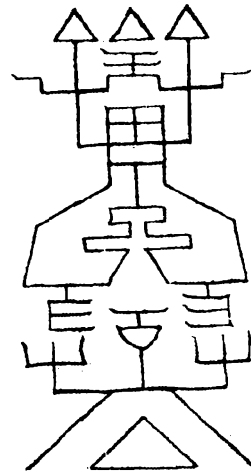


Figure 1.337. The "Precious Talisman For Warding Off Evil"

the East and begin his purification practice. An identical talisman is also drawn on a eight-inch piece of white silk and suspended over the Western direction.

As magical potions, elixirs, or Immortal Pills are being constructed, after they have been chanted over, energetically charged, and then meditated over the herbal ingredients eventually become a living entity.

At the end of the ritual, the Daoist priest utters a magical invocation to summon the specific powers of celestial deities that will inhabit the herbal potions, elixirs, or Immortal Pills. The ancient Daoists believed that after ingested, the power of a specific deity summoned into the magical potions, elixirs, or Immortal Pills would enter into the body and bring to light the priest's hidden powers.

USING PSYCHOACTIVE PLANTS FOR LOCATING AND CREATING THE IMMORTAL ELIXIR

Since ancient times, shamans, mystics, and priests have all used psychoactive plants in order to change and transform their consciousness to "see" into the spiritual realm. The ritual of ingesting psychoactive plants was especially performed when gathering special magical plants and other ingredients that contained the esoteric components needed for constructing external alchemic elixirs. Such magical elixirs (constructed of powerful minerals and spiritual herbs) were only ingested after the Daoist priest had established a basis of inner power through Neigong, Qigong, and Shengong training. Once he or she completed these advanced cultivation methods, the priest's internal channels were cleansed, open, and able to receive the magical components of the external alchemic elixirs.

The "wild-crafting" of such magical plants needed to construct the esoteric elixirs was always performed on a full moon. The ancient Daoists believed that there were "special" mountains that contained powerful Nature Spirits. These Nature Spirits jealously guarded and protected the forest which generally contained the locations of the needed magical plants.

Therefore, before entering into the mountains, the ancient Daoists would perform certain fasting, cleansing, and purifying rituals in order to prepare their physical, energetic, and spiritual body.

On an auspicious day, armed with a magical talisman, the Daoist priest would enter into the mountains in an uninhabited location, looking for the specific alchemical herb needed to make the spiritual medicine.

After locating the needed plant, that Daoist priest would wait until around 11:00 p.m. before ingesting a specific elixir which contained psycho-



Figure 1.338. The Priest will trap the Plant Spirit inside the herb using a magic talisman and incantation.

active plants and mushrooms. This elixir would assist the Daoist in determining the appropriate time in which to uproot and remove the magical plant.

As the elixir begins to take its effect, it gives the Daoist priest "Yin-Eyes," allowing him to transcend the physical world and exist within the dream-like state of the spiritual realm. The priest then observes the ground as energetic mists and clouds (known as the "Breath of the Dao"), lightly swirling around the various rocks, trees, plants, and vegetation of the forest.

Next the priest focuses on the specific plant he has chosen and observes the magical light of the plant's spirit as it comes into and goes away from the plant's structure. Within the light of the full moon, the priest waits until the plant's spirit fully inhabits and illuminates its entire structure. Then, he immediately shouts a Breath-Incantation while tossing a specific magical talisman at the plant in order to paralyze the plant's spirit and capture its Ling Shen (Figure 1.338). This is now the time to uproot the plant (while its Ling Shen is still trapped within its physical structure).

The Daoist priest then takes the plant and carefully leaves the area, to combine the energy of the plant's spirit's Ling Shen with other herbal ingredients. Together, the combined energies will construct the Daoist priest's external alchemic elixir. Time is now considered to be an important factor in the construction of the magical elixir. Additionally, if the spiritual medicine becomes contaminated or energetically defiled in any way, the special power of the magical elixir will not develop.

TEACHER PLANTS

Within the Plant Kingdom, there are a few species of trees, plants, cacti, and mushrooms known for their magical effect of transporting the eternal soul of an individual into the spiritual realms of ethereal wonder. These sacred plants were known to produce changes in an individual's perception, thoughts, and mood, but seldom do they produce mental confusion, memory loss, or prolonged time disorientation.

DEFINING A TEACHER PLANTS

One of the earliest forms of life existing on Earth were plants. The intimate physical relationship existing between the Human Realm and Plant Realm is readily apparent. The Plant Realm provides the essential medicinal and life giving foods (i.e., calories and vitamins essential for metabolic regulation) needed for the survival of both the animal and human realms. However, the subtle spiritual relationships between the Human Realm and Plant Realm normally takes years of special training to understand. One way of speeding up this process of learning about the varied and complex spiritual properties of the Plant Realm was for the Daoist priest to approach and learn from a "Teacher Plant."

In ancient times it was commonly known that a Daoist priest who lived in harmony with nature could consciously interact with plant entities. The ancient Chinese believed that certain plants were the residence of powerful spiritual forces, who understood the natural flow of Earth Qi moving within the Earth's energetic channels. These nature spirits could teach or guide the priest in understanding the various magical properties of the Plant Realm. Sometimes known as "Teacher Plants," these plant spirits were considered to be living forms of spirit entities, nature spirits, or Gods.

FINDING A TEACHER PLANT

Daoist priests were trained to engage in spiritual interactions with the Plant Realm through either Internal Methods or External Methods described as follows:

- **Internal Methods:** These methods involved cultivating higher states of perception and awareness through the use of advanced Shengong techniques.

- **External Methods:** These methods involved using magical talismans, employing spirit guides, or ingesting mind altering substances such as the root of the soma plant.

When using either method of communication, the Daoist priest would generally receive information from the Teacher Plant through visions, sensations, or audible instructions. These interactions were sometimes difficult to comprehend, and at other times were accompanied by vividness, clarity, and understanding.

One of my teachers described this ancient method of communication as follows, "One aspect of Nature Contemplation is seeking interaction with a Teacher Plant. When you speak to the Teacher Plant with your heart, mind, and soul, it sees your Yuan Shen (true inner nature). If it decides to open to you and reveal its secrets, you will see, hear, and receive things that are invisible to others. These magical things are given to you so that you may pursue a deeper path in your relationship with the Dao."

RITUAL FOR FINDING A TEACHER PLANT

There are numerous rituals and Shengong techniques that Daoist priests can use to find a Teacher Plant. One popular method is described as follows:

- The priest begins from a Wuji posture, standing in the natural environment in which he or she wishes to find a teacher plant.
- The priest then performs the One Through Ten Meditation and the Three Invocations. The first invocation is used to establish a magical connection between the priest and the energetic fields of Heaven and Earth, and the center of time and space. The second invocation is used to create a protective energetic field (via a Magic Circle) that surrounds the priest's physical body. The third invocation is used to create a ball of divine white light, located inside the priest's Lower Dantian.
- Once the priest is secure at the center of the Magic Circle, he or she relaxes his or her mind, adopts the standing "Immortal Post" posture. This posture allows all of the priest's senses to extend outside of the physical body, expanding his or her intuitive perceptions outward into infinite space.

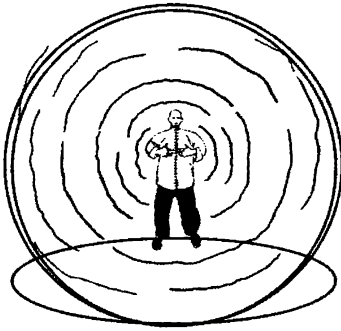


Figure 1.339. Slightly bounce on the heels, allows the body to increase its external projection of resonant vibration, causing the energetic circle to become larger as it ripples outward

- The priest then begins to ripple Qi and Shen out from his or her Taiji Pole into the environment, like waves of water expanding out in all directions. These ripples of vibration can be increased by slightly bouncing on the heels. The priest programs each of these energetic ripples to contain his or her benevolent intention of finding a Teacher Plant (Figure 1.339).
- Next, the priest places his or her attention and focus on their internal connection with the divine light of compassion, and begins to externally listen to and search for the location of a Teacher Plant.
- While bouncing on his or her heels, the Daoist priest can also use Hand Seals to strengthen his or her intention. These specific Hand Seals act as a type of unveiling device used to bring to light any spirit entities residing within the environment's energetic or spiritual realms (Figure 1.340).
- When rippling the energetic rings outward, the priest audibly chants the magical incantation "Rang Yang" in a slow hypnotic pattern. Rang translates as "come," or "let it be," while Yang translates as "feel good," or "be nourished." The chant is repeated over and over in a constant streaming rhythm.
- The priest continues to ripple energy outward into the environment until the Ling Qi within the area has been sufficiently stimulated and the local nature spirits and guardians begin to make themselves visible. At this point, the Daoist priest may notice an uncommon

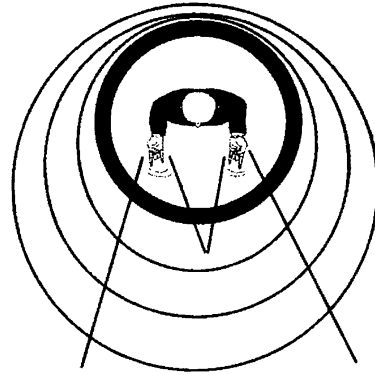


Figure 1.340. Hand Seal used to summons a spirit entity

- amount of Ling Qi emanating from particular plant's foliage.
- It is important to note that within any natural environment, there are sometimes guardian plants who seek to protect the area by misleading and redirecting curious individuals away from particularly sacred or sensitive plants. If the priest encounters one of these spirit guardians, the priest is to assure the spirit guardian of his or her benevolent purpose and intention to find a Teacher Plant. Sometimes the priest may be required to pass a certain test or perform a Gift Exchange in order to have access to the deeper levels of the area. As the local nature spirits and guardians begin to arise, it is important that the priest not allow any of these spirit entities to penetrate the energetic protective shield of his or her magic circle.
- Once it has been located, the Teacher Plant should be approached with respect and gratitude. As with any teacher, a Gift Exchange and a declaration of intention is performed during the initial contact.
- After making contact with the Teacher Plant, the priest may be instructed in specific practices or rituals needed to access the spiritual energy of the area. For example, he or she may be asked to return with a specific offering at a specific time, at which point he or she is invited to ask questions about the different plants in that area and exchange information about their uses. Occasionally, the priest may ask questions on the first meeting with the Teacher Plant.

ANCIENT CHINESE PLANT ALCHEMY

In ancient China, as in modern times, in order to make a magical potion, tincture, elixir, or Immortal Pill, a priest first needs the “ingredients of power.” He or she should also understand the proper position of the celestial bodies, choose the correct rituals to perform, use the proper tools, and gather the assistance of the correct deities or spirit entities.

Appeasing the celestial deities or earth spirits is essential before making any magical potion. The time needed to make a magical potion, tincture, elixir, or Immortal Pill is generally several weeks (depending on the specific recipe). However, this time factor can be lowered through the proper application of astrology (the utilization of the Sun, Moon, and planetary powers) and the appeasing the certain celestial spirits.

There is no way to know if the construction of the magical potion, tincture, elixir, or Immortal Pill is successful or not until it is ingested. The effects of an imperfect magical potion can be anything from amusing to devastating.

Chinese Plant Alchemy involves the preparation and use of herbal tinctures and herbal elixirs (constructed for ingesting the seven planetary elixirs used to rebalance the spiritual centers in the human body). Alchemically prepared tinctures and herbal elixirs are necessary for the proper construction of a Plant Stone (also known to the ancient Daoists as an external “Immortal Pill”).

The practice of Plant Alchemy brings about an intimate knowledge of both the visible nature of plants and the invisible energies of a plant’s life and consciousness. This esoteric knowledge allows the disciple to transmute and regenerate him or herself, and to attain “Inner Initiation.” The ancient Daoists believed that only then is the path of physical transmutation open to the initiate to create the “Immortal Fetus.”

In ancient Chinese alchemy, everything is composed of three parts (Jing, Qi, and Shen) and described in “code” (Figure 1.341). “Sulphur” was the word used to describe Shen (or spirit), “Mercury” was the word used to describe Qi (or life-force energy), and “Salt” was the word used to

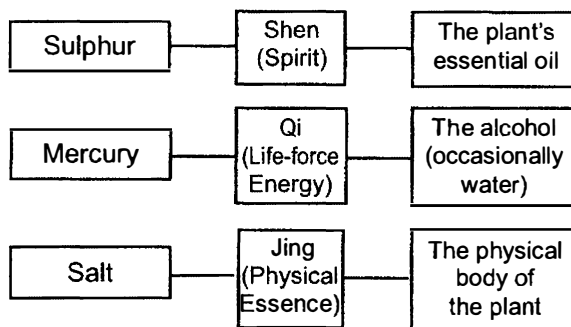


Figure 1.341. Plant Alchemy: It was the goal of the ancient alchemists to separate and recombine these three basic principles of creation as often as necessary until they evolved into perfect proportion and energetic harmony with each other. When this energetic harmony was achieved, the creation of an “Immortal Pill” was completed.

describe Jing (or physical essence). It was the goal of the ancient alchemist to separate and recombine these three basic principles of creation as often as necessary, until they evolved into perfect proportion and energetic harmony with each other. When this energetic harmony was achieved, the creation of an “Immortal Pill” was completed. If the Immortal Pill was externally constructed (via specific recipes of plant and mineral components) then it would be used to achieve certain alchemical transformations for the alchemist (or for another individual). This was accomplished via an energetic medium such as water (or wine), or through direct ingestion.

In the Plant Kingdom, the physical body of the plant itself is the Salt (Jing), its essential oil is the Sulphur (Shen), and alcohol (and occasionally water) is the Mercury (Qi). Thus, the aspiring alchemist seeks to separate these three parts and recombine then, giving rise to the term “Spagyrics” (to “separate and recombine”), which is given to plant work in external Alchemy (also known as the “Lesser Circulation”). The “Greater Circulation” of external alchemy consists of working with the Jing, Qi and Shen of specific metals and minerals. Its alchemic process follows the same principles as those used in plant work, however, it is traditionally undertaken only after a certain degree of plant mastery has been attained.

Creating an alchemical or magical plant tincture is among one of the highest and most rewarding activities that a student of esoteric mysticism can accomplish. Much can be gained from the theoretical study of Chinese Plant Alchemy, however, it is only in the actual conducting of experiments that any meaningful degree of insight and growth can be attained. For this reason, the following experiments have been given to enable the would be alchemists to try it for themselves, without the heavy investment in laboratory equipment during their trial period. The methods given and time for completion reflect this simple, low-tech, approach. In some cases, however, with proper glassware and heat source, the time required can be dramatically reduced.

CAUTIONS IN MAKING MAGIC ALCHEMICAL ELIXIRS

According to Daoist master Ge Hong, in ancient China there were several precautions taken into consideration before constructing a magical plant elixir. Master Ge Hong writes,

"A magic alchemical elixirs should only be compounded on a special mountain, in an uninhabited location, with no more than three people (Yang number) in the group.

Before gathering the magical herbs, the individuals must first fast for 100 days, and then bathe themselves in purified water.

During this time of purification, it is important that the individuals keep themselves pure. They are not allowed to approach anything polluted, and must not associate with vulgar people.

It is also important that they keep the harvest time secret, and to not allow anyone who does not believe in the Way (Dao) to know about it. If the spiritual medicine is slandered or its healing potential dismissed and rejected, the magic elixir will not develop."

The ancient Daoists believed that all sacred mountains have righteous spirits guarding them. Therefore, the famous Five Sacred Mountains are considered to be good locations for gathering and constructing magic alchemical elixirs.

CHOOSING THE DAY

Before entering into the mountains, it was important to the ancient Daoists to first choose an auspicious day, and only to go armed with magic protective talismans.

In Daoist Magic, there are several rules dictates by ancient priests concerning the days on which the compounding of magical elixirs should not take place. For example:

- **The Days of Strife:** On the following days, for Men, on the 3rd day and Jia-Yin day of the seventh month; and for Woman, one the 7th day and the Geng-Shen day of the 1st month, one should not compound the magical elixir. On these special days, the magical essence of the minerals fight against each other.
- **The Days of the Death of the Five Stones:** On the following days, Ren-Chen (in Spring), Gui-Wei (in Summer), Bing-Xu (in Autumn), and Ding-Chou (in Winter), the energetic essences of the minerals are "yielded and frozen," and do not release their fullness of the magical manifestation.
- **The Days of Life of the Five Evils:** On the following days, Ren-Yin (in Spring), Gui-Si (in Summer), Ren-Shen (in Autumn), and Gui-Hai (in Winter), one should not enter into a mountain, buy elixir ingredients, or explain the magical teachings.
- **The Days of the Extinction of the Five Peaks:** On the following days, Geng-Yin (in Spring), Gui-Wei (in Summer), Bing-Shen (in Autumn), and Ding-Chou (in Winter), one should not compound the magical elixir or search for any of its ingredients. On these special days, the celestial spirits inspect the Hun and Po of all human beings.
- **The Days of the Opening of Heaven and the Cracking of Earth:** On the following days, Bing-Xu and Bing-Shen (in Spring), Xin-Wei and Xin-Chou (in Summer), Ren-Chen and Ren-Xu (in Autumn), and Gui-Wei and Gui-Chou (in Winter), one should not make the crucible or compound the magical elixir.

ADDITIONAL CAUTIONS

When creating a magical elixir, the ancient Daoists warned their disciples against Four Calamities that could inadvertently rob the elixirs of their energetic potential. The Four Calamities are as follows:

- **Tremors:** When compounding the magic elixir, avoid places where there are tremors, even if the tremors are only caused by passing chariots.
- **Curious Individuals:** When compounding the magic elixir, avoid contact with envious and/or curious people.
- **Thunderclaps:** When compounding the magic elixir, avoid thunderclaps that shake the crucible. If you hear a thunderclap, immediately cover the crucible with a wet cloth to prevent the magical essence of the elixir from being dispersed.
- **Tastes and Smells:** When compounding the magic elixir, avoid sour and hot flavors, as well as the smell of burned skin of chicken or dog.

THE MAGICAL ART OF PLANT ALCHEMY

In ancient Daoist Plant Alchemy, special longevity and immortality elixirs were created based on plant or animal materials. Many of these magical formulae included such ingredients as Dihuang (*Rehmannia glutinosa* Libosch - Earth Yellow Herb), Fuling (*Poria cocos* - China Root Fungus), Huaimu (*Sophora japonica* - Locust Tree Parts), Huma (*Sesamum indicum* - Sesame), Huangjing (*Polygonatum sibiricum* - Yellow Essence) Lianshi (*Nelumbo nucifera* - Lotus Fruit), and Zhanglu (*Phytolacca acinosa* - Poke Root).

The production of a plant tincture is the first and easiest type of magical elixir to construct. It requires no special equipment, and can be created by any Daoist disciple. All that is needed is patience and perseverance (Figure 1.342).

When constructing a magical elixir, any type of medicinal plant can be used. The following is an example of a simple tincture that can be constructed with the herb "Xiang Feng Cao" (also known as Lemon Balm: *Melissa Officianalis*). Lemon Balm has been used throughout history as a medicinal herb. It has mild sedative properties and has been used to relieve gas, reduce fever, and increase perspiration. The volatile oil contains citral, citronellal, eugenol

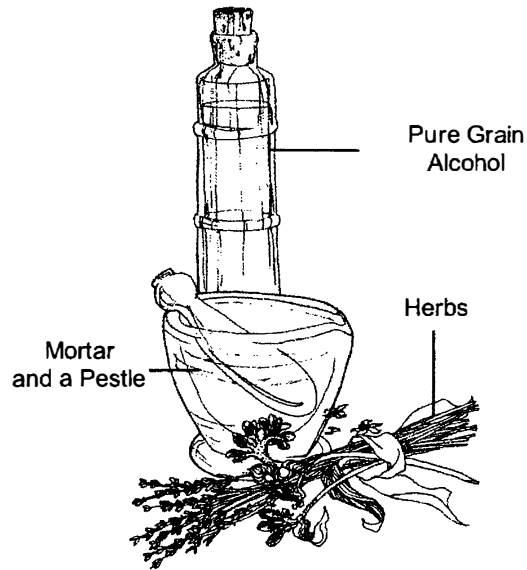


Figure 1.342. Making Plant Tinctures

acetate, and geraniol. Both oil and hot water extracts of the leaves have been shown to possess strong antibacterial and antiviral qualities. It is important to note, that whenever working with plants, careful consideration must be taken into account as to the plant's toxicity. Also, when wild-crafting (harvesting the plant from the wild), do not use a metal knife to cut the plant (a sharp stone knife is better), as the metal will rob the plant of some of its energetic properties.

In order to create a magical plant tincture, you will need the following utensils and ingredients listed below (Figure 1.343):

- Purchase (or harvest and dry) 200 to 300 grams (7 to 10.5 oz.) of dry lemon balm (*Melissa officinalis*) to conduct your experiment. The dry seeds keep their germinating power, and contain the spark of life. For each operation, one ounce (52 grams) of the dried herb will be needed. Unless otherwise stated, the bulk herb will consist mostly of leaves, some stem, and occasionally the roots of the plant specified. If you are unsure as to the content, either ask the herbalist you are purchasing it from, grow you own, or harvest it yourself from the wild. If dried herbs are not available, a large quality

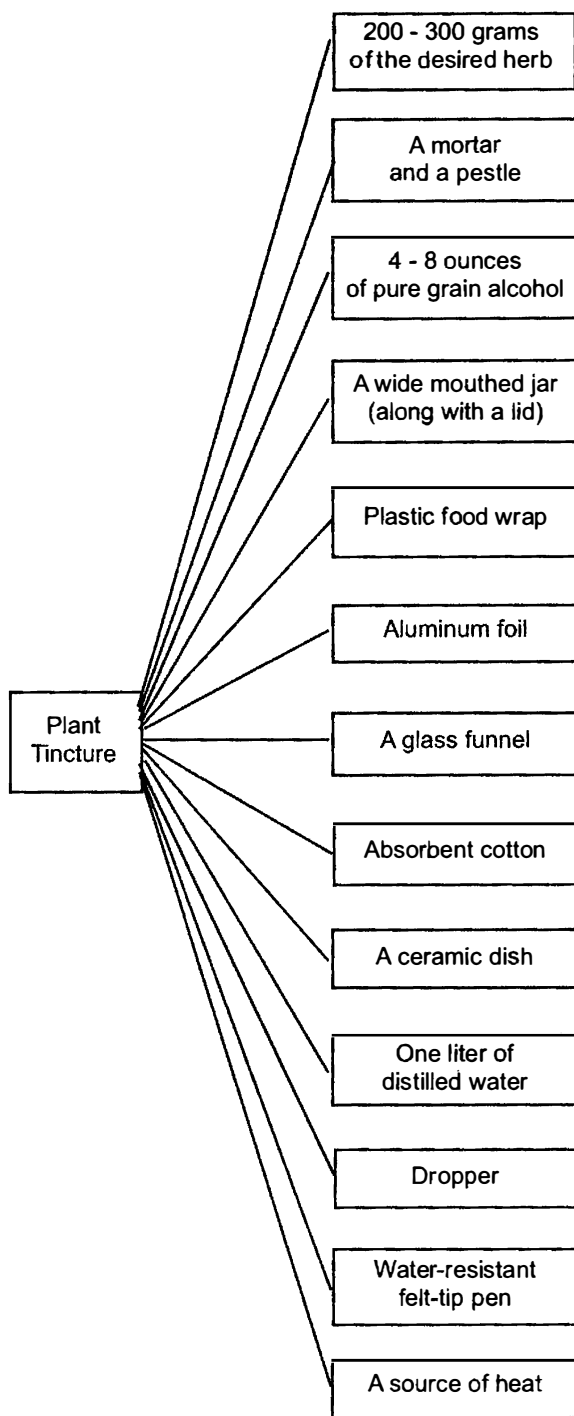


Figure 1.343. The utensils and ingredients needed for making Plant Tinctures

of fresh plants may be substituted. Alchemists have personal preferences as to when and where to use fresh versus dried plants. Experience will help you sort this out later on. For now, either plant will suffice for this experiment.

- A mortar and a pestle (or equivalent); so that you can reduce the plant to a powder. A manual tool is a preferable choice as electric grinders are not appropriate for this work. To crush herbs, use two mortars and two pestles. Reserve one set solely for making toxic compounds (i.e., magical inks, incense, banishing powders, etc.), and the other set for crushing culinary herbs that will later be ingested. Grind the herbs in a clockwise direction when preparing healing potions or immortal pills. Grind the herbs in a counterclockwise direction when making magical repellents or banishing incense.
- Four to eight ounces of pure grain alcohol will be needed (190 proof). If this is unavailable then any strong wine alcohol is sufficient (about 300 cc of wine alcohol like cognac, armagnac, or strong brandy). Any alcohol that does not come from the wine is absolutely excluded from this experiment.
- A wide mouthed jar (along with a lid), plastic food wrap, aluminum foil,
- A glass funnel.
- Some absorbent cotton, as used in surgery.
- A ceramic dish that can resist very high temperatures. This dish is going to be used for calcinations. Borosilicate glass like Pyrex is not resistant enough to stand such heat. On the other hand, Coors porcelain may be used. The lid can be made of something like Pyrex because at its top the temperature is lower.
- One liter of distilled water.
- A dropper
- A water-resistant felt-tip pen.
- A source of heat: gas heat is preferred over an electric heat because it permits better control of heat intensity. If one does not have a Bunsen burner a camping gas stove is adequate. Also a lab hot plate may be used if no gas is available.

Lemon Balm
is ruled by the
planet Jupiter

Jupiter rules
Thursday

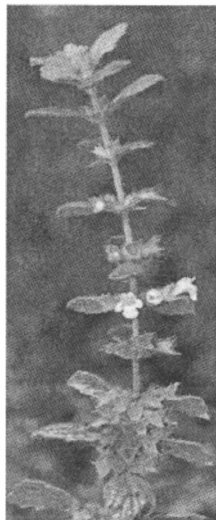


Figure 1.344. Xiang Feng Cao (Lemon Balm).

CREATING A MAGICAL PLANT TINCTURE

The ancient Chinese alchemists would always begin the operation in the specific planetary hour of the ruling planet of the herb. For Lemon Balm, its ruling planet is traditionally Jupiter. While planetary hours come several times a day for each planet, the first (and often easiest) is to begin within a few minutes of sunrise on the day of the ruling planet. Since Lemon Balm is ruled by Jupiter, and Jupiter rules Thursday, the first planetary hour of Jupiter would occur immediately after sunrise on Thursday (Figure 1.344).

- After setting up an altar and starting the ritual with prayers and offerings to summon the powers of the Four Directions.
- Next, present prayers and offerings to the God of Earth, asking that the mysteries of the plant realm be revealed to you. Then, to summon the God of Earth, repeat the following magical incantation:

**"Na Mo San Man Duo.
Muh Toh Nam. An.
Du Lu Du Lu Dei Wei So Ha."**

This magical incantation contains a secret mantra from the Daoist Maoshan sect, and is used for gathering great power. The ancient



Figure 1.345. The Earth God and the Magical Seal used to Summon Him

Zheng Yi Daoists believed that after the priest has recited this mantra the God of Earth will appear, causing malevolent spirit entities to leave the area.

When using the mantra in any ritual, the Daoist priest must strike his or her heel on the ground three times after speaking the magical incantation in order to summon the God of Earth.

While summoning the Earth God, draw the following magical seal within the incense smoke (Figure 1.345). It is also necessary to offer the Earth God a few cups of wine, five cups of tea, a bowl of rice, and a dish of fruit. All of these should be available on the altar table when summoning this deity and asking for assistance and blessings.

- Next, take the herb from the Earth Altar and begin grinding it by hand in a mortar and pestle. Make it as fine a powder as possible, focusing on the idea that you are releasing the divine power of the herb (as well as from within yourself) through this alchemical work.

If there is not enough time to grind all of the herb by hand, or if the herbal components are simply too tough (such as a seed or root), then grind it partially in the coffee grinder (or glass blender). It is important that you spend some time with the herb in energetic and

physical contact. If you must grind it entirely by machine, then afterwards place it in the mortar and grind it with the pestle, and begin to energetically imprint thought and intention into the herb. It is important to focus on developing the energetic relationship between yourself, the herb, and its ruling planet (as well as the planet's energetic correspondences that are active within your physical, energetic, and spiritual bodies).

As you stir each ingredient, intone a rhythmic incantation into its energetic components as you grind the herbs in a clockwise direction. Mentally infuse each ingredient with the specific attribute you expect it to contribute to the Healing Tincture. Throughout the preparation concentrate, imagine and feel the positive outcome you wish to produce, and visualize the individuals who will be benefiting from the Healing Tincture becoming healthy.

Conversely, if you are creating a Banishing Tincture, grind the herbs in a counterclockwise direction while infusing each ingredient with the specific attribute you expect it to contribute to the Banishing Tincture. Throughout the preparation concentrate, imagine and feel the problem disappearing and visualize the individuals who will be benefiting from the Banishing Tincture acting relieved and happy again.

- When the powder is finished, place it in the glass jar, and slowly, with concentration, pour the grain alcohol over the herb, until it is saturated with fluid. Then add an additional amount of alcohol equal to that already in (usually two to four "fingers width") the container. Because room is needed for expansion (the contents heat and sometimes expand during the maceration process), the jar should not be more than 1/2 to 2/3rds full of fluid.

The fluid inside the jar will evaporate as it naturally "cooks," and it will begin to condense (as it is not capable of escaping). This will cause the fluid to get darker with each passing day. This coloration, or tincturing, is the extraction of the Sulphur (Spiritual) prop-

erty from the plant's Salt (Essence) physical matter, by the Mercury-alcohol (Energetic) medium.

The fluid should not touch metal, and if needed, cover the mouth of the jar with some form of food wrap prior to tightly sealing it with the lid. It is important that no light disturb its alchemic transformation process. Therefore, place the jar inside a dark silk bag, and then place it somewhere warm. Shake its contents vigorously once or twice a day. Continue this process for one to two weeks, until the color of the tincture is dark.

Remember, that this magical tincture is considered to be your energetic "Child," and therefore must be treated with love and respect. Each time you handle it for inspection, or shake its contents, remember that it is a physical representation of your "soul-personality." Therefore, treat it no differently than you would treat yourself, a small child, or an important house guest. As you separate the Sulphur (Spirit) from the murky sludge of the herbal mass, imagine that you are separating your Eternal Soul (Shen Xian) from the constraints of physical life and incarnation.

It is the priest's projected Shen (Spirit), Yi (Intention), and Zhi (Will) that creates the magical power of alchemy. This attitude is literally transferred into the herbal matter being acted upon, just as if it were a patient receiving energetic or spiritual healing. When the final alchemical product is consumed, it is considered to be an act of taking into oneself the power of a magical, living talisman. In this magical process, our physical body (Salt) and Life-Force energy (Mercury) is being regenerated by receiving the spiritual power of the divine elixir (Sulphur). Each time we repeat the process, we are alchemically transformed and regenerated by minute degrees, moving closer to divine perfection.

- After the color of the liquid is sufficiently dark, pour it off, being careful to strain or filter it. Then, press out the remaining fluid from the plant matter. This magical tincture now contains the Sulphur (essential oils, waxes,

and vegetable fats) and the Mercury (alcohol and some water) of the Lemon Balm.

PREPARING THE SALT (PLANT MASS)

While the leftover plant residue (Salt) need not be consumed with the tincture, it can be used in order to assist in increasing the overall magical effects of the alchemic operation. The Salt level extractions contain the magical plant essence, which was made by purifying the plant body until it became a clear or white crystalline Salt, and then adding the Salt to the alcohol tincture to capture the physical signatures of the plant. This part of the extract serves to give the essence "body" in alchemical terms and helps to carry its healing actions into the physical. The leftover plant residue (Salt) can be further refined as follows:

- Take the leftover plant residue (sometimes known as the plant feces or "caput mortum" - dead head) outside, place it in a large, deep container, and ignite it. Our concern is not with what may be drawn out of the ashes, but what may be drawn out of the tincture. Use a large pot lid to smother the flames if necessary, as well as protect the dried ash from blowing away in a sudden breeze. Be aware that there may be a considerable quantity of smoke released from the burning plant residue. Continue to heat the plant residue until it turns into ash.
- After the cooked plant residue (Salt) has cooled, bring it inside and place it in a covered heat proof dish. Then place the dish in the oven and heat it at 500 or more degrees Fahrenheit, until it has turned to a grey-white, or completely white powder. Frequently remove the plant residue (Salt) and grind it with a mortar and pestle in order to assist in this process of preparation. The finer the particles become during the maceration process, the more Sulphur (plant essence) will be extracted; the finer the particles during the heating, or calcining process, the easier it is to get the grey-white or white stages of purification.
- Keep the plant residue (Salt) separate, and place a few grains of its powder in a teaspoon of the tincture (1-2 ml/10-20 drops). Then, place the combined ingredients into a glass of distilled water. This should be done dur-

Construct an altar and to summons the powers of the Four Directions, starting the ritual with prayers and offerings presented to the God of Earth

Next, take the herb from the Earth Altar and begin grinding it into powder with a mortar and pestle, energetically imprinting thought and intention into the herb (focus on developing the energetic relationship between yourself, the herb, and its ruling planet)

Place the powered herbs in the glass jar, and slowly pour grain alcohol over the herb until it is saturated with fluid.

Place the jar inside a dark silk bag, and then place it somewhere warm. Shake its contents vigorously once or twice a day, until the color of the tincture is dark.

Then pour it off, being careful to strain or filter it.

Take the leftover plant residue outside, place it in a large, deep container, and ignite it.

Bring it inside and place it in a covered heat proof dish and place it in the oven until it has turned to a grey-white, or completely white powder.

Place a few grains of the Salt's powder in a teaspoon of the tincture. Then, place the combined ingredients into a glass of distilled water and drink.

Figure 1.346. Creating A Spagyric Plant Tincture

ing the planetary hour, on the planetary day ruling the herb (in the case of Lemon Balm, it will be performed on a Thursday).

Always remember the sacredness of the external alchemic process you are performing (Figure 1.346). It is intended for regeneration (physically, emotionally, and spiritually) through the assistance of the tincture as a manifestation of your own spiritual power. In order to intensify the desired effects, some mystics will combine this transformational aspect of Plant Alchemy with ritualistic and astrological invocations, similar to that which is done for constructing a talisman.

PLANT ENS (IMMORTAL ELIXIRS)

"Plant Ens" were known as external "Immortal Elixirs" in ancient China. They were constructed of magical herbs and minerals and were used in order to assist the Daoist mystic on his or her journey with the infinite Dao. The ingestion of the various types of Plant Elixirs allowed the disciple to use the skill of external alchemy to increase his or her subtle perceptions that had been developed from internal alchemy meditation exercises. The combination of both the internal and external alchemical processes was used to assist the Daoist disciple through ever greater energetic and spiritual transformations. In the following description, herbal master Mark Stavish, M.A. carefully outlines the process of creating a Plant Ens in his article on *Practical Plant Alchemy*.

In the Plant Kingdom, an "Ens" is considered to be the "First Extract" of any plant that has not yet attained its full maturity ("final perfection") and is therefore considered to be richer in seminal virtue. The primary goal is to separate the Premium Ens (First Essence) from the Prima Materia (First Matter) that acts as the vehicle for the First Essence in the physical world. The "First Matter" is believed to be the genetic principle of from which the first natural life-impulse derives its substance and potency. In the plant world, an Premium Ens is created from plants which are "still in the blade" (i.e., still sprouting) or from among unripe fruits.

Constructing a Plant Ens Elixir is different than constructing of a Plant Tincture. In the Plant Tincture, the herbal formula can be "exalted" through a repeated process in which its calcined Salts (plant matter) are added to the tincture. An Ens Elixir, however, is not mixed with calcined Salts. Tinctures almost always contain more than one species of plant, while Plant Ens Elixirs generally contain only one specific type of magical plant.

One ancient mystic stated, "the Ens manifests the highest initiated virtue of the plant that it is made from." The Ens, or Entia (plural), is the plant's primary energetic and spiritual influence

that affects the physical, emotional, and spiritual bodies. Created from the Plant Kingdom, the Ens Elixirs can be used to correct energetic imbalances and bring about physical, energetic, and spiritual health. The Ens is among the most powerful of medicines, yet it is one of the easiest to make.

The nature of magical plant Ens Elixirs, is to clear out the stagnation and energetic blocks existing within our physical, energetic, and spiritual bodies. This subtle cleansing and transformation allows for the increased exchange of energetic information flowing between the dense physical world of matter and the more subtle spiritual realm in which we exist. In creation, there are no disconnections, gaps, or holes. Such things only exist in our understanding, knowledge, or realization of Nature. With each corresponding increase in energetic intensity, a spiritual rebirth occurs, resulting as a subtle magical initiation into the deeper mystical comprehensions.

The natural power of creation is found in the energetic force that continually motivates, moves, and changes all of creation, encouraging it to progress toward more refined levels of existence. When we create and ingest a Plant Ens or any alchemical product, we are simply assisting Nature in the awakening process by quickening our own personal evolution.

THE CREATION OF THE ENS ELIXIR

Like the construction of the basic Plant Tincture previously described, an Ens Elixir can be made for each of the seven planetary rulers (one for each day of the week). Therefore, it is through the herb ruled and influenced by a particular planet that we seek "initiation" into the energetic sphere or spiritual realm ruled by that planet (Figure 1.347).

Unlike a "Plant Stone" (also known as an "Immortal Pill"), the Ens Elixir has a lesser initiated power, although its release of energy is still quite effective and sometimes surprising. In the Plant Stone, all of the four Elemental aspects of Earth, Air, Water, and Fire are kept in balance. However, in the Ens Elixir, the Fire Element is considered to be the predominant power. The advantage of the Ens Elixirs lies in the simplicity of their creation.

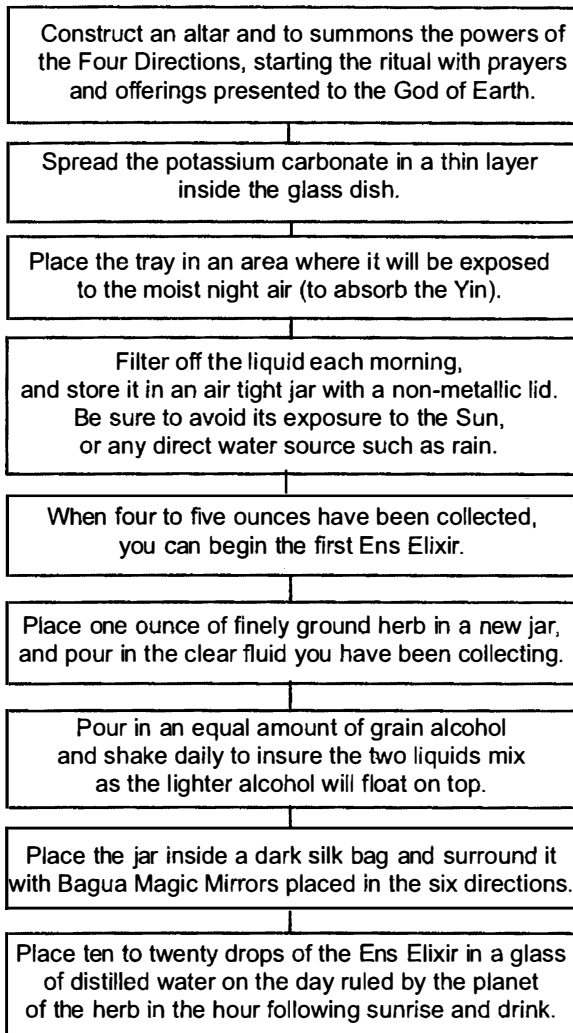


Figure 1.347. Creating A Plant Ens (Immortal Elixirs)

This allows anyone, regardless of their level of experience, to create an effective Ens Elixir. While several methods exist for the creation of the Ens Elixirs, the following method is easy, safe, and requires no special equipment.

The same materials are used as previously described in "Creating A Magical Plant Tincture." Additionally, about 1.5 pounds of potassium carbonate (Salt of Tartar) will be needed, as well as a glass dish (no less than one inch deep).

- Spread the potassium carbonate in a thin layer inside the glass dish, no more than 1/4 of an inch thick (1-2 cm.). Caution should be taken to avoid exposure to the potassium carbonate in either its dry state or when it becomes liquefied through exposure to the night air. It is toxic and can cause a rash, or burning of the mucous membranes. Wash your hands thoroughly after handling to avoid any accidental exposure or contamination of your eyes or other sensitive areas. The potassium carbonate will also etch the sides of the glass container in which it is used during this experiment.
- Place the tray in an area where it will be exposed to the night air (to absorb the Yin). As potassium carbonate liquefies (becoming deliquescent), it absorbs the night's watery mist (Breath of the Dao) carried in the night air. This water (or humidity), is believed to be the energetic vehicle of the "Universal Fire," and is most easily obtained in the spring and summer months. This Universal Fire is what sets both our personal and planetary energetic fields into action on various levels. The ancient Daoists believed that the vital life-force energy was carried in the air (from which we extract its vital energetic essence). This type of energy manifested as a spiritual Fire (by means of condensing into Water) and was captured in the physical medium of the Earthly herb.
- Decant or filter off the liquid each morning, using either a syringe, large dropper, turkey baster, or lab pipette (never pipette by mouth). Be sure to avoid its exposure to the Sun, or any direct water source such as rain.
- When four to five ounces (150-200 ml) have been collected, you can begin the first Ens Elixir. In order to avoid too much loss of this precious liquid when filtering, you may want to collect it in a jar or flask first, and then filter it all at once prior to use. Remember that it will etch the glass it is stored in as well. Make sure you seal the storage jar tightly to prevent the liquid from absorbing any additional fluid from the surrounding air.

- Place about one ounce (52 grams) of finely ground herb in a new jar, and pour in the clear fluid you have been collecting and filtering. Again, remember to begin this portion of the operation on the specific planetary day and hour of the planet ruling the herb. Pour in enough fluid to cover the top of the herb and to allow for thorough shaking. Depending on the dryness and the absorbent nature of the herb you have chosen, this can be from 100 ml to 200 ml of the collected "Oil of Tartar" per herb for adequate coverage. If any "Oil of Tartar" remains, save it for future use.
- Pour in an equal amount of grain alcohol and shake daily to insure the two liquids mix as the lighter colored liquid (oil) will float on top. This liquid will be the Ens Elixir that is removed after the fluid turns a dark reddish color. It is important to always remember that the "Oil of Tartar" is caustic and will be unpleasant if swallowed.
- Because of the energetic nature of the magical elixir, it is important that the lid be non-metallic, and that the mouth of the jar be wrapped in plastic wrap prior to sealing. Place the jar inside a dark silk bag and surround it with some form of energetic protection to limit or reduce the amount of psychic contact the liquid receives (thoughts directed towards the elixir can change its energetic components). In ancient China, Daoist priests placed Bagua Magic Mirrors in the six directions (front, back, right, left, above and below) surrounding the elixir for its protection.
- After several weeks, the "separation of the Yin from the Yang" manifests in the separation of the Sulphur (oil) and Mercury (alcohol). When this happens, separate the two liquids by carefully pouring the lighter oil into a clean glass container. This liquid is the plant's "Essential Oil." The heavier remaining alcohol liquid can also be used, however it is of a much lower energetic quality and for this reason is sometimes referred to as "toilet water."

HOW TO USE THE ENS ELIXIR

The initial training surrounding the secret construction and ingestion of Ens Elixirs is only taught to an "initiated" Daoist mystic (one who has received the "true" secret transmissions from his or her master). Because it is designed to have a special effect on the subtle or spiritual body of the user, some of the more powerful Ens Elixirs are only used in special rituals and ceremonies.

When first ingesting the Ens Elixir, the priest is encouraged to carefully note his or her dreams in a journal, recording the energetic effects caused by the phases of the moon, and any other psychic occurrences that may have happened due to its consumption. The Ens Elixir is ingested in the following manner:

- Place ten to twenty drops of the Ens Elixir in a glass of preferably distilled water on the day ruled by the planet of the plant in the hour following sunrise. If this is not possible, then in any of the other three planetary hours occurring that day. As before, you may consecrate it prior to consumption with various astrological rituals, as you would do for a talisman.

HOW TO PICK A PLANT

For those disciples not wishing to create all seven of the planetary Ens Elixirs at once, the following may be taken into consideration when picking a plant for your first time. First, you may wish to choose the quality and power of a specific plant based upon the planetary sign that you are currently deficient in. The following is a list of the seven planets and their herbal influence. The creation of all seven Planetary Ens Elixir, and their perfection, represents a physical demonstration of the students mastery of the physical and energetic realms of the Plant World.

1. **The Sun.** A Sun Ens Elixir is designed to assist in awakening intuition, self-mastery, and the sphere of Spiritual Fire. It may also be used to ascend into the various spiritual realms using the energetic powers of the Sun as a base. The following are some examples of various herbs related to the power of the Sun:

- (Sun-Fire) Cardamom or amomum pods (*Elettaria cardamomum*)
 - (Sun-Fire) Chamomile (*Matricaria recutita*)
 - (Sun-Fire) Cinnamon (*Cinnamomum cassia*)
 - (Sun-Fire) Rosemary Leaf (*Rosmarinus officinalis*)
2. **The Moon.** A Moon Ens Elixir is designed to open you up the psychic world, especially the realm of the Air Immortals. It may also be used to ascend into the various spiritual realms using the energetic powers of the Moon as a base. These herbs carry the watery energy of the Moon and are used esoterically for manifestations of higher energies. The following are some examples of various herbs related to the power of the Moon:
- (Moon-Water) Passion Flower Leaf (*Passiflora incarnata*)
 - (Moon-Water) Uva Ursi Leaf (*Arctostaphylos uva ursi*)
3. **Mercury.** These following Ens Elixirs are designed to utilize the esoteric powers and influence of the planet Mercury:
- (Mercury-Air) Gingko Leaf (*Ginkgo biloba*)
 - (Mercury-Air) Lavender (*Lavendula officinalis*)
 - (Mercury-Air) Lemongrass (*Cymbopogon citratus*)
 - (Mercury-Air) Marjoram Leaf (*Origanum majorana*)
4. **Mars.** These following Ens Elixirs are designed to utilize the esoteric powers and influence of the planet Mars:
- (Mars-Fire) Basil leaf (*Ocimum basilicum*)
 - (Mars-Fire) Milk Thistle Seed (*Silybum marianum*)
 - (Mars-Fire) Nettle Leaf (*Urtica dioica*)
 - (Mars-Earth) Echinacea Leaf (*Echinacea purpurea*)
5. **Venus.** These following Ens Elixirs are designed to utilize the esoteric powers and influence of the planet Venus:
- (Venus-Water) Catnip Flower and Leaf (*Nepeeta cataria*)
 - (Venus-Water) Hibiscus Flower (*Hibiscus sabdariffa*): Hibiscus flowers carry lustful and passionate energy and were used in a tea to release licentious behavior.
6. **Jupiter.** These following Ens Elixirs are designed to utilize the esoteric powers and influence of the planet Jupiter:
- (Jupiter-Fire) Bay Leaf (*Laurus nobilis*)
 - (Jupiter-Fire) Eucalyptus (*Eucalyptus* Leaf, *Eucalyptus globulus*)
 - (Jupiter-Fire) Hyssop Leaf (*Hyssopus officinalis*)
 - (Jupiter-Fire) Lemon Balm Leaf (*Melissa officinalis*)
 - (Jupiter-Air) Dandelion Root (*Taraxacum officinale*)
 - (Jupiter-Water) Red Rose Buds and Petals (*Rosa centifolia*)
7. **Saturn.** These following Ens Elixirs are designed to utilize the esoteric powers and influence of the planet Saturn:
- (Saturn-Air) Sage Leaf (*Salvia officinalis*)
 - (Saturn-Fire) Mandrake Root (*Podophyllum peltatum*)
 - (Saturn-Earth) Comfrey leaf (*Ocimum basilicum*)
 - (Saturn-Earth) St. John's Wort Leaf (*Hypericum perforatum*)

CALCULATING THE PLANETARY HOURS

Planetary hours are not the same as the 24 hour (60 minutes) cycles that we are familiar with. Planetary hours consist of 12 daylight hours and 12 dark hours. Therefore, depending on the times of the sunset and sunrise, the hours can be longer or shorter than the usual 60 minute time period. This is the same for the Blood Heat cycle and energetic flow contained within the body's channel system, currently used in Traditional Chinese Medicine.

In order to make sure that the planetary hour for whichever day you wish to create herbal tinctures is correct, make a note of the time at which the sun rises and sets prior to the day you wish to prepare the specific herbal formula.

		Orange-Red	Silver	Red	Blue	Green	White	Yellow
		Yang (Daylight) Planetary Hours						
	Hour	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sunrise (Dawn)	1	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	2	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	3	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	4	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
	5	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
Noon	6	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	7	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	8	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	9	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	10	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	11	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
	12	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
		Yin (Dark) Planetary Hours						
	Hours	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
Sunset (Dusk)	1	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	2	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	3	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	4	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	5	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
	6	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Midnight	7	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
	8	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
	9	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
	10	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
	11	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
	12	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

Figure 1.348. The Planetary Hours

- **To find the Daylight Planetary Hours:** Begin by calculating the exact number of minutes between sunrise and sunset, for example if the sun rises at 04:18 and sets at 19:52 then there would be 15 hours and 34 minutes, therefore, the number of minutes between sunrise and sunset would be 934. This number is then divided by twelve to give twelve equal periods of time (the planetary hours for that day), which equals 77.8 minutes.
- **To find the Dark Planetary Hours:** The dark planetary hours are found in much the same

way: if the sun sets at 19:52 and rises again the next morning at 04:20 then there would be 8 hours and 28 minutes. Therefore the number of minutes between sunset and sunrise would be 508. This means there are twelve dark planetary hours of 42.3 minutes each. Now locate the specific planet with the influence you wish to use in the planetary hours chart to find out what time of day you should perform your alchemy. The hours of influence for each planet are as follows (Figure 1.348).

PLANT STONES (CREATING IMMORTAL PILLS)

"Plant Stones" were known as external "Immortal Pills" in ancient China. They were constructed of magical herbs and minerals and used in order to assist the Daoist mystic on his or her journey with the infinite Dao. The ingestion of the various types of Plant Stones allowed the disciple to use the skill of external alchemy to increase his or her subtle perceptions that were developed from internal alchemy meditation exercises. The combination of both the internal and external alchemic processes was used to assist the Daoist disciple through the next energetic and spiritual transformation, thus allowing the disciple to enter into a "higher" level of spiritual training.

The creation of a "Plant Stone" (Immortal Pill) expresses the symbolic balancing of the various Elements. This harmony is the basis for its functional reality. With the harmonizing of the plant's Sulphur (Shen or spiritual components), Mercury (Qi or life-force energy), and Salt (Jing or physical essence), the herbs are perfected in their potential use as a medium of energetic and spiritual power.

In ancient China, the magical effects of the Plant Stone are kept secret, and are only offered in training to true disciples (these "immortal pills" are used in certain rituals and ingested in order to increase the disciples' intuitive perceptions). While the disciples' physical health may be somewhat effected, the primary purpose (at the beginning stage) is to increase the student's energetic and spiritual consciousness.

Because each Plant Stone can be used as a profound and powerful gateway into the spiritual realm, the rituals and ceremonies surrounding the Plant Stone also represent a certain degree of mastery of the plant's "soul nature."

The creation of all seven Planetary Stones, and their energetic perfection as a magical "tool" represents a physical demonstration of the disciples' mastery of the energetic and spiritual realms of the Plant World. Therefore, both master and disciple would gather and prepare the Plant Stone together, allowing the transmission of the secret skill of "wild-crafting" the energetic and spiritual powers of magical plants to create an "Immortal Pill" to be passed on.

THE CREATION OF THE PLANT STONE

The process of making a Plant Stone is similar to that of making a Spagyric Tincture as previously described. However, instead of having the option of disposing of Salt (the physical essence of the plant's matter), here it must be calcined (heated and reduced to powder), and then kept for future use. In some instances, Sea Salt may also be used if the Salt obtained from the plant matter is insufficient.

Leaching may sometimes be necessary in the final stages to balance the Elements within the Salt. Leaching is accomplished by placing the Salt in a moderate amount of distilled water, and allowing it to evaporate naturally (or with the assistance of an oven). The Salt is then scraped off the container, ground, and re-calcined. Experience has shown that leaching can be done in fifteen to thirty minutes if the Salt is finely spread, and the heat source is close by.

During the creation of a Plant Stone, the Sulphur (plant's Shen or spiritual components) and Mercury (plant's Qi or life-force energy) having been previously blended together in the tincture, in some instances are separated into their respective aspects. Thus, the creation of a Plant Stone still utilizes all three separate materials that are recombined in the alchemical laboratory.

If separation of the Sulphur (oil) and Mercury (alcohol) is not possible because of equipment limitations, then they may be used together, but this may affect the quality of the Plant Stone produced. An "Artificial Plant Stone" may also be made with Sea Salt, alcohol, and high grade essential oils of the desired plant. It is important to note that a Plant Stone takes time to produce, in some cases up to several months, and will change in color and texture after it is created. Patience, dedication, and confidence are needed at this stage.

There are many ways of making a Plant Stone, ranging from the simple to the complex, each with its own advantages and drawbacks. For simplicity, and the increased possibility of success, several brief methods will be outlined.

METHOD # 1: CONSTRUCTING A "PLANT STONE"

Preparation is the key to success in alchemical work (Figure 1.349). Preparation of the materials needed, the place of working, and above all, of the attitude of the worker is essential. One's attitude must be a mixture of humility and unswerving confidence in the ultimate success of the undertaking. Imagining, feeling, experiencing and realizing the creative process (from beginning to end) will help in its final material realization. In the following description, herbal master Mark Stavish, M.A. carefully outlines the process of creating a Plant Stone in his article on *Practical Plant Alchemy*.

- The Salt may be calcined (heated and reduced to powder) ahead of time, or you may wait to do this until the exact planetary hour, on the day of the ruling planet of the herb.

The process of calcining is more complicated than it appears, as the simple burning off of the alcohol will not produce enough heat to ashen the residue. The embers must be made to glow by gently blowing on them, until they are bright orange. If you are unsure of your ability to control the ash, use a small, fine wire mesh screen to place over the dish used for calcining to help hold the ashes down. This is very important, as the finer, lighter ash will easily be blown away, and this ash is needed for the creation of a Plant Stone.

You may also place small amounts of the ash in a crucible and allow the heat from your gas stove to envelop the crucible. Tongs will be needed as the crucible will grow very hot.

- Let the ashes cool, then grind them.
- Soak the ashes again in alcohol, and then repeat the entire process until you observe "white powder." Sometimes it requires a fourth or fifth burning until you achieve the proper white, or grey-white color needed to proceed.
- If the Salt has been prepared ahead of time (before the planetary hour), place it in a heat resistant dish on a low fire. The heat may be modulated, but under no circumstances let it burn or scorch the herb.

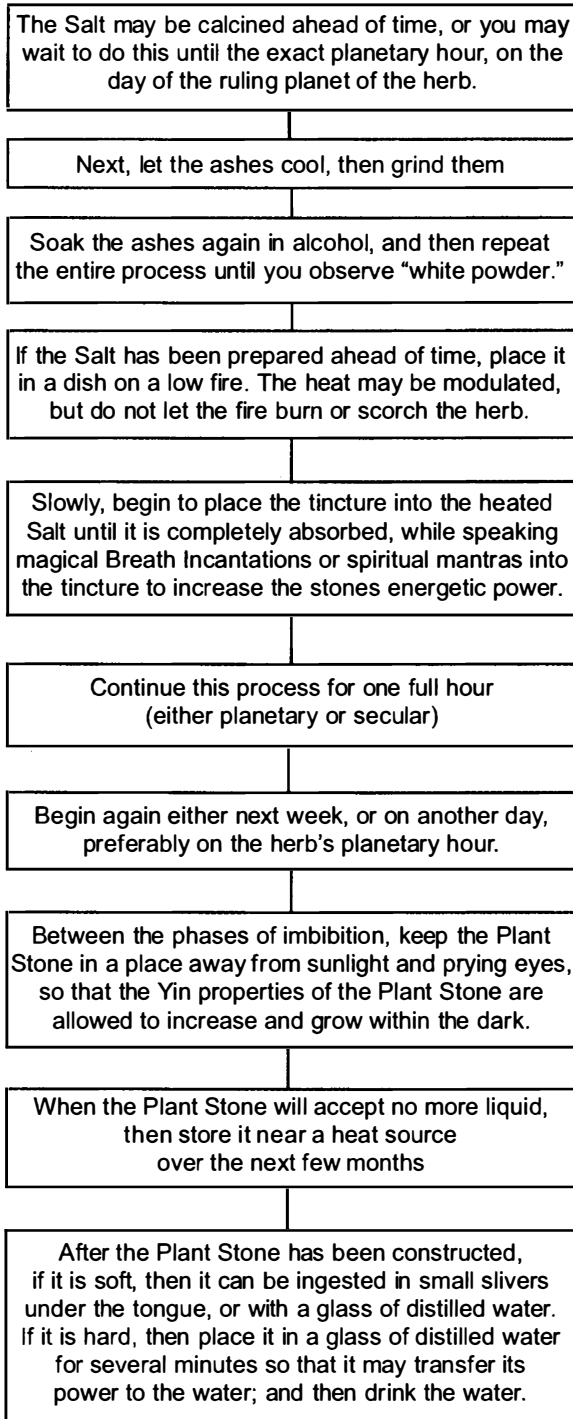


Figure 1.349. Constructing A "Plant Stone"

- Slowly, drop by drop begin to place the tincture into the heated Salt until it is completely absorbed. This is called “Imbibition,” and it refers to the process of imbibing the Plant Stone with Qi or life-force energy (Mercury) and the spiritual essence of the Soul (Sulphur). Because you are, in essence, reincarnating the herbal power of the plant, specific Breath Incantations or spiritual mantras are used during the “imbibition” process to increase the stones power.
- Continue this process for as long as you like, or stop after one full hour (either planetary or secular).
- Begin again either next week, or on another day, preferably Saturday, on the planetary hour of the plant. Between the phases of imbibition, keep the Plant Stone in a place away from sunlight and prying eyes. Whether it kept in a basement or buried underground (within the “Womb of the Earth”), it is important that the Yin properties of the Plant Stone are allowed to increase and grow within the dark.
- When the Plant Stone will accept no more liquid, then place it where you can observe the changes that may take place over the next few months. If possible, store it near a heat source, such as an incubator, or even a gas range oven with a running pilot light if it is available.

INGESTING THE PLANT STONE

After the Plant Stone has been constructed, if it suddenly jells, quickly pour it out of the crucible into a thimble, as it will harden and become difficult to get out of the porcelain crucible (this is actually more desirable to work with). If the Plant Stone is soft like liquorice, then it can be ingested in small slivers under the tongue, or with a glass of distilled water.

If the Plant Stone is hard, then place it in a glass of distilled water for several minutes so that it may transfer its power to the water; and then drink the water. If the Plant Stone is perfected, repeated immersion will not degrade or “attack” the energetic properties of the Plant Stone.

USING THE MOON

It is imperative that you keep a careful record of the days, times, and phases of the Moon, during which your Alchemic work is done. It is strongly urged that this type of alchemy not be done during the “dark phase” of the Moon. As with most psychic activities or projects, Full Moon periods (Full Yang within Yin) are most beneficial for constructing Plant Stones.

Remember that it is the light of the Moon that is used as the stimulative factor in these magical energetic activities. As the Earth and Moon share one energetic double, all energetic and spiritual activities are at their most powerful when the Moon is at its fullest. Likewise, during the New Moon, spiritual energy is at its lowest and dark forces have a tendency to rise up and give trouble. Consequently, practical occult work is best left alone to experienced masters during the dark time of the Moon (the life giving forces are relatively weak it this time and the unbalanced forces are relatively strong; the results, in inexperienced hands, generally lead to chaos).

METHOD #2: CONSTRUCTING AN “ARTIFICIAL PLANT STONE”

If Salts from the plant used to make the tincture are not available, then an “Artificial Plant Stone” may be made in its place using a similar process. The “Artificial Plant Stone” may be constructed as follows:

- In place of the calcined residue, sea salt is soaked in rain water and dried several times, being crushed with a mortar and pestle between cycles. The energy radiating from the hands of the alchemist during this type of construction is most crucial during this type of alchemy. This is why during the handling of the Salt and tincture, the attitude of the alchemist is so important; and this is why alchemists often work alone (undisturbed by the inquisitive and disruptive thoughts of others).

Remember that thoughts are real things (in energetic form) on their way to becoming tangible in our material world. It is for this very

reason that we mentally envelop ourselves in an energetic blanket or veil to psychically isolate ourselves from the disruptive energy of others; and this is also the reason why we physically wrap our magical plant products in aluminum foil after they are completed. Alcohol is very susceptible to psychic vibrations, as is cold water, and both act as condensers (storage mediums) for concentrated psychic energies.

- If you chose not to soak the sea salt, then crush it, imagining that it (like the Plant Salt), is opening itself up to the creative powers of the tincture. Use your consciousness to imbue the Sea Salt with your heart's intention and life-force energy (Mercury) as well as the spiritual essence of your soul's incantation (Sulphur). Specific Breath Incantations or spiritual mantras are still used during the "imbibition" process to increase the stones power.
- On the appropriate planetary day and hour, begin the imbibing process with a dropper, first with grain alcohol until saturated, and then with essential oil. Continue this process for as long as you like, or stop after one full hour (either planetary or secular). Repeat several times, and proceed as discussed in the previous method.

SEA SALT AND ALCHEMY

Modern salt refineries are indebted to the ancient alchemists for many of their methods. The sea and its symbols have been rich inspiration for alchemists and mystics of all periods. The salty waters of Eaux-Meres, or "Mother Waters", is the basis of our plasma, amniotic water, and all of our body fluids. For this reason, only sea salt which is naturally refined and collected (i.e. organic) is suitable for this work. Salt mined from deep inland, or strip-mined off the beaches is "alchemically polluted" and will not do for this work of rejuvenation. Salt produced in the slow, natural manner

contains over 84 trace minerals, many of which are absent when the speedier more economically methods of mass production are employed.

CONCLUSION

Alchemy is a lifelong process. The procedures outlined here are sufficient to keep an aspiring spagyrist busy for at least a year or more. Spagyric medicines when taken over time have an accumulative effect. While the individual dose may wear off after a week or so, each time it is ingested the organs of spiritual perception are expanded a little more. Like any study worth undertaking, patience, confidence, and faith are important tools needed to complete the project.

Therefore, before engaging in any of the experiments outlined in this chapter, read and reread the material several times with a notebook nearby. Outline the steps in each technique, and place them on the front page of your notebook. When performing the experiments, pay attention to your notes, and write down each step as you take it. Compare your list with the steps described in this chapter, as well as the steps listed in your notebook.

This is designed to get you in the habit of noting down what you do, and how you do it; so that later on, if you decide to do more complex experiments, the required safety and notation habits will have already been formed. As stated earlier, plant work is relatively safe, if you mis-label something you can throw it out or test it under your tongue. Metallic work however, is much less forgiving. Good habits formed early last a lifetime and save a lot of work. As one becomes imbued with the alchemical theory and transformation of plant essences, the unintelligible language of nature becomes clearer, then luminous.

Never attempt an alchemical experiment if you don't know the objective, the procedure, and the desired result. In Chinese Alchemy, there is no random experimentation, nor is an experiment made out of mere curiosity.

USING PLANT STONES FOR PROTECTION

In ancient China, Daoist priests would sometimes create nine magical Plant Stones and use them for the energetic protection of a home, temple, or monastery. In this magical practice, nine protective stones were energetically imprinted and used as nine magical Guardian Stones. When strategically placed along the property, these nine Guardian Stones created a protective energetic grid, the energy of which was then used in order to create a magical canopy that would envelop and protect any person, place, or thing existing within the grid's energetic boundaries. This powerful energetic grid could also be used for creating a healing energetic field, as well as for creating an energetic field that is used to induce the deep meditative states needed in spiritual transformation practice.

MAGICAL HERBS USED FOR MAKING PROTECTIVE PLANT STONES

In order to create the nine magical Plant Stones used in energetic protection, a priest would first choose specific herbs that had powerful protective qualities (i.e. herbs that were traditionally used in Daoist rituals for removing and banishing ghosts, evil spirits, and demons). Some examples of these powerful types of magical herbs include: Ai Ye (Mugwort), An Xi Xiang (Benzoinum), Du Shen Qie (Mandrake), E Wei (Asafoetida), He Bao Mu Dan (Fumitory), Huang Shui Xian (Daffodil), Luo Le (Basil), Alum (Ming Fan), Niu Bang (Burdock), Ou Long Ya Cao (Agrimony), Ru Xiang (Frankincense), Shi (Yarrow), Sheng Ma (Black Cohosh), Yan (Sea Salt), Yao Yong Shi Can (Betony), Yi Mu Cao (Motherwort), Yuan Dang Gui (Angelica), Yue Gui Shu (Bay Leaf), Yu Zhu Ya Ma (Blue Flax), and Xie Gen Shu (Bryony).

It is important to note that before constructing nine magical Plant Stones out of the above named herbs, sometimes magical elixir water was constructed out of specific magical stones (i.e., Fire Agate, Amber, Amethyst, Jade, or Jet) chosen for their protective properties. The stone elixir water was energetically imprinted, and then combined with the magical herbs and used to create the nine Guardian Stones.

THE GATE-KEEPER STONE

The primary Guardian Stone of the property was known as the "Gate-Keeper" Stone. This powerful magical stone or plant was placed at the main entrance area of the property and used as an energetic sentry. According to magical tradition, any person, animal, or spirit entity wishing to harm an individual living within the protected home, temple, or monastery had to first overpower the guardian of that area before the antagonist could proceed.

Traditionally, the Gate-Keeper Stone was energetically and spiritually attached to the magical power of a strong, wrathful Guardian Deity. This Guardian Deity had been summoned by the Daoist priest and had committed itself to exist on the property as the protector of the individuals who currently lived within the particular home, temple, or monastery. Because of the immense power needed in order to establish and maintain this type of energetic sanctuary, the Gate-Keeper Stone (used to magically secure the property's guardian) was different in energetic construction than the other nine Guardian Stones (used to magically create the property's force-field). For example, the planetary herbs, plants, and minerals used in the construction of the Gate-Keeper Stone is specific to the type of spirit guardian summoned to oversee the protection of the home, temple, or monastery. Each type of spirit guardian requires a different form of energetic correspondence, designed according to the spirit entity's specific ruling Element, direction, constellation, planet, and power.

In most Chinese temples, there are fierce statues, wall carvings, or wall paintings of Guardian Deities positioned in the entry ways. These fierce statues represent the temple's or monastery's Gate-Keepers. What most people don't know is that buried underneath these statues (or sometimes within the very fabric of the carved warrior's image) are the temple's Gate-Keeper Stones. Once the temple's Gate-Keeper Stones have been put in place, a secret ritual is performed and a living animal is sacrificed (usually a rooster or chicken), offerings are presented, along with blood-wine and burnt incense. Then, the blood of the sacrificed animal is used to dot the eyes of the statue and summon in powerful Guardian Spirit into the carving or painting to act as a protector of the area.

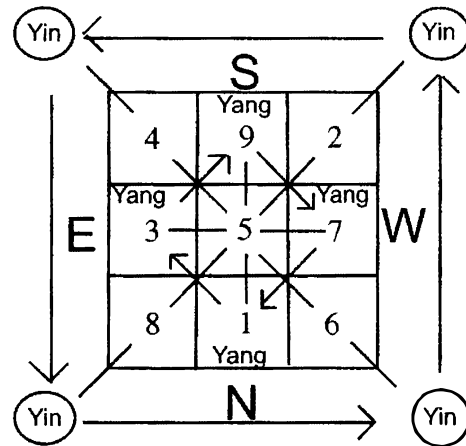
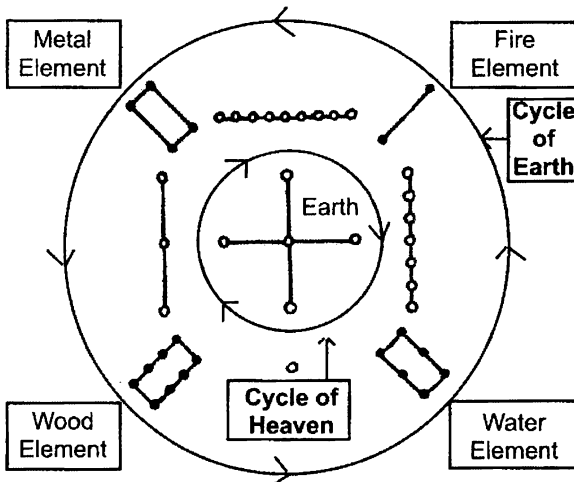


Figure 1.350. The energetic movement of the Nine Palaces of the Magic Square (Nine Celestial Palaces), according to the ancient Daoist design of the Luo River Graph

MAGICAL PATTERN OF THE ENERGETIC GRID

After constructing the Gate-Keeper Stone and the nine magical Guardian Stones, the priest will direct his or her attention onto energetically designing the specific type of magical grid that would be most beneficial to the people living in the home, temple, or monastery.

In ancient China, there were two main patterns used by Daoist priests in constructing this type of magical grid: The magical pattern of the Magic Square, and the magical pattern of the Eight Trigram Formation. Each of these energetic patterns contained nine specific power positions which are needed for the placement of the nine Guardian Stones.

- The Magic Square (Nine Celestial Palaces):** The Magic Square's energetic pattern represents the various positions of the Nine Celestial Palaces. According to the ancient Daoist design of the Luo River Graph (Figure 1.350), this magical pattern expresses the energetic movement of Yin and Yang, the Five Elements, the Cycles of Heaven, and the Cycles of Earth, and the Ten Directions of Space (North, South, East, West, Northeast, Northwest, Southeast, Southwest, Up, and Down).
- The Eight Trigram Formation (Prenatal Bagua):** The Eight Trigram's energetic pattern represents the various positions of the Eight

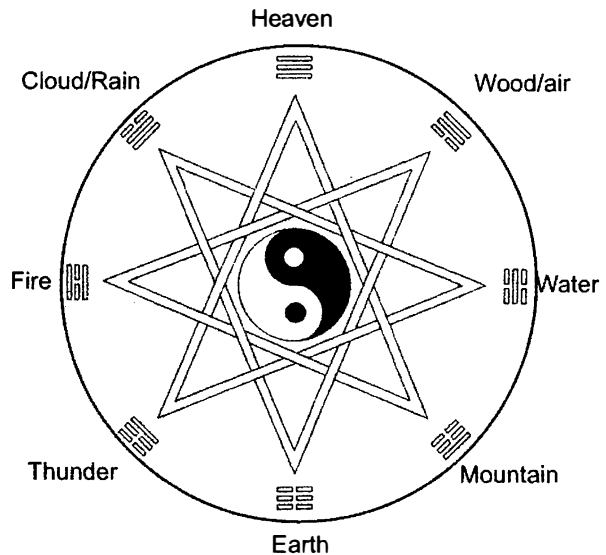


Figure 1.351. The energetic movement of the Nine Prenatal Bagua Pattern, according to the ancient Daoist design of the Fu Xi

Powers of Creation surrounding the central transformative energy of the Taiji Pole. According to the ancient Daoist magical design of Fu Xi (Figure 1.351), this energetic pattern expresses the movement of eight dimensions of energy in Yin and Yang harmony, which are responsible for the creation of all phenomena.

This magical cycle of harmony relates to the world of thoughts and ideas. This magical pattern expresses the energetic movement of Yin and Yang, the Five Elements, the Eight Trigram Powers (Heaven, Cloud/Rain, Fire, Thunder, Earth, Mountain, Water, and Wood/air), and the Ten Directions of Space (North, South, East, West, Northeast, Northwest, Southeast, Southwest, Up, and Down).

CONSTRUCTING THE ENERGETIC GRID

When creating a powerful energetic net to magically protect a property, the ancient Daoists would first energetically superimposed either the Nine Palace positions of the Magic Square or the Eight Trigram positions of the Bagua onto the property. After the property had been divided into nine segments, next, the Gate-Keeper Stone was placed in the entry-way to the property. Once the guardian of the Gate-Keeper Stone had been summoned and commissioned as a sentry, then, each of the nine Guardian Stones were activated and placed into one of eight positions surrounding the property, with the center position placed last.

The magical fields of the nine Guardian Stones were then fused together and used in order to create an energetic net or magical fence (Figure 1.352). This magical fence was then fused to the center position (also known as the Ming Tang or Bright Hall) of the property, which acted as the center pillar and Taiji Pole of the Magic Square or Bagua.

Finally, the priest connected and fused the energy of the center position to the celestial powers of the Heavens above, rooting it to the Celestial Pole Star. Then, the center position was anchored to the energetic fields under the Earth, rooting it to the Earth's center core. This completed the magical ritual.

PERFORMING THE MAGICAL RITUAL

After determining which energetic pattern is needed to adequately construct a powerful protective force field (either the Magic Square or the Eight Trigram pattern), the priest begins the magical ritual by energetically activating and placing the Gate-Keeper Stone into the entrance area of the property. This is accomplished by the priest first ringing a bell or shaking a Demon Screamer (Figure 1.353) in

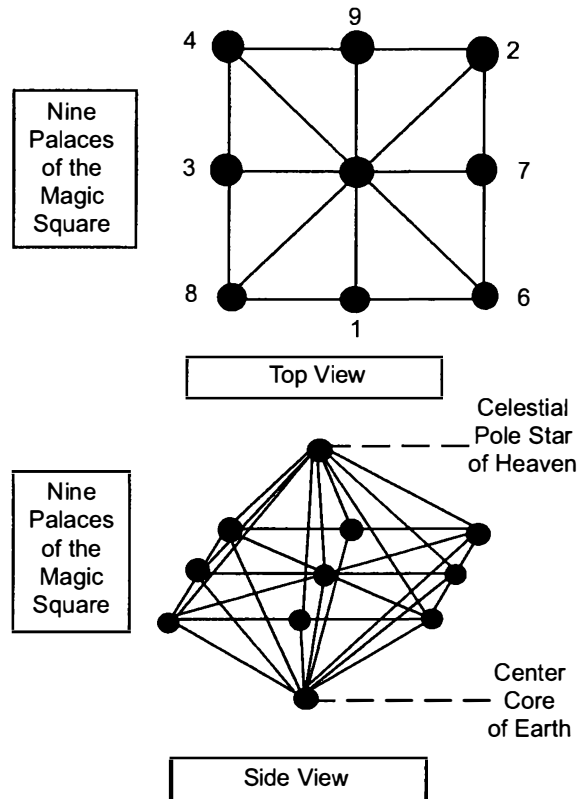


Figure 1.352. The energetic canopy of the Nine Palaces of the Magic Square

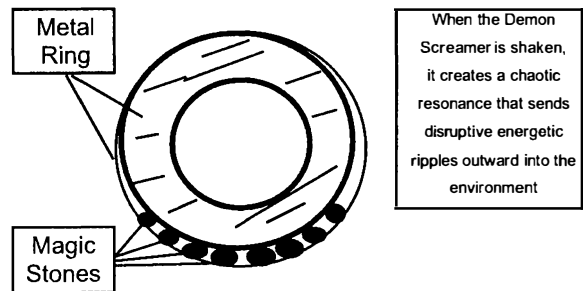


Figure 1.353. An example of a Demon Screamer used in Daoist exorcism for purifying an area

order to clear and purify the environmental energy contained within the soil of the Earth. As the bell is rung (or Demon Screamer shaken), the priest will speak a powerful purification incantation while directing his or her intention through the magical tool into the ground. The sound is used to pierce the

physical, energetic, and spiritual realms of the soil. It not only removes Evil Qi and purifies the surrounding area, but it is also used to attract the Celestial Guardian Deity to the area. At this point in the magical ritual, the priest will summon and acknowledge the presence of the Guardian Deity associated with the Gate-Keeper Stone, and will request it to stay and remain as the guardian and protector of this particular home, temple, or monastery.

Then, the priest will use the magical peach-wood sword to pierce the soil and "Open the Earth," while exhaling the magical incantation "Kai" (which translates as "open"). While creating a small magical cave through which to bury and seal the Gate-Keeper Stone (Figure 1.354), the priest will simultaneously speak an incantation signifying "Heaven's Mandate" for the protection of those living within this sacred place.

Once the Gate-Keeper Stone has been buried, the priest will then draw his or her magical seal over the ground above the buried magical stone. The talismanic seal that is used in this part of the magical ritual is one of the 24 magical seals presented to the Daoist priest at the time of his or her "Lu" ordination. This magical seal carries the ancestral backing and magical power of the priest's personal Daoist lineage.

Once the Gate-Keeper Stone has been activated and buried, the priest will begin the process of activating and then burying all of the nine Guardian Stones. This magical process is needed in order to create the property's protective energetic net.

THE ACTIVATION PROCESS

At each of the nine designated areas, the priest must energetically activate and bury one of the Guardian Stones. In order to begin the process of activating and burying the magical stones, the priest will proceed as follows:

- First, the priest rings the bell or shakes the Demon Screamer in order to clear and purify the environmental energy contained within the soil of the Earth. As the bell is rung (or Demon Screamer shaken), the priest will speak a powerful purification incantation while directing his or her intention through the magical tool into the ground. The sound



Figure 1.354. The magical peach-wood sword is used to pierce the soil in order to "Open the Earth" and make way for the Gate-Keeper Stone.

is used to pierce and cleanse the physical, energetic, and spiritual realms of the soil.

- Then, with the left hand holding the magical peach-wood sword, positioned over the Lower Dantian, the priest takes his or her right hand and places one of the Guardian Stones below the naval in front of the Lower Dantian and says "Xu Bi" ("it is necessary, allow and permit"). It is important that the priest focus on the Guardian Stone's ability to energetically effect, influence and protect the physical, realm.
- Next, the priest moves his or her right hand and places the same Guardian Stone at the heart and Middle Dantian area and says "Xu Bi" ("it is necessary, allow and permit"). It is important that the priest focus on the Guardian Stone's ability to energetically effect, influence and protect the energetic realm.
- Then, the priest moves his or her right hand and places the same Guardian Stone at the Third Eye and Upper Dantian area and says "Xu Bi" ("it is necessary, allow and permit"). It is important that the priest focus on the Guardian Stone's ability to energetically effect, influence and protect the spirit realm.
- Next, the priest moves his or her right hand and places the same Guardian Stone above his or her head and imagines extending the right arm into the heavens, carrying the Guardian Stone into the upper celestial realm.

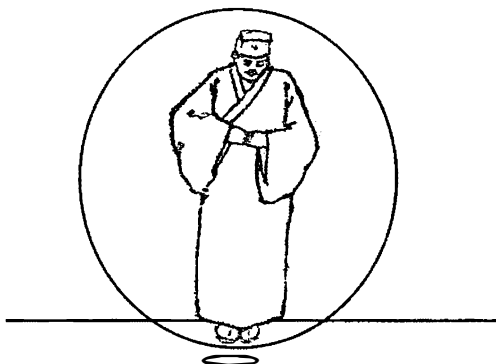


Figure 1.355. Perform three standing kowtows

Once the priest feels that he or she has reached the upper celestial realms, the priest will slowly twist his or her body clockwise (like turning a key) and imagine that a magical portal is opening up within the Heavens. As this magical portal begins to energetically open, the priest will turn the Guardian Stone while says “Kai Xing” (“open its form”), “Kai Qi” (“open its energy”), and “Kai Shen” (“open its spirit”).

Then, the priest will imagine the magical Guardian Stone opening its physical matrix (Wuzhi) on all three levels (the physical, energetic, and spiritual), becoming imprinted with celestial protective power.

- Next, the priest will use the magic peach-wood sword to pierce the soil in order to “Open the Earth” and make way for the Guardian Stone. When piercing the soil, it is important that the edge of the priest’s sword face the direction of the center of the Magic Square or center of the Bagua circle.

As the priest pierces the soil, he or she will exhale the word “Kai” (“open”). Then, when placing the Guardian Stone into the Earth, the priest will say the following magical incantation, “From holy place, to holy place make this a holy place.” After speaking the incantation, the priest will cover the Guardian Stone with the soil. Once the Guardian Stone is buried, the priest will write his or her magical seal over the ground above the magical stone.



Figure 1.356. Point towards the Heavens

- After, the priest has activated, placed, and covered the Guardian Stone into the Earth, he or she will offer three standing kowtows (three bows with the hands placed over the heart) and mentally say “thank you, thank you, thank you” (Figure 1.355)
- The priest will perform this ritual nine times, once at each of the nine areas.
- Finally, after all nine Guardian Stone have been activated, placed, and buried within the nine areas surrounding property, the priest will go to the middle of the home, temple, or monastery area (i.e., position Number Five of the Magic Square or center of the Bagua Trigrams) and use his or her magic peach-wood sword to energetically connect all of the surrounding eight areas together, linking them to the center ninth point. This energetically creates the webbing of the magical net.
- Next the priest will point his or her magic peach-wood sword towards the Heavens and, while speaking a magical incantation, links the center on the top of the magical net to the Pole Star (Figure 1.356).
- Then, the priest will point his or her magic sword towards the Earth and, while speaking a magical incantation, link the center of the bottom of the magical net to the Earths center core. This final action not only stabilizes the energetic net, but it also suspends it between the energetic powers of Heaven and Earth.

USING HERBS TO CREATE DAOIST TALISMAN PAPER

One well kept secret of ancient Daoist Magic is the technique of using magical herbs to create Talismanic Paper. When making Talismanic Paper, the following herbs (Figure 1.357) were traditionally mixed during the paper creating process in order to help activate the spell and contain the magical incantations that were projected through the calligraphy pen and through the Daoist priest's Breath.

- 30% Huang Bai (Phellodendri Cortex)
- 30% Ming Fan (Alumen)
- 40% Bing Pian (Borneol)

In modern China, the best and most popular type of calligraphy paper used in Daoist monasteries is Xuan (Shuyantse). This type of talismanic paper is divided into two main colors, red and yellow, described as follows:

- **Red Talismanic Paper:** This type of calligraphy paper is used for talismans that are constructed to guard homes, banish evil spirits, and cure sickness. These magical talismans can be hung on the walls of monasteries, homes, and offices, or they can be placed on different parts of the body in order to heal and cure disease or remove evil spirits and curses.
- **Yellow Talismanic Paper:** This type of calligraphy paper is used for talismans that are constructed for Daoist rituals in order to "Offer Petitions to Heaven," or for balancing the energy within the environment (Feng Shui Talismans).

The alchemical properties of these herbal papers are transformed during the burning process of the talisman and can then be placed into the Altar Cup water in order to create Fu Shui or "Talismanic Water." This magical water was then used to either heal the sick or bring a specific type of blessing to an individual and his or her family. Talismanic Water consists of creating a talisman on the red paper, and then empowering the talisman with Qi and Shen through Breath Incantations to energetically activate it. The paper is then burned (Ceremonial Moxacautery) and its ashes are placed into the water.

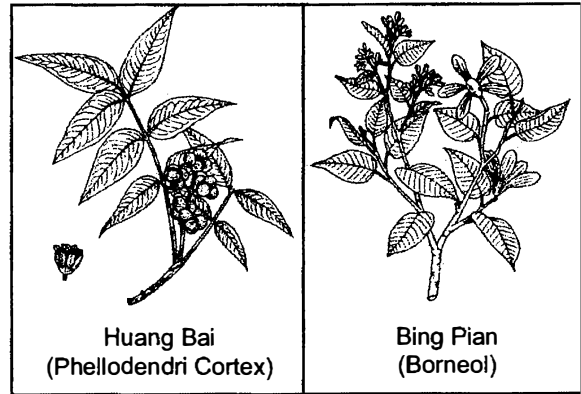


Figure 1.357. Herbs used in constructing Talismans

Creating Talismanic Water requires the Daoist priest to perform a magical ritual using the summoned powers of the Air, Water, Fire, and Earth Elements. The energy and power of these four Elements are combined in ritual by using three separate prayers, described as follows:

- First, the Holy Water is prayed over using magical Breath Incantations. The Holy Water is then placed on top of the Earth Altar table. This represents the magical fusion of the powers of the Air and Water Elements.
- Next the magical talisman is constructed, prayed over, and then burnt. This represents the activation of the magical powers of the Fire Element.
- The ashes of the talisman (representing the magical powers of the Earth Element) are then gathered and placed into the Holy Water, which is again prayed over one last time.
- The magical water is then either given to the patient to drink, or sprinkled onto the patient's body. The ancient Daoists believed that when drunk, the power of the specific deity summoned by the magical talisman would enter into the patient's body from the water and fight off the evil spirit that caused the illness.
- If a blessing was being invoked through the Talismanic Water, then the individual would only take three sips from the Alter Cup followed by prayer, offering incense, and kowtowing three times.

USING HERBS TO LOAD DAOIST ALTAR STATUES

In ancient China, one of the most secret magical practices performed within a Daoist temple required the Senior Abbot and his priests to fill and energetically “load” the hollow altar statues of the temples patron saints and celestial immortals (i.e., The Three Pure Ones, Celestial Master, etc.). The special magical ingredients that were placed inside these hollow altar statues were traditionally held as one of the greatest kept secrets in Daoist magic.

According to ancient Daoist magic tradition, special talismans, herbs, minerals, and other esoteric materials were secretly energized, magically activated, and then inserted inside the altar statue. This special energetic loading and magical imprinting allowed the lifeless statue to become “alive,” and exist within the temple as a powerful living icon. The altar statue was then viewed as an energetic representation of the supernatural powers of the honored celestial deity.

Depending on the Daoist sect, before filling and loading an altar statue, various types of magic rituals had to be performed. These special magic rituals were used to first remove any unwanted spirit entity and then energetically clean the altar room.

Next, the priest had to create a powerful energetic vortex in order to magically “open” the energetic matrix of the altar statue and infuse it with the divine energy of a particular deity or celestial immortal.

After filling and loading the altar statue, the Daoist priest would then perform the “Opening the Light” (Kai Guang) magic ritual. This special magic ritual was used in order to energetically activate and empower the statue of the deity, by inviting and “calling down” the divine spirit of whomever the altar image was cast.

It is important to note that this same magic ritual can also be used to summon spirits of the dead into a carved or forged statue, ancestor tablet, or effigy (i.e., a paper, straw, or bamboo image), to be used to symbolically represent the body of a deceased individual.

FUNCTION OF LOADING STATUES

The ritual process involved in filling and energetically loading an altar statue personally connects the temple priests to the sacred object they are activating. According to ancient teachings, there are great magical benefits for a priest’s body (Jing), speech (Qi), and mind (Shen) when he practices the ritual of filling and loading an altar statue. For example, it is written that the ritual process of filling and loading an altar statue helps to transform how the priest physically, energetically, and spiritually relates to the cast bronze statue. During this important energetic transformation process, the statue itself becomes a resonating body of divine light, and not just a mere metal shell.

When performed correctly, the special loading ritual allows the prayers and incantations used to imprint the altar statue to remain contained inside its physical structure, vibrating within its center core. After the final dedication and activation rituals have been performed, the energies of the prayers and incantations will continue to resonate inside the altar statue, acting as a powerful magical tool that can be used to transform people’s minds.

PREPARING THE LOADING

First, the priest must clean the inside and outside of the statue, and remove any and all forms of impurities created from the casting process.

Next, specially prepared magical ingredients such as gems, herbs, talismans, and corresponding planetary metals are all placed inside the altar statue, and then magically sealed. These special ingredients are used to represent the altar statues corresponding energetic connections related to the various magical realms. For example, special minerals, plants, insect parts, animal parts, and human parts are specifically chosen to represent the Three Realms of Heaven, Earth, and Man.

The final stage of energetic “loading” occurs when the altar statue is magically dedicated, opened, and activated by the senior Daoist priest. After the Senior Priest has activated the altar statue, he immediately invites the ultimate awareness of the celestial deity to enter into and merge with the altar statue.

THE INGREDIENTS

The magic rituals and esoteric ingredients used for filling altar statues are specific to each Daoist sect. Each lineage has its own magical incantations, that are used with the gathering and placing of the special ingredients. The following is but one example of the various ingredients used during this secret magical ritual:

Magical Herbs Used for Loading the Altar Statue:

Depending on the size of the Altar Statue, the priest will traditionally use 20 grams for each item. It is important to be flexible in application, as the larger, heavy items may require a different quantity than the smaller and lighter Altar Statues. The most important quality is to establish a good balance of all of the magical ingredients.

1. Hai Ma (Sea Horse): The Sea Horse is a form of Pipe Fish or Sea Dragon (Figure 1.358). It is therefore associated with the Water Element. When used in Chinese Medicine, it helps to stimulate the Liver and Kidney Channels, increase Yang Qi, and Invigorate the Blood. In Daoist Magic, the Sea Horse corresponds to the magical realm of Scaly Creatures, and is sometimes used in order to represent the magical powers of the Dragon. Traditionally, the priest would place a special type of dried Sea Horse at the base of the statue, facing the direction of the East.

2. Cui She (Green Snake-Grass): Also known as Snake Grass, this special medicinal herb belongs to the family of Acanthaceae. It is well known for its anti-snake and anti-scorpion venom healing benefit, especially among folk healers (Figure 1.359).

When researched, the plant's extract exhibits antityphoid and anti-fungal activities. It is traditionally used as a powerful drug for clearing away evil-heat, expelling superficial evils, and diminishing inflammation. It is also very effective when used to treat upper respiratory tract infections.

3. Wu Jin (Five Metals): The ancient Daoists believed that the Five Elements were energetically linked to the Five Metals, Five Colors, Five Directions, and to the Five Planets, described as follows (Figure 1.360):

- **Gold:** Corresponds to the Yellow Color, Center Direction, Earth Element, and the Planet Saturn.



Figure 1.358. Hai Ma (Sea Horse)

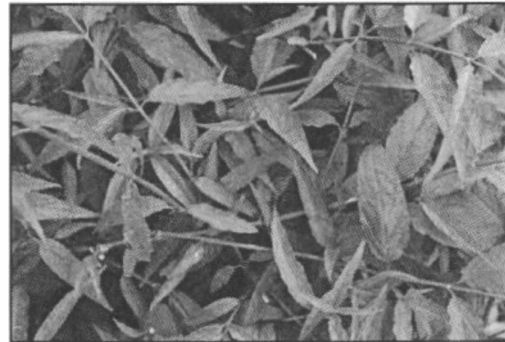


Figure 1.359. Cui She (Green Snake - Grass)

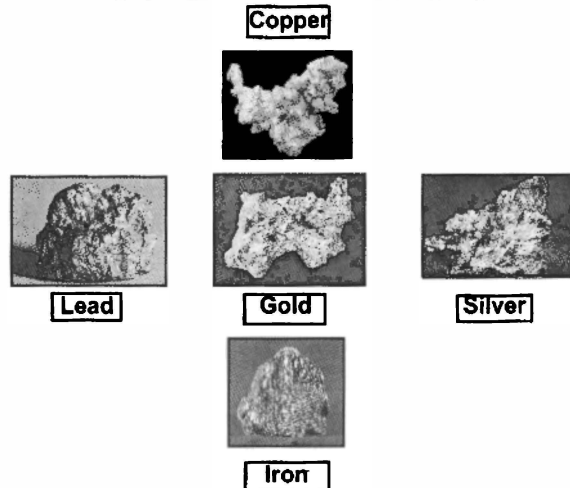


Figure 1.360. Wu Jin (Five Metals)

- **Silver:** Corresponds to the White Color, West Direction, Metal Element, and the Planet Venus.
- **Lead:** Corresponds to the Blue / Green Color, East Direction, Wood Element, and the Planet Jupiter.
- **Copper:** Corresponds to the Red Color, South Direction, Fire Element, and the Planet Mars.
- **Iron:** Corresponds to the Black Color, North Direction, Water Element, and the Planet Mercury.

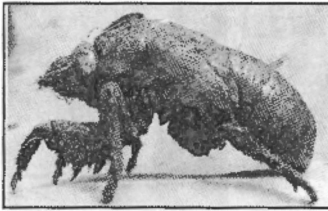


Figure 1.361. Chan Ke (Cicada Shell)

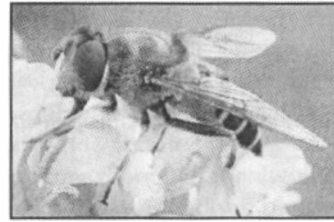


Figure 1.363. Feng Zi (Bee)

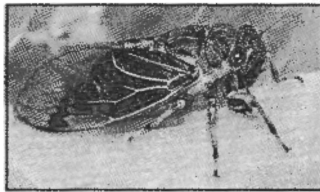


Figure 1.362. A "Singing" Cicada

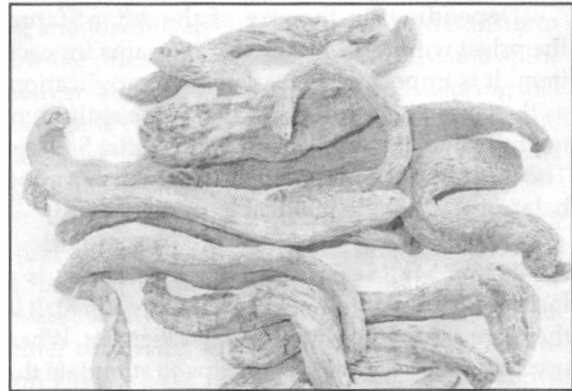


Figure 1.364. Tian Ma (Heavenly Hemp)

4. Chan Ke (Cicada Shell): More commonly called "Chan Tui," the Cicada Shell is an ancient symbol of transformation (Figure 1.361). In the Chinese classic "Journey to the West," the "Priest of Tang" was named the "Golden Cicada;" in this context, the multiple shedding of the cicada shell symbolizes the many stages of transformation required of a person, before all illusions have been broken and he reaches enlightenment.

The interior of the male abdomen is substantially hollow to amplify the resonance of the "singing" sound (Figure 1.362). A cicada rapidly vibrates these membranes, and enlarged chambers derived from the tracheae make its body serve as a resonance chamber, greatly amplifying the sound. The male cicada modulates the sound by positioning its abdomen toward or away from the substrate. In ancient Daoist Alchemy, the disciple would listen for the sound of "One Thousand Cicada's Singing" before he would begin his Spirit Travel Training.

5. Feng Zi (Bee): From an ancient Chinese perspective, the Golden Yellow Bee (Figure 1.363), is the bringer of spiritual gifts (honey and wax), and is responsible for the natural energetic transformation of Earth-substance. When I was training at the Mao Shan Monastery in 2004, one of my teachers told me of the magical correspondences

existing between the energy attracting the "Bees to a Hive," and the "Daoist Disciples to the teachings of Laozi." The sound of a Bee is not only the energetic manifestation of the Spirit Body entering into a higher resonance within the disciple's energy field, but it is also viewed as a symbolic representation of the Daoist priest's desire to achieve the pure sweetness of a spiritual walk, only acquired through persistent application.

When using a Bee as a magical ingredient for Loading the Altar Statue, it can either be inserted dead or alive. If the priest chooses to use dead bees, he should choose about 5- grams; If he chooses to use live bees, then he should only use 2 or 3 of the Golden Yellow insects.

6. Tian Ma (Heavenly Hemp): Heavenly Hemp (*Gastrodia elata* Blume), refers to the tuber of an orchid (Figure 1.364). *Gastrodia* was originally listed in the ancient *Shennong Bencao Jing* (written in 100 A.D.), and was later classified by Tao Hong as a "Superior Herb," meaning that it could be taken for a long time to protect the health and



Figure 1.365. She Xiang (Musk Deer)

prolong life. *Gastrodia* has been included in the Chinese Materia Medica, and over the centuries, many Daoist priests have attributed *Gastrodia* to possessing magical properties (such as giving strength and virility, improving circulation and memory, and expelling all kinds of poisons from the body).

7. She Xiang (Deer Musk): Musk comes from the wild Musk Deer (Figure 1.365), which ranges throughout China and much of Mongolia.

The musk is produced in the “musk pod,” a gland located in a pouch or sac under the abdomen of the male musk deer. Traditionally, the musk pod is harvested, dried in the open air, and then cut open, revealing a small, oval-shaped kernel. The main chemical compound in musk is muscone, which gives musk its distinctive, persistent odor.

In Daoist Magic, Deer Musk corresponds to the Yang (masculine) Divine Energy, and represents the subliminal, psychological aspect of this energetic sphere. It also represents the spiritual principle of Divine Wisdom, although we experience it as a stimulant to the libido, its dynamic outpouring of energy also corresponds with the Third Eye, and is associated with deep meditation.

In ancient Daoist magical tradition, Deer Musk is among the few scents that are used to connect a disciple to the highest valued consciousness, including creative genius, awakened spiritual energy, magical transformation, and stimulated libido.

Deer Musk is also identified with the Earth aspect of Saturn, and working with spirit entities. According to ancient Daoist belief, Deer Musk



Figure 1.366. Gan Cao (Licorice Root)

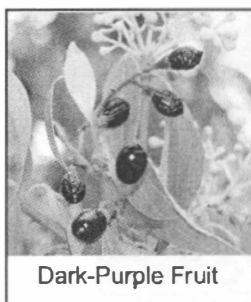
renders its handler invisible to the lower energies of certain individuals. Among its many magical qualities are increased health, vitality, longevity, and sexual potency.

Traditionally, it is considered to be most powerful when used in Love Potions, Aphrodisiacs, and Sex Magic. When Deer Musk is carried around for stimulating sexual appeal, it mixes with the handler’s own pheromones, making him or her extremely attractive.

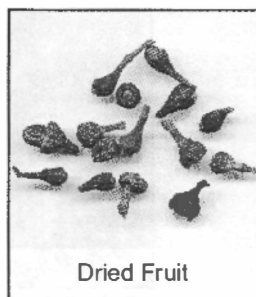
8. Gan Cao (Licorice Root): Since ancient times, Chinese Licorice Root (Figure 1.366) has been used for energetically harmonizing the other ingredients in an herbal formula. It is also traditionally used as a “carrying agent,” to lead and conduct the healing energy of the other herbs in the formula throughout the Twelve Primary Channels.

When Licorice Root is placed inside an Altar Statue, it is traditionally used for Protection Magic. In ancient times, Licorice Root was sometimes buried in the tombs of the deceased, in order to protect the Soul on its journey. It was also placed in magical amulets in order to expel toxins, poisons, and negative energy from the body. The same energy that created an energetic barrier around the magical practitioner, also provided a protective field around the Altar Statue.

Licorice Root is also used in making erotic incense. It is specifically used for heightening body awareness and acts as an aphrodisiac. It is commonly used in Daoist Sex Magic, and the root is often chewed for increasing sexual potency.



Dark-Purple Fruit



Dried Fruit

Figure 1.2367 Gui Zi (Cinnamon Fruit)

9. Gui Zi (Cinnamon Fruit): The Cinnamon Tree has Golden Red Bark, that is dried and is the cinnamon spice. Its new foliage is commonly deep red, with small white flowers that are followed by Dark-Purple fruit. The fruit is used dried and unripened, for cooking and they are similar to cloves (Figure 1.367).

This Cinnamon Tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun. The Cinnamon Tree is also closely associated with the myth of Heng'O ("Moon Goddess") and the "Moon Hare" ("Jade Rabbit").

10. Bai She (White Tongue): Also known as "Bai Hua She She Cao," this herb was not mentioned in the classic herbals, but has been a popular folk medicine that was later reported in books and medical records after the Chinese revolution. Bai Hua She She Cao is known as the common weed (Figure 1.368), used for treating the venomous bite of a viper. Because of the appearance of the leaves, it is sometimes called "She Cao" ("Tongue Weed"); referring to the long thin leaves of the herb that are shaped like a snake's tongue.

It is extensively used in modern Chinese Medical practice for the treatment of viral infections, and used as a preventive measure against toxic heat diseases.

What is special about the Oldenlandia Corymbosa herb, is that it has auto-fluorescence abilities. Meaning, that its biological structures possess the natural ability to emit light. According to modern research, in a few cases, auto-fluorescence actually illuminated the structures of interest.



Figure 1.368. Bai She (White Tongue)

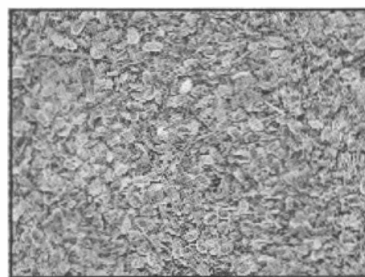


Figure 1.369. Qian Li Yan (Eyes That See 1,000 Miles)

11. Qian Li Yan (Eyes See 1,000 Miles): The term "Qian Li Yan" ("Eyes that See a Thousand Li"), is an ancient saying used in to describe the magical effects that Mongolian Thyme had on a shaman's spirit eyes (Figure 1.369). In Daoist Magic, Mongolian Thyme is sometimes used to induce psychic vision (it is said that if you wear Mongolian Thyme, you will be able to see Nature Spirits). It is also used to help the Daoist priest energetically attune himself to the future lives of his patients, and to project and observe past or future events when performing magical divinations.

Mongolian Thyme cleanses and renews the spirit, and calls divine forces to one's side. It is said that submerging oneself in a bath containing Mongolian Thyme Oil is sometimes needed for serious purification, especially after having performed an Exorcism, or when coming in contact with a malevolent spirit of the dead, or a rotting dead corpse.

Mongolian Thyme is considered to be Yin (Feminine) in nature; it is associated with the Water Element, and its planetary correspondence

is Venus. It is also used to cleanse and renew the spirit, and calls divine forces to one's side.

Because it is used to remove all sorrows and ills of the past year, it is often burned in magic rituals as an incense, for the purification of the magical space.

When added to magical elixirs, Mongolian Thyme is generally used in combination with other magical ingredients (i.e., primarily used to amplify the magical powers of other herbs). When Mongolian Thyme is placed inside an Altar Statue, it is traditionally used for Protection Magic, especially from the negative energy of others.

12. Shun Feng Er (Ears That Hear The Wind):

The term "Shun Feng Er" ("Ears That Hear The Wind"), is an ancient saying used to describe the effects that the Chinese Lobelia Herb had on a Daoist shaman when performing Weather Magic (Figure 1.370). It is considered to be an Element of Water, and it has the ability to facilitate a dreamy, relaxed state of mind. In Daoist Magic, Shun Feng Er is traditionally combined with other herbs and used for Altar Purification and Divination Rituals.

The primary uses for Chinese Lobelia can include the following:



Figure 1.370. Shun Feng Er (Ears That Hear The Wind)

- **Weather Magic:** By throwing the dried herb into the Wind while speaking a special magical incantations, or burning it during a magic ritual, the priest can summon the spirits of the Heavens (Sky) and ask for the manifestations of different types of weather.
- **Healing:** Sometimes known as Shun Feng Qi, the Chinese Lobelia Herb is commonly used in Chinese Medicine for treating snake-bite poisoning, centipede-bite poisoning, and bee or scorpion stings.
- **Love Magic:** It can be used for either initiating a love connection or creating a separation.
- **Nature Spirits:** It can be used for summoning or invoking Nature Spirits.

THE MAGICAL PROPERTIES OF TREES

Tree-worship was widely spread throughout China in ancient times. Many ancient shrines to local gods were often placed at the roots or in the fork of a tree that was known for its remarkable size and beauty. It was believed that the soul of the god resided in the tree, which was held as sacred. Wrapping the trees with garlands of flowers and brightly colored silk and decorating their branches with lanterns was part of the ancient rite of tree worship. Sometimes a strip of red cloth was attached to the tree in order to prevent evil spirits from possessing the tree, and vampire the energy that has been invested into the sacred altar area. It was also said that if anyone were to cut down or try to dig up the sacred tree, the guilty individual was liable to be executed.

In ancient times, many trees are known especially for their unique energetic and spiritual attributes. Each tree is a healer, but there are a few special trees that appeal to the human condition because of the special properties they embody. For example, the ancient Daoists believed that a village was protected against the demonic forces of the Universe, by having "5 Camps" ("Guardian Trees"). These were four enormous trees, located near the four corners of a village, and a center tree located in the middle of the town, near a temple. Each tree represented a supernatural soldier, and was considered to be the towns first line of defence against undesirable supernatural forces.

The trees below are especially important and have been used throughout history because of their healing and magical properties. The following is a brief description of various trees used in both Eastern and Western Magic. This list includes the trees' Yin or Yang potential, as well as their energetic effect on the body's internal organ system:

- **Alder (Yang):** This tree is considered to be Yang (Masculine) in nature (Figure 1.371). The energetic properties of this tree influence the priest's inner strength, confidence, and awareness. In ancient times, the Alder tree was associated with water and was believed to be a gathering place for water spirits. The leaves of an alder tree can be made into a tea to treat kidney problems.
- **Apple (Yin):** This tree is considered to be Yin



Figure 1.371. The Alder Tree (Yang)



Figure 1.372. The Apple Tree (Yin)



Figure 1.373. The Ash Tree (Yang)

(Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Venus (Figure 1.372). Apple is also associated with the powers of the Moon, and it is commonly used for making love spells. The energetic properties of this tree target the stomach and spleen. Apples produce fluids that lubricate the lungs, enhance digestion and detoxification, and increase the blood sugar level.

- **Ash (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element cor-

responds to Fire, and its planetary correspondence is the Sun (Figure 1.373). Ash leaves are traditionally placed beneath a pillow in order to induce psychic dreams. The leaves are also said bring good luck and fortune when carried in a pocket or bag worn around the neck.

Ash tree leaves are said to prevent hexes and harm, to attract love, and to prevent others from making passes at your lover. Because it is one of the few woods that burn steadily and easily while still green, divination fires are often constructed out of green ash. It is commonly used in sea rituals and prosperity spells. Ash is especially valued for its ability to enable a priest to access the Three Worlds (Heaven, Earth and the Underworld). Mountain ash twigs were traditionally tied into knots to prevent evil spells and psychic attacks initiated from sorcerers and witchcraft. Ash is often used in making talismans, amulets, and magical tools.

- **Aspen (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Air, and its planetary correspondence is the Mercury (Figure 1.374). The energetic properties of this tree target the lungs. White Aspen is considered to be one of the most powerful condensers of Yang Qi. This tree strongly influences clairvoyance and healing.
- **Bamboo (Yin):** This tree is considered to be Yin (Feminine) in nature. Bamboo was used in ancient China for strength and protection (Figure 1.375). It is an evergreen and therefore unchanging, hence it is also the symbol of old age. The energetic properties of this special tree target the heart, lungs, gall bladder, and stomach.

It is believed that the leaves of the bamboo droop because its "heart" is empty (in China, an empty heart is symbolic of modesty), therefore the bamboo symbolizes the virtue of modesty. Therefore, Bamboo "Throwing Sticks" were chosen and commonly used for magical Divination in most Daoist temples.

In Chinese, the word for "Bamboo" and the word for "prayer" sound alike. Therefore, incense sticks are traditionally constructed out of Bamboo shoots, in order to increase the magical effectiveness of a prayer. The incense stick is

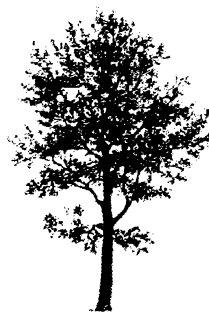


Figure 1.374. The Aspen Tree (Yang)



Figure 1.375. The Bamboo Tree (Yin)

created by harvesting the bamboo from one of the Five Sacred Mountains which "contain blissful realms of magical bamboo forests." On an auspicious day, the bamboo facing the Southern direction are gathered and harvested while speaking magical incantations.

In ancient times, the Daoist priests summoned spirits by constructing magical bamboo flutes. Traditionally, the mouthpiece was attributed to "infinite space" and the energetic power of Heaven; while the base of the flute (gathered from where the roots meet the soil) was attributed to the energetic power of the Earth. It was believed that when a Daoist priest played this special Magic Flute, the hypnotic tones had the power to summon spirit entities. In order to create such a Magical Bamboo Flute, the secret name of the spirit entity was first carved onto the inside of the wooden instrument. Next, after the priest performed purification rites, he would then play an improvised melody in order to summon the spirit. Magic Flutes are sometimes painted or have carved motifs, which add to their symbolic meaning.



Figure 1.376. The Birch Tree (Yin)

- **Birch (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Venus (Figure 1.376). According to certain ancient traditions, Birch was used for protection from lightning, and its branches were used to exorcise spirit entities from animals and humans (gently strike possessed people or animals with birch to exorcise demonic spirits). Birch is valued as the tree of inception and beginnings. In many magical traditions, the birch was considered to be the tree of health, wisdom, and safety; its wood was used in baby cribs and cradles, and its twigs were kept in the house in order to ward off the “evil eye.”

Birch is traditionally used as a source of protective magic, and its twigs were kept in the house to turn aside psychic attacks and traveling clairvoyance from evil sorcerers. In certain traditions, Birch twigs were beaten into the ground and positioned along the boundaries of the property to drive away evil forces.

Because the energetic properties of Birch are considered to be highly protective, in ancient times its bark was boiled in water, and then added to a bath in order to protective and energetically envelop a priest. Birch Bark can also be burned on charcoal in order to remove negative energies from the home or place of business.

It is important to know and understand that the Birch tree spirit is held to be among one of the most dangerous Nature Spirits, empowered with the ability to inflict madness



Figure 1.377. The Cassia Tree (Yang)

or death. Therefore those who have access to Birch should keep in mind its ability for protective magic but should utilize this skill with caution and respect. Priests who work with Nature Spirits sometimes find it useful to make magical staffs or wands of Birch to protect themselves against the more dangerous types of Nature Spirits. White Birch and Black Birch have similar magical energies and effects.

The energetic properties of this tree can be used for good or evil, depending on the intentions of the priest. For example, in certain magical traditions, a priest wishing to do harm will drive a rusty nail into a Birch tree trunk while thinking of the individual that is to be injured. It is believed that the victim will then begin to grow weak and die. Additionally, a small piece of Birch bark can be applied to the brow of a person who is sweating, and it is said to also generate enough power to kill the victim.

- **Cassia (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun (Figure 1.377). The energetic property of this tree targets the spleen, kidneys, and urinary bladder. It is commonly known as Cinnamon. It has purifying and protective qualities, and is used to access solar power and the Fire Element.

The cassia is an evergreen plant with bright yellow flowers that is sometimes incorrectly referred to as Chinese cinnamon.

The Cassia tree is closely associated with the myth of Heng'O ("Moon Goddess") and the "Moon Hare" ("Jade Rabbit").

Because the Chinese word for Cassia (Gui) has the same pronunciation as the word used for "high rank" (gui), the Cassia was used to represent success in the imperial examination system.

The image of both Cassia and peaches together represent "high rank" and "longevity." Additionally, the images of Cassia and the seeds of lotus, pomegranate, gourd together expresses the desire for many sons who will achieve high office.

Since ancient times, Chinese Licorice Root has been used for energetically harmonizing the other ingredients in an herbal formula. It is also traditionally used as a "carrying agent," to lead and conduct the healing energy of the other herbs in the formula throughout the Twelve Primary Channels.

When Licorice Root is placed inside an Altar Statue, it is traditionally used for Protection Magic. In ancient times, Licorice Root was sometimes buried in the tombs of the deceased, in order to protect the Soul on it's journey. It was also placed in magical amulets in order to expel toxins, poisons, and negative energy from the body. The same energy that created an energetic barrier around the magical practitioner, also provided a protective field around the Altar Statue.

Licorice Root is also used in making erotic incense. It is specifically used for heightening body awareness and acts as an aphrodisiac. It is commonly used in Daoist Sex Magic, and the root is often chewed for increasing sexual potency.

- **Cedar (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun (Figure 1.378). The energetic property of Cedar targets the kidneys and can have a diuretic effect on the body. Cedar also provides relief from bronchitis, colds, and arthritis.



Figure 1.378. The Cedar Tree (Yang)

Cedars were considered to be the trees of paradise in the Mid-East, the symbols of faithful lovers in China, and are still held sacred in Nepal. Cedars, like Yews, were commonly planted around cemeteries to symbolize eternal life, and also to keep the ghosts of the dead in their graves. The Cedar's intense fiery energy is a powerful tool for purification; used to banish hostile spirits, it is an invaluable tool in exorcism. It is also used as a powerful tool for attaining magical powers, and is used to draw Earth energy and for grounding.

It is said that Cedar can be used to stimulate or strengthen the psychic powers, attract love, and prevent nightmares. In magical rituals Cedar is used for Purification, Consecration, Protection, Hex-breaking, Healing, Prophecy, and Prosperity.

Cedar and Maple bark can be combined and powdered while speaking magical incantations; depending on the incantation, the powder can then be used as an incense for Healing, Courage, Purification, Protection, or Prosperity. Cedar and White Sandalwood can be similarly combined, powdered, and then used as an incense for Purification or Protection. Cedar can also be used in love sachets.

Cedar encourages the flow of Qi, and eliminates physical, mental, and emotional blockages and toxins. Because Cedar has a way of keeping the psychic channels open while protecting the priest, it is sometimes use to anoint the Third Eye or is burned to induce psychic powers. It cleanses and purifies the body, skin, and the environment from all negativity and stagnation.



Figure 1.379. The Cherry Tree (Yin)

- **Cherry (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Venus (Figure 1.379). The energetic properties of this tree target the liver, lungs, kidneys, and stomach.
- **Chestnut (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is Jupiter (Figure 1.380). The energetic properties of this tree target the spleen, stomach, and kidneys.
- **Crabapple (Neutral):** The energetic properties of this tree target the liver, lungs, and heart (Figure 1.381).
- **Cypress (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Earth, and its planetary correspondence is Saturn (Figure 1.382). Like the Pine, the Cypress is renowned for its longevity. Magically, the energetic properties of this tree is considered to be one of the most powerful condensers of Yang Qi. The vitality of the Qi contained within the Cypress tree was said to be superior in quality to that of any other tree.

Because the Chinese word for Cypress (Bai) is pronounced the same as the word for "one hundred" (bai), the Cypress is frequently paired with other symbols to express "many" or "everything." Therefore, Cypress leaves were used in traditional Chinese weddings.

According to ancient Daoist tradition, the Earth Spirits of the East dwell in the Cypress tree. Therefore, it was believed that some of the Cypress tree's Ling Shen (magical power)



Figure 1.380. The Chestnut Tree (Yang)



Figure 1.381. The Crabapple Tree (Neutral)



Figure 1.382. The Cypress Tree (Yin)

could be absorbed into the body if the priest chewed its resin. If consumed for a long period of time, Cypress Seeds will render a man healthy and free from disease. They will also endow him with good color, improve his hearing and eyesight, cause him to never experience the feelings of hunger, nor grow old.

The smoke from Cypress wood (incense) can be used to consecrate ritual objects. Sometimes smudging with Cypress is used to initiate emotional comfort and to ease feelings of grief in times of crisis (especially at the death of a friend or relative).

Because the Cypress is energetically connected to death, its wood is sometimes used in the construction of coffins.



Figure 1.383. The Datewood Tree (Yang)

- **Datewood (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Air, and its planetary correspondence is the Sun (Figure 1.383). The energetic properties of this tree deal with healing, longevity, and protection. In certain traditions, Datewood is used to construct various Daoist ritualistic "tools" (Talismans, Thunder Blocks, Magical Swords, Seals, etc.). In such cases, the wood must be taken from the Southern side of the tree.
- **Ebony (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun (Figure 1.384). The energetic properties of this tree deal with banishing, protection, gestation, and matters of death and rebirth. Ebony is a wood of enormous energetic power, particularly for magic performed during the "dark moon." It is used in making magical amulets that give the priest pure, unadulterated power. Never stand beneath an ebony tree during a storm.
- **Elder (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Venus (Figure 1.385). The Elder tree is believed to possess a magical feminine spirit that is fragrant, and has healing powers. The Black Elder tree is believed to contain the most magical power. A flute carved from elder wood (played at midnight far from human habitation), can also be used to summon spirits.

The Elder tree is a powerful magical tree that can be both helpful and harmful. The energetic properties of this tree deal with



Figure 1.384. The Ebony Tree (Yin)



Figure 1.385. The Elder Tree (Yin)

strong protection, and for this reason its wood is often used to construct good luck talismans. Used as a powerful tool for magical protection, an Elder tree planted near a house can keep hostile magic at bay and protect the household against the ravages of sorcery. It can be worn as an amulet to ward off attackers, protect against evil and negativity, and protect against robbers. Elder also has the power to force evil priests to release any spells they may have cast against you.

In ancient times, branches of the Elder tree were placed near graves in order to keep the corpse from being inhabited by an evil spirit. If a door was pinned shut with a green elder twig, it was believed that neither Nature Spirits nor harmful magic could open and enter the house. Elder leaves were gathered (usually during the beginning of May) and fastened to doors and windows in order to banish the psychic attacks of hostile magic. Since its magical properties were considered to be so powerful, it was always kept and used outside. Therefore, ancient tradition prohibited bringing an Elder tree indoors.

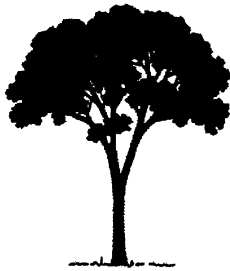


Figure 1.386. The Elm Tree (Yin)

In ancient times, the Elder tree was also burned in the fireplace by dark priests in order to summon evil spirits. If Elder wood was used to build a crib or cradle, the ancient Chinese believed that the Tree-Spirit would attack the child and pinch it until it had bruises all over its body. Also, it was believed that to fall asleep under an Elder tree was to risk awakening in the emotional state of madness.

Conversely, Elder is also used at weddings to bring good luck to the couple. In order to bless a person, place, or thing, scatter the leaves and berries to the four winds in the name of the person or object to be blessed. Then scatter some more Elder over the person or object itself.

In some areas, it was claimed that the Elder tree only grew where blood had been shed. Powerful Nature Spirits were thought to live within the elder, and this is why it bled red sap when cut. Therefore, before felling an elder, the woodsman would normally recite a protective incantation while kneeling before the tree, prior to making the first cut. This allows the Tree Spirit time to vacate.

- **Elm (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Saturn (Figure 1.386). The energetic properties of this tree targets the stomach, small intestine, and large intestine. The Elm tree is associated



Figure 1.387. The Fig Tree (Yang)

with Nature Spirits and is traditionally linked to lucid dreaming (especially the leaves). It is said that Elm bark can be used to stop slander and gossip, and it is also used to awaken self-confidence.

- **Fig (Yang):** This tree is sometimes considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is Jupiter (Figure 1.387). The energetic properties of the Fig tree target the lungs, large intestine, and spleen.

The wood and fruit of Fig trees were commonly used for fertility and love spells in certain ancient magical traditions. Small phallic images were carved from fig wood and carried by woman who wish to conceive. They were also used by men to overcome infertility or impotence. Fresh figs were eaten for the same reasons.

Fig leaves were sometimes used for Divination. The priest would write a question on a fig leaf. If the leaf dried slowly, the answer was yes and it was considered to be a good omen. However, if the leaf dried quickly, the answer was no and it was considered to be a bad omen.

A fig tree grown in the home is said to bring good luck to the inhabitants. When grown in the bedroom it ensures restful sleep, and when grown in the kitchen ensures that the family never goes hungry.



Figure 1.388. The Ginkgo Tree (Neutral)

- **Ginkgo (Neutral):** The energetic properties of this tree target the lungs, kidneys, and heart (Figure 1.388). The Ginkgo is a sacred tree in eastern Asia, where it is often planted near Daoist and Buddhist temples. Since the Han Dynasty (206 B.C.-220 A.D.), roasted nuts from Ginkgo trees were considered to be a precious delicacy by the royal family. During the Song Dynasty (960-1279 A.D.), Ginkgo was known as Yin Xing, the “Silver Apricot.” After the Yuan Dynasty (1279-1368 A.D.), the Ginkgo tree was widely cultivated throughout China, particularly in temple grounds.
- **Hawthorn (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is Mars (Figure 1.389). The energetic properties of this tree target the spleen, stomach, lungs, and large intestine.

Hawthorn is used for protection, purification, and banishing. In certain magical traditions, Hawthorn is considered to be a “tree of hope,” and it is placed in protection sachets and made into amulets in order to protect against evil influences. In ancient times, Hawthorn was placed in cradles to guard a child from evil spells. Hawthorn was also used to protect a person or home against lightning,



Figure 1.389. The Hawthorn Tree (Yang)

and was believed to be powerful enough to protect a home against any damage caused from a storm.

It was believed the Hawthorn was so holy that no malicious spirit could approach it, and it was therefore never cut down. Its dead branches were used for magical protection, and for energetically connecting with Nature Spirits. Hawthorn wood is also placed in homes to ward against ghosts.

The Hawthorn is believed to be sacred to Nature Spirits, and it is part of what is called the “tree fairy triad” (Oak, Ash, and Hawthorn). It is believed by certain magical traditions that where all three of these trees grow together one may see fairies.

Hawthorn was believed to increase fertility, and was therefore incorporated into weddings and believed to promote happiness in a marriage (especially those performed in the spring). The leaves were also placed beneath the mattress or around the bedroom and used to enforce or maintain chastity or celibacy.

When worn or carried, Hawthorn is said to promote happiness in those who have a troubled heart, are depressed, or are sad. The berries are sometimes burned as an incense when a change in life is needed.



Figure 1.390. The Hazel Tree (Yang)

- **Hazel (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Air, and its planetary correspondence is the Sun (Figure 1.390). It is said that the energetic property of the Hazel tree could be used for protection, and that any part of the tree could also be used in order to invoke healing, clairvoyance, inspiration, and wisdom.

In ancient times, sprigs of hazel were carried for good luck, and it was also believed that the wood become especially powerful if it was bound together by red and gold thread and formed into a solar cross. Hazel nuts were used in fertility spells, and its wood and leaves were sometimes used to construct fertility talismans. Wearing a crown or wreath of hazel leaves was believed to allow a priest to become invisible. It was also believed that to enlist the aid of a plant fairies, a mystic could string hazelnuts on a cord and hang up in his or her house or ritual room.

The forked branches of Hazel wood were used as a dowsing tool, and its nuts were chewed prior to divination practice. Because the wood of the Hazel tree effectively conducts energy, both Western and Celtic magical traditions used it for the construction of all kinds of magical tools (i.e., wands, divining sticks, dowsing sticks, etc.). Hazel was considered to be the ancient Celtic tree of wisdom, inspiration, and poetry. In the Celtic magical tradition, the "Salmon of Knowledge" is said to "eat the 9 nuts of poetic wisdom dropped into its sacred pool from the hazel tree growing beside it." Ancient Irish tales also speak of poets and seers "gaining nuts of Wisdom." This was an old metaphor used to describe a heightened states of consciousness



Figure 1.391. The Holly Tree (Yang)

- induced from drinking a potent brew known as "Hazel-mead," which was made from hazelnuts, and used to induce visions.
- **Holly (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is Mars (Figure 1.391). The male Holly tree has prickly leaves and the female Holly tree has smooth leaves. The energetic properties of this tree offers strong protection, and it is said to banish both lightning and psychic attacks due to hostile magic.

Because it wards off many types of negative energy, Holly is made into good luck charms and talismans. Its shiny green leaves represent the vitality of life, even in the coldest of times.

In ancient times, Holly was planted around the home for protection against evil spirits and psychic attacks. Holly water (infused or distilled) was also sprinkled on newborn babies to protect them from evil spells. When thrown at wild animals, a magical powder constructed from Holly berries was believed to cause the animals to lie down quietly, and leave the priest alone (even if the animal was not directly hit with the plant).

Holly was carried to promote good luck, especially by men, since the Holly is a "male" plant (Ivy is the corresponding plant for women). The leaves and berries were also carried by men in ancient times to heighten their masculinity, virility, and to attract a lover.

In certain magical traditions, the Holly tree was believed to be a symbol of the life force, vitality, and immortality, and it was therefore used to construct magical wands in order to command invoked spirit entities.



Figure 1.392. The Juniper Tree (Yang)

- **Juniper (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun (Figure 1.392). When carried or burned, it is believed that Juniper enhances psychic powers. It is also said that Juniper Berries transform negative emotions into positive ones and purify the Energy Body's aura fields. The Juniper tree is believed to be a protective tree (i.e., protects against accidents, harm, and theft). Therefore, it was considered to be unlucky to cut down a Juniper tree.

Juniper is commonly carried (or burned as incense) in order to break hexes or curses, and is often used in exorcism rituals. It is also burned at the closure of an Evocation Ritual in order to chase off any lingering spirits. At one time, Juniper trees were either planted near homes or hung along doorposts as a form of protection against evil spirits and to protect those in the house from sudden sickness caused by malevolent priests and witches. It was said that the only way for a witch to get past the Juniper plant and enter into the house was by correctly counting all of the tree's needles. Juniper is believed to be one of the earliest incenses used by Mediterranean Witches for breaking hexes and curses, driving off snakes, and removing delirium from fever. A sprig of Juniper was also believed to protect its wearer against attacks from wild animals.

In ancient times, Juniper Berries were carried to increase male potency. Juniper was also added to love mixtures, and its berries were used to attract lovers (i.e., once the berries had been dried, they were then worn as a love charm).



Figure 1.393. The Magnolia Tree (Yin)



Figure 1.394. The Maple Tree (Yang)

In Southern China, Juniper leaves are traditionally used during weddings. They are tied with red string and tucked behind the bride's ear or hair, in order to symbolize the bride bringing luck and prosperity into the groom's family.

The Juniper tree has an abundance of healing properties and is believed to boost the immune system. Infusions can be made from the berries to treat kidney disorders, reduce swelling, relieve arthritis, treat liver troubles, treat edema, help relieve phantom pains caused from organ amputation, aid in digestion, and treat intestinal cramps.

- **Magnolia (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Earth, and its planetary correspondence is Venus (Figure 1.393). The energetic properties of this tree target the lungs, stomach, gall bladder, large intestine, and spleen.
- **Maple (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Air, and its planetary correspondence is Jupiter (Figure 1.394). The energetic properties of this tree target the spleen, kidneys, and large intestine.



Figure 1.395. The Mulberry Tree (Yang)

- **Mulberry (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Air, and its planetary correspondence is Mercury (Figure 1.395). The energetic properties of this tree target the lungs, large intestine, spleen, and kidneys.

In ancient Chinese cosmology, the magical “Yao Shu Kui” tree (the Tree of Renewal) was believed to be akin to the Mulberry tree. According to legend, at the beginning of time, this magical tree united the Nine Sources (the Realm of the Dead) with the Nine Heavens. In certain Chinese traditions, this World Tree is identified as the hollow Mulberry. This magical tree was considered to be a hermaphrodite, and its origin dates back to “before the separation of Yin (female) and Yang (male).” To the ancient Chinese, this magical tree represents the all-encompassing cosmic order of the Dao. This is one reason why a sacred Mulberry grove (Sang Lin) was always planted outside the eastern gate of the early royal capitals of ancient China.

For at least 5,000 years the White Mulberry tree has been the home of the Chinese Silkworm. In Traditional Chinese Medicine, the fruit (used to moisten and nourish the Yin), leaves (used to dispel Wind Heat, clear the liver, and to brighten the eyes), stems (used to dispel Wind Heat, and promote the circulation of Qi), and root bark (used to cool and purge Lung Heat) of the White Mulberry tree are used as healing agents.



Figure 1.396. The Oak Tree (Yang)

- **Oak (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun (Figure 1.396). The energetic properties of this tree target the large intestine, spleen, kidneys, and heart.

It is associated with all manner of energetic protection. In ancient times Oak was hung over windows and doors in order to protect a house from evil spirits. After getting permission from the tree’s spirit guardian, priests would burn oak leaves for purification of ritual spaces.

Mistletoe (Yang, Air, Sun), which grows on Oak trees, was believed to contain the essence of the tree’s energetic power. Certain magical traditions use the Oak to channel and direct high levels of energy. Because they were believed to be imbued with great power, a staff or wand constructed of Oak was traditionally considered to be a useful tool for practicing Weather Magic and Earth Magic.

Oak is one of the most sacred trees associated with solar fire and is traditionally used for good luck charms. In ancient times, the acorns of an Oak tree were commonly carried in order to increase fertility in women and to increase sexual appeal in men.

The healing properties of the Oak tree include: increasing bravery and courage, perseverance, strength, protection, health, money, luck, banishing illness, and ridding one of despair. Therefore, it was considered unlucky to cut down an oak.



Figure 1.397. The Paulownia Tree (Yang)

- **Paulownia (Yang):** This tree is considered to be Yang (Masculine) in nature (Figure 1.397). The energetic properties of this tree target the heart.
- **Peach (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Venus (Figure 1.398). The energetic properties of this tree deal with healing, longevity, and protection. It is commonly used in the construction of Daoist ritualistic “tools” (Talismans, Thunder Blocks, Magical Swords, Seals, etc.). In such cases, the wood must be taken from the Southern side of the tree.

In ancient China, the peach is the food of the gods as well as being the symbol of immortality. Shouxing, the God of Longevity, is often depicted holding the Peach of Immortality (Pan Tao), which grows in the Heavenly Peach Orchard of the Jade Emperor. This peach tree is said to bloom only once every 3,000 years, and the fruit takes 3,000 years to ripen. Legend claims that peaches from this tree give immortality to anyone who eats them. When the fruit ripens, Shouxing and the Immortals have a banquet in the palace of the mythical Queen Mother of the Western Paradise (Xiwangmu), the highest goddess in the Daoist pantheon. There they feast on the Peaches of Immortality and become young again.

In Daoist magic, peach flower pedals are sometimes used by Daoist sorcerers to cast Love Spells onto men.

According to Daoist Folk Magic, peach wood can be used in order to ward off evil spirits and exorcise demons. For example, bows and arrows constructed out of peach wood are believed to be able to shoot down evil spirits.



Figure 1.398. The Peach Tree (Yin)

Additionally, the images of the two guardian Door Gods popularly used as protectors of the main entrance of the house, are always drawn on tablets constructed out of peach wood. The reason for this ancient custom, can be traced back to the legend of Shen Shu and Yu Lei, two guardian exorcists. This ancient legend is explained as follows:

According to legend, there is a magical mountain, located in the Eastern Sea, named Mount Tushou. On this special mountain grew a giant magical peach tree. The lowest branches of this magical tree grew towards the North-East, forming an arch. This arch acted as a magical portal through which all of the spirits of the Three Worlds (Heaven, Earth, and the Underworld) flew in and out of the world.

Two Celestial Guardians by the name of Shen Shu and Yu Lei were chosen by the Jade Emperor to stand guard over this magical gate that led in and out of the world. Shen Shu and Yu Lei were exceptional guardians. At a glance, they could discern which spirits were good and which were evil. As soon as the Celestial Guardians saw an evil spirit guilty of bringing harm to humans, they immediately tied it up and fed it to a magical tiger who ate it.

Learning of the Celestial Guardians brave deeds, the Yellow Emperor (Huang Di) decreed that images of Shen Shu and Yu Lei should be drawn onto peach wood tablets and placed at all entrances of a house in order to ward off all malevolent spirits. From that day forward, people began traditionally placing the images of the two brothers each Lunar New Year onto the front door.

- **Pine: (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Air, and its planetary correspondence is Mars (Figure 1.399). The energetic properties of this tree target the liver. Pine is considered to be one of the most powerful condensers of Yang Qi. To the ancient Daoist monks living at high altitudes on the sacred mountains, eating Pine Nuts (the “fruit” of the Pine tree) was believed to bestow eternal life.

Because they all can flourish during the winter, the Pine, Plum Tree and Bamboo are known as the “Three Friends in Winter.”

In ancient China, the great Earth God was believed to live in a Pine tree. Other Earth spirits and deities were believed to reside in the Four Directions, living in other species of trees (e.g., the homes of the spirit gods of the North resided in Acacia trees, the homes of the spirit gods of the East resided in Cypress trees, etc.).

The most popular trees used for energetic absorption are Pine and Fir trees, followed by the Cypress. The Fir Tree is commonly used in Purification Rituals for getting rid of the stubborn entities. However, it must first be magically activated and enhanced before it is used for “Spiritual Sweeping.”

The ancient Chinese frequently identified and documented such trees as the Pine, Cypress, and White Aspen to be the most powerful condensers of Yang Qi. According to the *Books of the Northern Chi Dynasty* (550-577 A.D.), it was believed that the Pine and Cypress trees could naturally stand against the ravages of air, weather, and insects due to their strong constitutions. Therefore, the vitality of Qi contained within their wood and their capacity to live long was said to be unequalled by any other tree. The Pine is a tree of peace and, being an evergreen, considered to be an herb of immortality.

In ancient China, both Pine and Cypress trees were chosen as material for coffins and grave-vaults because of their ability to contain powerful Earth Qi; for this reason it was thought that their woods could be used to strengthen the soul in the grave. Addition-



Figure 1.399. The Pine Tree (Yang)

ally Pine, Acacia, White Cedar, Catalpa, and Chestnut trees were traditionally planted in specific spots to honor certain Celestial Immortals around Chinese temples.

In China, Pine was the symbol of friendship, since it remains green all year long. The Pine tree was known as the tree of the Sun. Its ancient title was the “sweetest of woods.” The scent of Pine is useful in attuning to nature, grounding, and dispelling guilt. Marco Polo said that the Khan had many Pine trees planted because he believed that “he who plants a tree will live a long life.”

Pine is commonly used in magic for purification rituals, and its needles are sometimes used in the construction of cleansing and purifying baths. Pine is also used in magic to banish negative energies, exorcise evil, attract money, break hexes, heal, cleanse, protect, and awaken positive self-acceptance. Pine needles are a valuable source of vitamin C and can loosen a tight chest.

In ancient times, Pine Cones were carried to increase fertility and to enable one to reach a vigorous old age. A Pine Cone gathered on Midsummer (still retaining its seeds) was considered to be a powerful magical object. Pine Needles are burned during the winter months to purify and cleanse the house. Scattered on the floor, the needles were believed to drive away evil. When burned, the needles were believed to exorcise the area of all negativity, and were sometimes burned in magical rituals in order to reverse a spell and send back a curse.

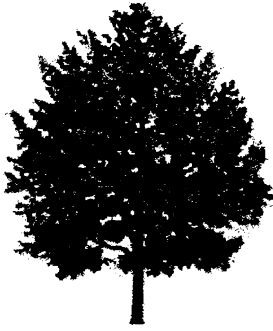


Figure 1.400. The RowanTree (Yang)

The Pine provides protection when planted near graves. This is because the mythical creature Wang Xiang, who devours the brains of the dead, is afraid of the Pine.

According to ancient belief, a Pine Tree that is one thousand years old will resemble a blue ox, a blue dog, or a blue human being. The branches of a three thousand year old Pine Tree have underneath their bark, accumulations of resin in the shape of dragons. If this special resin is collected, pounded, and consumed in a quantity of ten pounds, the priest will be able to live for 500 years.

- **Rowan (Yang):** This tree is considered to be Yang (Masculine) in nature, its Element corresponds to Fire, and its planetary correspondence is the Sun (Figure 1.400). In ancient times its berries were carried in magical pouches for good luck and for increasing psychic power. It is considered to be one of the most powerful protective trees, and it is used to break hostile magic, chase off destructive spirits, and protect against storms and lightning. Rowan trees were commonly planted in churchyards to keep away evil spirits from the bodies of the dead. A cross made of two Rowan twigs tied together with red thread offers protection in the house by preventing hostile priests from entering. A Rowan branch placed in the bed is believed to keep the sleeper free from nightmares. In some magical traditions, it is believed to be a tree of vision, healing, psychic power, and divination. Its branches are used for dowsing rods in certain mystic traditions.



Figure 1.401. The WillowTree (Yin)

The most powerful and magically effective Rowan tree was known as a "Flying Rowan." The Flying Rowan was a tree that had grown with its roots positioned in the cleft of a rock, or on the branches or stump of another tree rather than in the ground.

- **Willow (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is the Moon (Figure 1.401). The energetic properties of this tree target the heart and spleen..

The Willow (Liu) is associated with the life of scholars and poets who drew inspiration while strolling among them. Its branches were considered magical, and were used in exorcisms and in "sweeping tombs" during the Qingming Festival (also known as "Festival of the Tombs"). On this day, young men also wore green willow branches in their hair in the belief that it would prevent them from being changed into a brown dog in a future existence.

Because of similarity in pronunciation to the Chinese word "to part" (Li), Willow branches also represent parting and sorrow since they were traditionally given to friends departing for distant lands.

Willow is said to guard against evil and can be used to bind a spirit. In ancient times, Willow was carried or placed in a home for protection against evil or negative spirits. Because it is linked with the powers of the Moon, in certain magical traditions, crushed willow bark is burned outdoors with White Sandalwood during the waning moon in order to conjure spirits.

Additionally, in ancient China, the Wu (i.e., shaman sorcerers) would carve images within the willow wood in order to communicate with the spirit world.

In magic ritual, Daoist priests consider water that is sprinkled via a willow branch to have a powerful purifying effect. Deities such as Tai Yi Jiu Ku Tian Zun and Zi Zai Ci Hang Tian Zun (normally known as Guan Yin) are often seen holding Willow Leaf Whisks, used for spiritual purification.

Willow Leaves are used to symbolize the Spiritual Whisk. Once the Willow leaves are being dip into water and sprinkled out, the water will be enhanced with positive energies in order to eliminate the negative entities and also by using the positive energies it will lessen or wash off the sins and debts of all beings, thus it is considered a sacred plant and very important in salvation rituals.

Ancient burial mounds and cemeteries are both often lined with Willow, symbolizing the spiritual gateway that this tree provides between the living and the dead, and spirit and matter. In ancient times, Willow bark was crushed, mixed with White Sandalwood or Myrrh, and then burnt. Priests would then bathe in the smoke in order to sojourn into the Underworld.

Willow is also used to attract love, and a forked Willow branch was sometimes used for dowsing. Willow is used for healing spells, is beneficial for relieving arthritis pain, and is currently still being used in the clinic to ease muscle and joint pain. In ancient China, women believed that if they wore sprigs of willow in their hair, it would keep their eyes clear and ward off blindness.

It is important to note, that due to the difficulty in finding Willow Trees, sometimes Pomegranate Leaves were used as a replacement in certain Daoist monasteries. This is because the ancient Daoists believed that the Pomegranate was a very energetically sensitive plant. It is said that if a woman who is menstruating, pregnant, or mourning (all considered spiritually unclean) goes to pluck the leaves of the plant, after awhile, the plant will mysteri-



Figure 1.402. The Yew Tree (Yin)

ously wither. Therefore, in order to prevent such a thing from happening, the women was told to hang a red packet with a red string onto the Pomegranate tree after plucking its leaves.

Additionally, Pomegranate Leaves are very similar in magical application to the Pomelo Leaves (i.e., Chinese Grapefruit). The leaves of both trees can be used for cleansing people, places and things, and for warding off many forms of bad luck.

- **Yew (Yin):** This tree is considered to be Yin (Feminine) in nature, its Element corresponds to Water, and its planetary correspondence is Saturn (Figure 1.402). The energetic properties of this tree target the kidneys. Historically, many plants have been associated with the spiritual realm of the Underworld. These include specific trees that were often used as grave guards and were traditionally planted in cemeteries. The tree most often associated with raising the spirits of the dead is the “Yew” evergreen tree (its evergreen foliage symbolizes eternal life).

The Yew is considered to be a magical evergreen tree or shrub. It contains dark stiff poisonous needles and fleshy fruit. It sometimes grows up to sixty feet tall, has bark that is scaly and reddish, has short needles, and instead of a cone it produces a red fleshy berry. It is commonly planted around cemeteries (the ancient Chinese believed that it had special powers that would keep the dead safely in their graves). The Yew is also used for protection against spirit entities (especially ghosts), and it is traditionally used for exorcism and laying a ghost to rest.

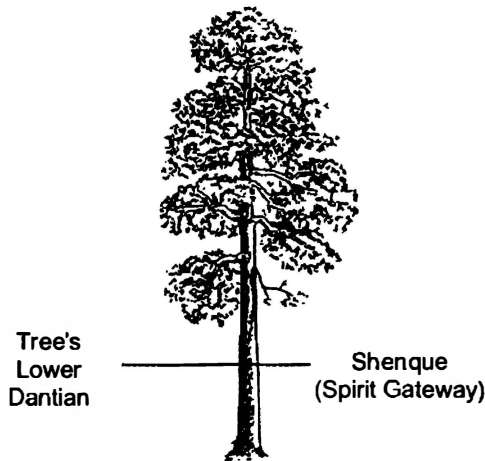


Figure 1.403. A Male Tree's Lower Dantian

GATHERING QI FROM TREES

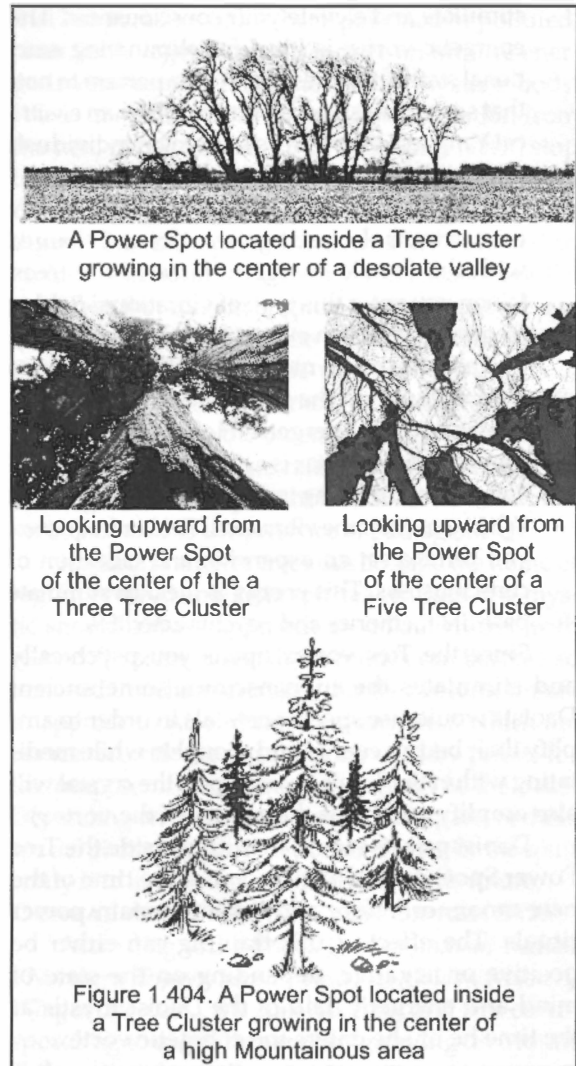
Trees are tremendously powerful plants and are commonly used by both priests and apprentices to absorb and transform negative pathogenic Qi into clean, healthy, life-giving energy. The more Earth Qi contained within the environmental soil, the stronger and more radiant the trees and foliage will be.

To the ancient Daoists, each tree had its own Lower Dantian. The tree's Lower Dantian can usually be identified as a knot, which is considered to be the tree's Shenque (Spirit Gateway) CV-4 point. The mystic can locate and identify the tree's Shenque point by using his or her Extended Fan Palm to feel its energetic power center (Figure 1.403).

LOCATING TREE POWER SPOTS

Whenever possible, the ancient Daoist mystics would search for and locate a tree "power spot" before performing "Tree Cultivation" techniques. A tree "power spot" is defined as the energetic space surrounded by a specific group or cluster of trees naturally arranged into a "sacred" energetic pattern. The energetic pattern of the tree formation allowed the Daoist mystic the ability to absorb the energy of several trees at once (Figure 1.404).

In ancient China, the energy of the Earth was known as a "Dragon Pulse," and was believed to exist as an active energetic current that traveled within the mountains, valleys, forests and deserts. When this energetic current "pools," it creates a powerful energetic vortex or "power spot." Any



training performed within this special area of trees, allows an individual who is sensitive to the subtle energetic fields the ability to greatly enhance his or her energetic and spiritual training.

According to ancient Daoist belief, the energetic vortices of a tree's power spot are charged and manifested in one of three specific ways:

- **Yang Energetic Field:** The energetic property of this vortex is electro-positive, Yang, and charged with the male energetic force of the trees. When you enter this type of vibrational field or frequency, you will become charged physically and emotionally. The surrounding energy will

stimulate and elevate your consciousness. This energetic vortex is ideal for eliminating emotional states of depression. It is important to note that some Daoist instructors consider an electrical Yang tree vortex to be a strain on individuals with high blood pressure or heart problems.

- **Yin Energetic Field:** The energetic property of this vortex is electro-negative, Yin, and charged with the female energetic force of the trees. When you enter this type of vibrational field or frequency, you can expect to open psychically, and become much more perceptive; the effects are primarily on the subconscious mind.
- **Yin and Yang Energetic Field:** The energetic property of this vortex is a combination of Yin and Yang forces, resulting in a perfect state of balance. When you enter the vibrational field or frequency, you can expect an expansion and elevation of consciousness. This energy is ideal to stimulate past-life memories and psychic activities.

Since the Tree vortex opens you psychically and stimulates the subconscious, some ancient Daoists would use specific crystals in order to amplify their body's energy and thoughts while meditating within the Tree's Power Spot (the crystal will also amplify and focus the energy of the vortex).

Daoist priests would meditate inside the Tree Power Spots during a full moon, at the time of the new moon, or before and during certain power rituals. The effect of this training can either be positive or negative, depending on the state of mind and energetic field of the Daoist mystic at the time he or she enters the energetic vortex.

TECHNIQUES FOR QI CULTIVATION

Techniques used in ancient Daoism for the cultivation and regulation of Earth Qi from trees begin by having the disciple face a tree. In the following exercise, disciples are taught how to absorb Qi from various types of trees by inhaling and drawing the Earth Qi from tree into their body. The energy is then guided down the disciple's chest and into the Lower Dantian. It is advisable to gather and cultivate the Earth energy early in the morning (just before the sun crests the horizon) when the Qi is fresh.

- Begin by facing a small tree while standing in a Wuji posture.

- Raise both hands and extend them a few inches away from the tree, with the palms facing each other. Both arms should be bent at the elbows with the shoulders relaxed and sunk. As the palms face the tree, they should be slightly curved and never locked.

Important Note: If your hands feel comfortable then proceed to the next step; however, if your hands feel numb or begin to hurt, usually this is a signal that it is necessary to try another tree that is more open to an energetic exchange.

- Focus your intention forward into the tree, and imagine it as an enormous pillar of energy, emitting a particular color or light (depending on the type of tree). According to ancient Daoist teaching, the color of the tree's energy field is divided into Five Element colors, described as follows:

Pine Tree: Green Color, East Direction, and Wood Element. Used to tonify the Liver Organ System.

Paulownia Tree: Red Color, South Direction, and Fire Element. Used to tonify the Heart Organ, improve blood circulation and bring clarity to the mind.

Aspen Tree: White Color, West Direction, and Metal Element. Used to tonify the Lung Organ System.

Cedar Tree: Black Color, North Direction, and Water Element. Used to tonify the Kidney Organ System.

Willow Tree: Yellow Color, Center Direction, and Earth Element. Used to tonify the Spleen and Stomach Organ System.

It is important to wait until you can feel the sensation of the tree's energy filling your hands. Then feel an energetic connection developing between your Heart, Middle Dantian, Lower Dantian and the tree before proceeding to the next stage.

- Your breathing should be slow, subtle, deep, long, and even. As you exhale, slowly bend your knees and begin sinking into the Earth. While sinking your body, sweep your palms downward along the sides of the trunk of the tree. Imagine that your palms are emitting a mass of energy the same color as the tree. Then imagine that the tree is absorbing the energy from your palms, exchanging it with the tree's energy mass.
- Inhale as you slowly straighten your legs,

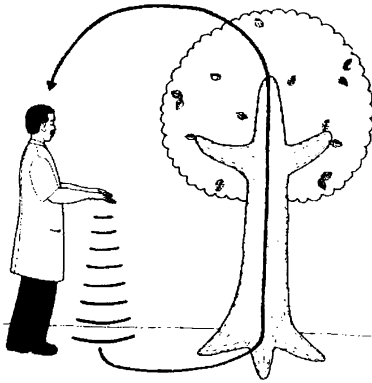


Figure 1.405. A Daoist Qigong practitioner can extend his Qi and intention deep into the root system of the tree and absorb its natural energy through the Baihui point at the top of his head.

sweeping your palms upward along the sides of the trunk of the tree as your body rises. Imagine that your palms are absorbing a mass of energy the same color as the tree, exchanging it with the tree's energy mass. Continue this exercise for several minutes.

Extend your Qi and intention deep into the root system of the tree and imagine absorbing its natural energy through the Baihui point at the top of your head (Figure 1.405).

- End the exercise with "Pulling Down the Heavens" and return to the Wuji posture, allowing the gathered Qi to sink and return into the Lower Dantian.

PRECAUTIONS

Students should be monitored regularly to prevent Qi deviations, which may occur while absorbing Qi through the pores. For best results, choose a quiet, safe, and healthy environment. Select trees with a stable root or with thick trunks. The color of the tree is also very important, and any leaves and flowers should be bright, full, and healthy.

Because the body's internal energy matches that of the external environment, it is important to avoid selecting any area that is unpleasant or unhealthy. Avoid any tree that is sick, dying, has lost its color, or has just been pruned. Sick trees can pass along their suffering into the unexperienced individual who tries to cultivate their life-force. It is important not to meditate in front of any tree

that has parasites or has been poisoned or polluted, since such vegetation will induce an impure energetic resonance within the Daoist mystic's body. When absorbing Qi into the Lower Dantian from the tree, if any discomfort or resistance is felt, stop immediately. Using trees for cleansing the body or absorbing energy is forbidden at night, because during this time period the trees are believed to "inhale" environmental energy and release toxic Qi.

Trees that contain brightly colored songbirds are traditionally considered to be very healthy. The ancient Daoists believed that birds were the messengers of Heaven, consequently, the more beautiful and melodic the bird, the better the potential for the gathering of Qi. However, if there are rarely any birds around the training area, it is important to look for any energetic problems such as the presence of pathogenic Qi.

As certain ancient trees can become the home of highly evolved energetic spiritual entities, the mystic should always approach an unknown tree with respect (in some cases, these entities can become so removed from human energy that they become unsafe to approach). Also, there are many trees which are associated with the dead and are used by priests for the purpose of summoning the spirits of the dead. Depending on the location and culture, parts of these special plants and trees may be used to entice the spirit entity into answering questions about the future.

CEREAL AND TREE OF EACH DIPPER STAR

According to the *Beidou Qiyuan Jinxuan Yuzhan* ('Northern Dipper Seven Principles Golden Mystery Winged-Stanzas'), the special cereal and tree corresponding to each Dipper Star (growing on Mount Tai) are listed as follows:

- **1st Star (Tan Lang - Greedy Wolf):** Pine and Cypress Tree - millet cereal
- **2nd Star (Ju Men - Giant Gate):** Pine Tree - rye cereal
- **3rd Star (Lu Can - Store of Wealth):** Cypress Tree - rice cereal
- **4th Star (Wen Qu - Civil Chief):** Cypress Tree - wheat cereal
- **5th Star (Lian Zhen - Pure and Chaste):** Pine Tree - hemp-seed cereal
- **6th Star (Wu-Qu - Military Chief):** Mulberry Tree - soybean cereal
- **7th Star (Po Jun - Troop Destroyer):** Pine Tree - peas cereal

TREE SPIRITS

The ancient Chinese believed that trees have personalities that are as diverse as people, and that certain trees will naturally bond with an individual. Since plants, like animals, have their sexes and reproduce their kind by the union of the male and female elements, the physical structure of a male tree differs from the physical structure of a female tree. The branches of a male tree, for example, are believed to be positioned further up the trunk, with the tips of the branches pointing upward. The branches of a female tree, however, are believed to be positioned lower on the trunk (closer to the Earth), with the tips of the branches pointing downward.

- Male tree spirits are said to be kindly, wise, and reserved; they tend to be open to sensitive women and may court their souls.
- Female tree spirits are said to be more playful and adventurous with humans, and they may fall in love with a man.
- Old trees are filled with spiritual wisdom, energetically imbedded within their many internal rings.
- Young trees (taller than the mystic) are valuable for increasing Qi and are the easiest trees to use when practicing alchemic cultivation exercises.

Additionally, all plants and trees, like animals, are also able to energetically extend their Shen outward and become receptive to activities occurring within the specific territory that they have "staked-out" or marked as being their personal space. For example, according to extensive research conducted by Cleve Backster, a plant that is brought into a new environment becomes attuned to the energetic activities, thoughts, and intentions of the various people and animal life forms within that area. The safety and survival of the plant seems to relate to its ability to access this information (commonly bonding with those who take care of them).

The ancient Chinese believed that many trees were inhabited by spirits. These Nature Spirits were considered to be either benevolent or malevolent, depending on the specific interaction that occurred between humans and the tree spirit (Figure 1.406).

Many ancient cultures worshipped trees as manifestations or abodes of the divine. If there was a beautiful tree at the entrance to any village,



Figure 1.406. A Tree Spirit

it was honored because it was believed to be the residence of a spirit.

Stories of trees that bleed and utter cries of pain or indignation when they are hacked or burned occur very often in Chinese books, especially in *Standard Histories*. Therefore, old woodsmen still secretly ask healthy, sound trees to forgive them before they cut the tree down. They practice this ancient ritual in order to not draw down on themselves the retribution of the spirits who live in the trees, and who are apt to avenge themselves by visiting with the woodsmen's household with grievous sickness and injury.

Sometimes it is the souls of the dead which are believed to animate trees. The spirits take up their abode, by preference, in tall and stately trees with great spreading branches. When the wind rustles the leaves, the locals believe that it is the voice of the spirit; and they never pass near one of these trees without bowing respectfully and asking pardon of the spirit for disturbing his or her repose.

In many places in the world, every village has its sacred tree; a tree in which the souls of the dead fore-

fathers of the village are said to reside. Offerings are made to the tree, and any injury done to it is believed to bring some type of misfortune onto the village. It is believed that if the tree were ever to be cut down, the village and all its inhabitants would inevitably perish. To such spirits offerings of cake, wine, and pork are made on heaps of stones piled under the trees.

Among the Miao-Kia (an aboriginal race of Southern and Western China), a sacred tree stands at the entrance of every village, and the inhabitants believe that it is tenanted by the soul of their first ancestor. It is believed that this first ancestor still rules their destiny.

Since ancient times, it has always been customary for the Chinese to plant trees on graves in order to strengthen the soul of the deceased, and thus save his or her body from corruption. Because the evergreen cypress and pine trees are believed to contain the most vitality of any of the trees, they are nearly always preferred for this purpose. Hence the trees that grow on graves are sometimes identified with the souls of the departed. In most cases, the spirit is viewed as being incorporated within the tree. This spirit animates the tree and must suffer and die within the confines of its form. However, there is another type of Tree Spirit which only inhabits the tree as a home and can enter and leave this residence at will. Thus, certain trees are believed to be (at times) inhabited by roving demons. If the trees were to be damaged, it would immediately release the demon to go about on rampages of destruction and mischief. Ancient people were always careful to respect any prominent, striking, or unusual tree, and were careful not to cut them down.

TREES AND HEXING

In ancient China, Daoist priests believed that every tree had its own unique spirit, which was a natural part of the life of that tree (i.e., its Jing, Qi, and Shen). It was further believed that if a tree spirit was disturbed by hammering a nail into its abode, the tree spirit would immediately come out of the tree to seek revenge.

It is taught that, when the tree sap reaches the nail, the spirit would emerge from the tree. It is at this exact time, when the sorcerer, dressed in white, must repeat his or her request to the tree spirit to "pursue and haunt ----."

TREES AND WARFARE

In ancient China, trees played an important role in warfare. As a supreme symbol of conquest, conquerors would cut down holy forests instead of destroying temples.

Many of the Chinese magical weapons were made of wood from special trees, in the hope that the magical weapon would take on the strength of the tree.

FOREST SPIRITS

There are various types of spirits that are said to dwell in the Nature Kingdom (which includes the three energetic fields of minerals, plants, and animals). These spirits possess supernatural powers and are usually invisible to humans. Nature Spirits come in countless shapes, sizes, and dispositions. Some are regarded as being benevolent towards humans, while others are mischievous or malevolent. Some are human-like in appearance, while others assume the shapes of animals or have half-human and half-animal forms. Nature Spirits are usually attached to an object or place in nature (hence their name) and can inhabit a particular forest, tree, plant, river, stream, mountain, cave, etc. Traditionally, the ancient Chinese believed that Nature Spirits were not immortal and could only live a number of centuries or millennia.

- **Forest Spirits:** This type of spirit lives in the deep forests. They are believed to be tree dwellers. According to the Standard Histories, written during the Han Dynasty (206 B.C.-220 A.D.), although these spirits generally have a human shape, they can also take other forms (e.g., a one legged demon whose hands and feet have nails as sharp as hooks). The Forest Spirits belong to the special class of Gui (ghosts) and Mei (evil spirits). When attacked, Forest Spirits can cause their assailant to drop into epileptic convulsions and experience hot and cold fevers.

A few years ago, a young American went to visit India. He arrived at Chowpatty, Bombay's downtown beach. He went into the forest to relieve himself under a tree. Unfortunately, the tree was inhabited by a tree spirit, which, taking offence at his lack of respect

immediately possessed him. He suddenly fell down and experienced his “first” epileptic seizure. Almost all holy men and women, psychics, and spiritual intuitives understand that 90% of epileptic seizures are physical manifestation caused from spirit possession.

In another example, one of my graduates from the masters course in Medical Qigong therapy was treating a young man in his early 20’s for epileptic seizures. The young man had been institutionalized for most of his life because he “saw” spirits, and had also occasionally experienced epileptic seizures. Therefore, according to Western medical treatment protocols, he was medicated in order to treat his condition of “hallucinations” and possible schizophrenia. However, even after receiving the medication, the epileptic seizures and “hallucinations” still continued.

His parents, loving their son, had become completely frustrated by the misguided council and abusive clinical treatments that their son had received at the hands of these Western doctors, and they eventually contacted one of my graduate student’s for help. When recanting the experience of treating this young man, my student stated, “Having arrived at his house, I was directed to his room. After we were introduced, he suddenly started whispering. While pointing to the corner of the room he began saying, There it is - do you see it! And sure enough, there in the corner of the room was the energetic presence of a dark and powerful demonic spirit entity. I watch it approach the young man and start to enter into and control the poor guy’s body. At that point I suddenly realized how horrible his life had become. He was spiritually gifted as an energetic “seer,” yet misunderstood and left all alone with no one to understand or even believe his spiritual observation. He was also habitually drugged, which destroyed any mental resistance to possession and allowed the demonic spirit the ability to easily enter and control his body. This poor young man’s potential for aiding society and contributing to the spiritual growth of humanity had been sabotaged by dark forces at a very young age.”

“THE GIFT EXCHANGE”

When performing any type of High Magic and communicating with a spirit entity, it is imperative that the priest understand the magic ritual of the Gift Exchange. A Gift Exchange is traditionally performed after you have summoned or invoked a particular type of spirit entity (i.e., a Plant Spirit, Animal Spirit, Celestial Immortal, etc.), or are in the process of a spirit “visitation.”

Traditionally, there are three types of gift exchanges that occur between a priest and a spirit entity when first contact is initiated. The Gift Exchange is explained as follows:

- **First:** When the spirit begins to manifest, observe as much as possible. Notice the particular size, shape, color, sounds, and smells that “embodies” the spirit as it manifest itself.
- **Second:** Introduce yourself as your “Most Secret Name” (your Magic Name). Your Magic Name (Daoist Priest Name) is how you are known and respected within the spirit realm.
- **Third:** After introducing yourself, ask the spirit for its name. This represents the first magic gift, the Exchange of Magic Names.
- **Forth:** Ask the spirit if there is anything that it needs from you. If so, energetically create this gift through focused thought intention, and the respectfully give it to the spirit entity.
- **Fifth:** Ask the spirit if it has anything it has for you. If so, receive the gift with gratitude and appreciation, and project its spiritual influence (i.e., the spiritual manifestation and “fruit” of this gift) into your future.
- **Sixth:** Ask the spirit to transform the gift into a magical symbol, and to place this magic symbol into your body. It is important that you see and feel the energy of the magic symbol radiate throughout your body and beyond. This represents the second magic gift, the Exchange of Powers.
- **Seventh:** Thank the spirit for the gift and ask it how you may again call it. When you receive the Magic Invocation and Hand Seal, say goodbye to the spirit using its True Name. Then, write the magic contact information down in your Book of Magic. This represents the third magic gift, the Exchange of Invitation.

THE STUDY OF THE REALM OF ANIMALS

INTRODUCTION TO THE ALCHEMICAL TRANSFORMATIONS OF ANIMALS

All systems of magic incorporate the use of animals and animal products in their rituals, herbal formulae, talismans, and magical tools. Generally, animals are used in Daoist magic for four specific purposes:

- **Healing:** Animals are used for their healing properties, as part of certain herbal formulas.
- **Magical Tools:** Animals are used for their body parts, magical essence, and life-force energy in order to enhance the spiritual power of certain magical tools, and for divination.
- **Companionship:** Animals are used as a "Familiars" (spirit companions and helpers).
- **Sacrifice:** Animals are used as sacrificial offering in certain rituals.

In magical rituals, an animal is valued for the energetic property of its specific parts (i.e., the energetic and spiritual powers contained within the animal's life-force, blood, reproductive organs, etc.).

The tissues of each animal are related to specific energetic properties inherent within the animal's spiritual nature (i.e., territorial, defensive, nurturing, protective, etc.). In the animal world, it is difficult to gather sufficient magical power from an animal's life-impulse unless it is collected from the animal's tissues, especially concentrations of the animal's essences such as blood, semen, or ova (traditionally, the spawn of frogs and similar organisms are utilized for this purpose).

CHINESE HEALING ANIMAL PARTS

Since ancient times, the Chinese herbal pharmacopoeia has included as many as 5000 plant and animal species, as well as other substances called "herbs" which were nevertheless derived from animals and minerals. Some animal substances used in medicinal healing include: antelope and deer horn, donkey skin gelatin, earthworms, human placenta, bat feces, cicada exoskeleton, wing-

less cockroach, bear gallbladder, charred human hair, toad skin secretion, and seal penis.

What follows is a list of animal parts used in Traditional Chinese Medicine, many of which are still being used in China today because of their medicinal properties.

SNAKE

Bai Hua She (Agkistrodon Seu Bungarus)

White-Patterned Snake: This animal part is used to treat the Liver and Spleen. It powerfully unblocks the channels and extinguishes wind.

Wu Shao She (Zaocys Dhumnades)

Black-Striped Snake: This animal part is used to treat the Liver and Spleen. It powerfully unblocks the channels and extinguishes wind.

She Tui (Exuviae Serpentis)

Snakes Skin Slough: This animal part is used to treat the Liver. It dispels wind, removes superficial visual obstructions, and stops spasms.

TURTLE

Bie Jia (Carapax Amydae Sinensis)

Soft Shell Turtle Shell: This animal part is used to treat the Liver and Spleen. It nourishes the Yin, roots the Yang, invigorates the Blood, promotes menstruation, and dissipates nodules.

Gui Ban (Plastrum Testudinis)

Fresh Water Turtle Shell: This animal part is used to treat the Heart, Kidneys, and Liver. It nourishes the Yin, roots the Yang, tonifies the Kidneys, strengthens the bones, cools and nourishes the blood, tonifies the Heart, and stops Uterine bleeding.

DEER

Lu Rong (Cornu Cervi Parvum)

Deer Antler: This animal part is used to treat the Kidneys and Liver. It tonifies the Kidneys, fortifies the Yang, tonifies the Governing Vessel, regulates the thrusting and conception vessels, and tonifies the Qi and blood.

She Xiang (Secretio Moschus) Navel Gland Secretions of the Musk Deer: This animal part is used to treat the Heart, Spleen, and Liver. It is used to intensely open the orifices, revive the spirit, invigorate blood, dissipate clumps, reduce swelling, and alleviate pain.

VARIOUS ANIMAL PARTS

Chan Su (Secretio Bufonis) Toad Venom: This animal part is the dried skin secretions of a toad. It is used to treat Kidney and Stomach problems, relieve toxicity, reduce swelling, alleviate pain, expel Summer Heat and Dampness, and open the orifices.

Chuan Shan Jia (Squama Manitis Pentadactylae) Penetrate Mountain Scales: This animal part is the anteater scales, and it is used to treat the Liver and Stomach. It disperses blood stasis, unblocks menstruation, reduces swelling, expels wind dampness from the channels, and promotes discharge of puss.

E Jiao (Gelatinum Corii Asini) Donkey Hide Gelatin: This animal part is used to treat the Kidneys, Liver, and Lungs. It tonifies and nourishes the blood, stops bleeding, and nourishes the Yin.

Ge Jie (Gecko): This animal part is used to treat the Lungs and Kidneys. It strengthens the Kidneys, tonifies the Lungs and assists the Kidney Yang in augmenting the Jing and Blood.

Hai Gou Shen (Testes Et Penis Otariae) Sea Dog Genitals: This animal part is the male seals sexual organs. It is used to strengthen the Yang and Jing.

Hu Gu (Ostigris) Tiger Bone: This animal part is used to treat the Liver and Kidneys. It dispels wind dampness, disperses wind cold, and strengthens the sinews and bones.

Huo Zao (Calculus Macacae Mulattae) Monkey Jujube: This animal part is used to treat the Liver, Gall Bladder, Heart, and Lungs. It dislodges phlegm, controls spasms, stops wheezing, clears heat, and reduces toxic fire.

Ji Nei Jin (Endothelium Corneum Gigeriae Galli) Chicken Inner Gold: The Chicken Gizzard's internal lining is used to treat the Stomach, Spleen, Small Intestine, and Bladder. It strongly reduces food stagnation and improves the Spleen's transportational functions. It also transforms hardness and dissolves stones.

Ling Yang Jiao (Cornu Antelopes) Antelope Horn: This animal part is used to treat the Heart and Liver. It is used to extinguish wind, control spasms and convulsions, calm the Liver and root the Yang, improve vision, drain heat, and clear damp heat.

Niu Huang (Calculus Bovis) Cattle Yellow: This animal part is the cattle's gallstone (in some parts of China a water buffalo gallstone is used instead). It clears the Heart, opens the orifices, awakens the spirit, disperses phlegm, clears the Liver, relieves toxicity, extinguishes wind, and stops tremors.

Wu Ling Zhi (Excrementum Troglodyteri Seu Pteromi) Fat of the Five Spirits: This animal part is the feces of the Flying Squirrel. It is used to disperse blood stagnation, stop bleeding, and alleviate pain.

Xi Jiao (Cornu Rhinoceri) Rhinoceros Horn: This animal part is used to treat the Heart, Liver, and Stomach. It clears heat, relieves toxic fire, cools the blood, and arrests tremors.

Xiong Dan (Vesica Fellea Ursi) Bear Gallbladder: This animal part is used to treat the Heart, Liver, and Gallbladder. It clears heat and alleviates spasms, benefits the eyes, and reduces swelling and pain.

Ye Ming Sha (Excrementum Vespertilionis Murini) Night Brightness Sand: This animal part is the bat's feces. When combined with other herbs it can be used to affect the Liver Channel, improve vision, cure night blindness, and treat childhood malnutrition.

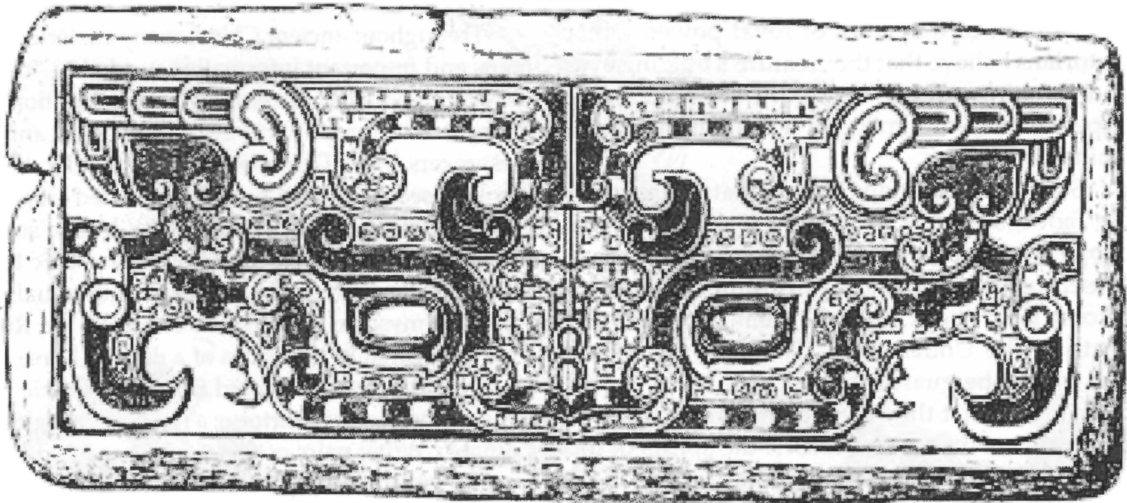


Figure 1.407. The ancient Chinese image of a "Taotie"

ANIMAL IMAGES OF ANCIENT CHINA

One of the great mysteries of ancient China is the origin and meaning of the terrifying animal faces etched onto ancient ritual vessels, carved into ancient weapons, and engraved onto bronze vessels that were left in ancient tombs. Many of these fierce animal faces are over 4,000 years old, but are just as terror-inspiring as they were during the times of bloody sacrifices performed during the Shang Dynasty (1600-1028 B.C.) period. Although the pattern of one particular type of animal image occurred on virtually all bronze vessels, almost nothing is known today about it, except for its name: "Taotie" (Figure 1.407).

The Taotie is a mixture of different kinds of animals. It has horns and fangs, and sometimes looks like a raging bull, other times it looks more like a fierce tiger. The most striking feature of the face is undoubtedly its piercing eyes. Some historians believe that this was part of the function of the Taotie - to watch over the slaughtering of the sacrificial victims.

Most Chinese archaeologists identify the Taotie pattern as having originated in or before the Erlitou culture (2000 B.C.-1500 B.C.) in Yanshi, Henan Province. It was during this time period that jade objects like daggers, axes, disks, and scepters were decorated with the faces of fierce animals with menacing teeth and claws, sharp horns, tails and legs.

The Chinese name "Taotie" was not the original name used to describe the fierce animal's image. This name was given to the animal image during the Song Dynasty (960-1279 A.D.) when scholars first began research into Chinese art. It is said that because the images of the Taotie monsters were so ravenous in appearance that the ancient Chinese scholars used the characters "Taotie" which contained the character for "eat."

As a motif, the Taotie image remained popular throughout the Shang Dynasty period, eventually changing in style and in meaning. Some historians believe that the fierce expression of the Taotie sug-

gest that it was originally intended to be a type of guardian or a symbol of royal power. Other historians believe that the creature's bulging eyes and prominent fangs marked the first tentative appearance of the image of a dragon in ancient Chinese history.

Still other historians believe that the image of the Taotie is one of a man-eating beast that harms people. Because the Taotie occurs on ritual bronze vessels used for sacrifices (including human sacrifices), it was believed to be some connection to death or the Underworld. One theory suggests that the Taotie guards the entrance to the world of death, or that the Taotie is the one of the Underworld creatures who escorts the spirits of the departed to their final destination.

During the Zhou Dynasty (1028-221 B.C.), the images of fierce looking animals eventually became dragons with button-like staring eyes. Over time, the image of the Taotie faded as a motif to be replaced during the Han Dynasty (206 B.C.-220 A.D.) by artistic influences from northern and western China. During this time period, the original compacted images of big, solid, monestrous animals transformed into the slim and friendly images of the imperial dragons.

The nomadic Xiongnu (northern Mongolian tribes of Central Asia) influenced the ancient Chinese artists to inlay their bronze weapons and implements with realistic hunting scenes that included tigers, deer, and even unicorns. At the same time, free-standing stone animal sculpture was being used for the first time, especially in the form of horses and bears. It was during this time period that the Fu Dog (Celestial Lion) made its first appearance in Chinese art. This was most likely due to the influence of certain relics of Assyria and Babylonia in addition to the influence of Buddhist art, which were both beginning to spread through China along the Silk Road. For the ancient Buddhists, the Celestial Lion was regarded as a protector of truth and a defender against evil. The Buddha Shakyamuni is referred to as the Lion of the Shakya clan, and in India, Celestial Lions were often shown supporting the Buddha's throne.

CHINESE TOTEM ANIMALS

Throughout ancient China, many esoteric talismans and important information needed to "create a change and save the empire" were traditionally brought into the public's eye via magical animal messengers. Many Daoist treasures, especially special "tools" used in ancient magic, originated from the sacred "markings" found on stones, dragon scales, tortoise shells, and jade. Most of these magic tools were specifically brought to chosen individuals by way of a mystical animal. For example: the River Chart appeared in the scales of a dragon-horse; the Lo Writings were deciphered from the esoteric patterns on the back of a tortoise; a red bird brought the Cinnabar Write; pairs of fishes appeared and birds transformed themselves into jade tablets and prophetic writings; a unicorn, seeing Confucius, covered its ears and spat out three scrolls, which predicted the rise of the Fire aura of the Han Dynasty; and while fishing, Daoist Tai Gong caught a fish, in whose belly was a Huang (a semi-circled jadeseal), which eventually set the foundation for "Tai Gong's Military Art."

Because of the powerful influence brought about through the interactions with spirit animals, the Chinese created Totem Animals as a way of understanding, honoring, and categorizing them.

In ancient China, animals were divided into five classes, each with its own respective representative. The five classes of animals are described as follows:

- **Feathered Creatures:** The feathered creatures were represented by the Phoenix.
- **Furry Creatures:** The furry creatures were represented by the Unicorn.
- **Naked Creatures:** The naked creatures were represented by Man.
- **Scaly Creatures:** The scaly creatures were represented by the Dragon.
- **Shelled Creatures:** The creatures with shells were represented by the Tortoise.

Each of the four animals represented the four powers of the four main directions (e.g., Phoenix-South, Turtle-North, Dragon-East, and Unicorn-West). These four powers surrounded and protected the energetic field of Man (Figure 1.408).

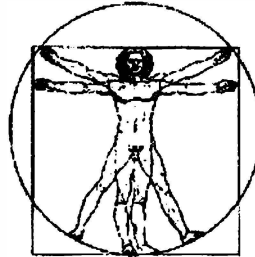
Animals are also used in the ancient Daoist skill of Feng Shui. Traditionally when keeping any animal, it was important that their color matched



The Feathered Creatures
were represented
by the Phoenix



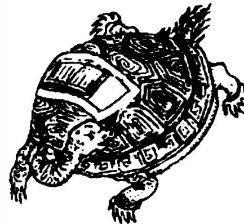
The Scally Creatures
were represented
by the Dragon



The Naked Creatures
were represented
by Man



The Furry Creatures
were represented
by the Unicorn



Creatures with Shells
were represented
by the Tortoise

Figure 1.408. The Four Animals represented the four powers of the four main directions which surrounded Man. They were originally believed to be the magical companions of Pan Gu Shi, the Grand Architect of the Universe.

the owner's birth season. This energetic correspondence was said to harmonize the relationship between the animal and the owner, increasing the power and the bond between the two, for example:

- **Spring:** An individual born in the Spring time should own an animal that is green or blue (bird, lizard, fish, etc.).
- **Summer:** An individual born in the Summer time should own an animal that is red or pink (bird, fish, etc.).
- **Late Summer:** An individual born in the Late Summer time should own an animal that is yellow or light brown (bird, cat, dog, fish, etc.).
- **Autumn:** An individual born in the Autumn time should own an animal that is white (bird, dog, cat, fish, etc.).
- **Winter:** An individual born in the Winter time should own an animal that is black, midnight blue, or purple (bird, cat, dog, fish, etc.).

Chinese Totem Animals are used to represent the instinctual, primitive, physical and sexual cravings and impulses that reside within the disciple's unconscious mind. They correspond to the "animal nature" of the disciple's Po and symbolize the various stages and archetypal forces that influence his or her psychic growth and development (manifesting through dreams, visions, and spiritual summoning).

The energetic nature of an animal icon is a direct manifestation of that creature's natural behavioral pattern and instinct. Therefore, animals that have Yin energetic patterns (i.e., quiet, stealthy, docile, etc.) manifest and radiate those energetic qualities; animals that have Yang energetic patterns (i.e. active, ostentatious, aggressive, etc.) manifest and radiate those energetic qualities. Once a disciple has chosen an animal totem (or the animal has chosen him or her), the personalities of the disciple and the animal begin to merge and certain attributes begin to manifest.

Animal totems are commonly observed within the dream realm, expressing the suppressed feelings from the deepest realms of the unconscious mind. They are imbedded within the energetic matrix through which the subconscious arises. For example, the more dangerous the manifested animal, the more urgent the need to address the situation; and the more mystical the animal, the greater the transcendence of spiritual consciousness.

Animals are also associated with various deities, religious figures, or spiritual systems. Such animals can appear either as "helpers" and "guides" within a dream, or as a specific warning of unapproved conduct.

The specific Element associated with each animal is based on each animals energetic characteristics and natural habits. For example, Earth Animals emerge from caves and under the soil, Water Animals emerge from the ocean, pools, rivers, etc.

The following is a list of Chinese Totem Animals, their ancient historical relevance, and specific energetic qualities. When choosing a specific animal totem, the energy and symbol of



Figure 1.409. Bat

the chosen animal should vibrate in tandem with the priest's innermost needs. The more mindful the priest becomes of the animals specific magical traits and powers, the more focused and effective the energy will become.

BATS

Bats are associated with Yin, and the Water Element. The bat is a symbol of good luck and happiness (Figure 1.409). Bats live in caves, which represent portals to the beyond.

In China, a bat is called "Fuyi" ("Embracing Wings"), which describes the manner in which it spreads out and hangs by its wings. Other names given to the bat are "Tianshu" ("Heavenly Rat"), "Xianshu" ("Fairy Rat"), and "Yeyan" ("Night Swallow").

In Mandarin, the pronunciation of the word bat ("Fu") is identical to the pronunciation of the word for "good fortune" (Fu). This motif is expressed in artwork depicting a priest with a jar from which five bats are emerging.

Often a bat is shown flying upside down because the character for "upside-down" (dao) and the character meaning "to have arrived" (dao) are both pronounced the same. Therefore, if a person were to say "the bat is flying upside down" a listener could just as easily hear this as "happiness has arrived" which, of course, has a very auspicious connotation. Additionally, the term "a bat descending from the sky" (fuzi tianlai), sounds exactly like the term "happiness descends from heaven" (fuzi tianlai).

According to ancient Chinese belief, bats that are 1,000 years old are "white as silver, feed on stalactites, and hang from boughs with heads pointing downwards." It was believed that if you could catch one of them, dry it, and then eat it, you would live for a long time and have good vision.

Two bats facing each other mean double good fortune or happiness. A red bat is considered to be a harbinger of especially good fortune. Not only because of its cinnabar red color (which wards off demons), but because the Chinese word for red ("hong") sounds the same as for the word for "enormous." Therefore, red bats are said to bring abundance and great prosperity, especially when shown in a circular gathering of five red bats (the Yang symbol of prosperity). This five pattern magical emblem is extremely popular as it signifies the "Five Blessings From Heaven" (i.e., Old Age, Health, Wealth, Love of Virtue, and Natural Death).

It was believed to be an exceptionally good omen if a family of bats took up residence in your home. This omen represents immense good fortune and success for the entire household.

In ancient Chinese medicine, Ye Ming Sha (Night Brightness Sand) or Bat's feces (*Excrementum Vespertilionis Murini*) was combined with other herbs and used to affect the body's Liver Channel, improve vision and night blindness, and for treating childhood malnutrition.

BEAR

Bears are associated with Yang and the Wood Element (Figure 1.410). The bear stands for strength and courage, and it symbolizes "Man" (just as the snake symbolizes "Woman"). The constellation of the Great Bear (also known as the Bei Dou: North Star) is often represented as a magical icon positioned on altar vessels, swords, and other magical tools used in Daoist religious ceremonies.

Because of its seasonal hibernation and awakening in the Spring, the bear symbolizes the cycle of birth (merging from the Yin-darkness), death (retreating from Yang-light into darkness), and resurrection (rebirth).

The image of a bear is rarely depicted on Daoist magical charms and amulets. However, it is considered to be a powerful animal that the ancient Chinese believe could invoke fear in humans and evil spirits. Sometimes, a model or picture of a bear was used as a charm against robbers.

Sometimes, the image of a bear is shown with the image of an eagle. This is because an eagle or



Figure 1.410. Bear

hawk (ying) together with a bear (xiong) sound just like the word "hero" (yingxiong).

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Internal Martial Arts system of the Yi-Jing), the Bear is symbolized through the Gen Trigram, which represents the Mountain. The top Yang line signifies something firm and solid, while the two bottom Yin lines signify the Earth, creating the image of a mountain.

The Bear's physical attributes are that of resting and keeping still, with the sudden ability to energetically release forceful power and "uproot." When related to spiritual manifestations, the Bear is known for its perceptive intuitions and patience.

In martial application, the Bear will usually wait and counterattack by rushing in when the opponent is off balance in his stepping, posture, or mind. He will wait calmly until his opponent is within striking range and then seize the correct moment to "whip" his paw to strike the opponent. The body's intrinsic energy is the most explosive in the Bear. A good example of the Bear's strategy is: when fighting an opponent who is faster than himself, the Bear will simply move out of range and wait for an opening. This application is similar to that of encountering an antagonistic hornet at a picnic. First you roll up a newspaper in order to swat a hornet. Because of the hornet's speed and skillful evasive maneuverability, you must have patience and wait for the proper moment to strike. Then, at the appropriate time, you strike.

In ancient Chinese medicine, Xiong Dan (*Vesica Fellea Ursi*) or Bear Gallbladder, was used to treat the Heart, Liver, and Gall Bladder, and also to clear heat, alleviate spasms, benefit the eyes, and reduce swelling and pain.

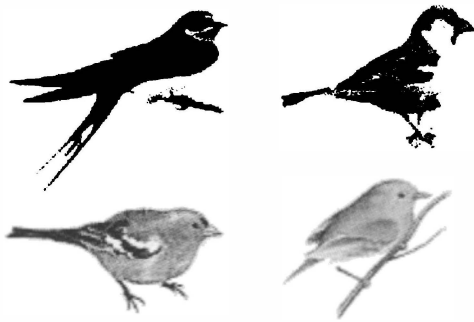


Figure 1.411. Birds



Figure 1.412. Cat

BIRDS

Birds are associated with Yang, and are generally associated with the Metal Element (Figure 1.411); however, the specific Element of each bird varies according to its energetic color and function (i.e., hummingbirds, ravens, and crows relate to the Fire Element).

In the energetic world of Daoist mysticism, birds play an important role. From observing the of actions flying-fish, the ancient Chinese believed that birds evolved from fish. Therefore birds were considered more important than fish in energetic evolution, and they were used to represented messengers of the Divine in ancient China.

Birds are a symbol of freedom, they represent the Eternal Soul (Shen Xian) attaining enlightenment, higher states of consciousness, transcendence, and the embodiment of celestial things.

The following birds have a particular symbolic significance in ancient Daoist mysticism: Cranes, Eagles, Magpies, Orioles, Pheasants, Quails, and Swallows. In ancient China, the leader of the feathered creatures has always been represented by the mythical Phoenix.

According to ancient Chinese mythology, birds are considered to be messengers from the gods, and the carriers of souls of the dead to the celestial realms (especially cranes). A common practice in all ancient Daoist monasteries was to hang feathers around the doorposts in order to repel evil influences. A feather found on the ground was believed to be a gift from the Divine, and a very auspicious omen. These feathers were

usually brought indoors and placed in all four directions around the door frames. There is also an ancient Daoist tradition to give feathers to good friends (however, you are never permitted to ask for them in advance). If the wind blew away the feather, it was not considered auspicious, however, you were never allowed to throw the feathers away yourself.

In ancient Daoism there are many tales of mystics who could understand the language of the birds and used this knowledge to get themselves out of danger. The ancient Daoists believed that the birds also keep the grave of Emperor Yu clean. They also brought Earth (soil) to the burial places of holy men and used their feathers to cover their corpses. Although good people may be rewarded in some way by birds, there are also bird-demons that one must be on guard against.

CATS

The cat is considered to be a Yin animal, and it is strongly connected to the realm of the dead (Figure 1.412). Cats also represent energetic aspects of stealth, mystery, sexuality, sensuality, and power.

The cat ("Mao") symbolizes wishes for a long life, because it has the same pronunciation as the word for an 80 year old or "octogenarian" (mao).

The ancient Chinese believed that a cat possessed demonic powers, and because of their eyesight, it is believed to be able to see spirits in the dark. To the ancient Daoists, a cat's cry was compared to a demon crying from hell. According to writing from the *Standard Annals*, imperial

consorts implicitly believed in the possibility of individuals changing themselves after death into cats and taking revenge on those men and women who persecuted them during life.

In ancient China, in order to work evil, certain priests would either project their souls as a phantom image of a cat, or project their souls into the living animal and use it as a vehicle. This magical technique was known as the black art of "Cat Sorcery," and was accomplished through means of sacrifices, spells and incantations. It was generally used in order to steal an individual's possessions by inducing sickness or death. So powerful was the magical art of Cat Sorcery, that during the Sui Dynasty (581-618 A.D.) the emperor issued an Imperial Decree to persecute and destroy all families accused of it.

In the province of Zhejiang, white cats are never kept. This is reflected in the folk-belief that if a white cat climbed onto the roof at night, it would steal the moonbeams and could even turn into a mischievous spirit (in China the color "white" is the symbol of death). It is also believed that if a cat jumped over a coffin the corpse would revive and become one of the "undead," haunting people in the surrounding area.

In ancient Chinese, it was sometimes believed that if a strange cat has her kittens in an individual's house, it was considered to be a very bad omen. Also, if a strange cat enters into the house, it is considered to be an omen of poverty. The belief that a strange cat entering one's house was an inauspicious omen was contrived from the belief that the cat instinctively knows that there will soon be lots of rats entering into the house, and these rodents will soon eat the family out of house and home.

The ancient Chinese believed that the cat not only resembled the tiger in outward shape, but also in characteristics as well. Therefore, any contact between a cat and a corpse was considered to be particularly dangerous on "tiger days" of the month, when the influence of the feline race predominates nature.

One cat that is traditionally associated with overcoming evil is the lion. Pairs of lions (male and female) can have a dramatic effect on a place's Fung Shui. However, because of their power, the placement of the lions should be used with extreme caution and placed at the front door only (facing away from the house and never in towards the house).

Since cats eat mice, and mice destroy silkworm larvae and cocoons, the cat was appointed the "Patron Saint" of the silk industry. Pictures of cats are hung on the walls of rooms devoted to the breeding of caterpillars.

The Chinese are particular in selecting a cat, and consider those with yellow eyes and numerous ridges in the roof of its mouth to be the best. When choosing a cat, they will use a pair of chopsticks to open its mouth and count the ridges. Also, a litter of two kittens is considered to be an ideal number for giving birth. Any more than two tends to make the kittens weak in constitution. A "butterfly" cat is considered to be very auspicious. This is a tabby with blotched instead of striped markings (usually symmetrical), and roughly in the shape of the insect's wings. The combination of cat and butterfly denotes longevity (from seventy to ninety years), which probably accounts for its popularity.

According to one Chinese author, it is possible to tell the time of day by observing a cat's eyes. At midnight, noon, sunrise and sunset the cat's pupil is like a thread. At 4:00 and 10:00, morning and evening, it is round like the Full Moon. At 2:00 and 8:00 it is elliptical, like the kernel of a date. According to the same author, the end of a cat's nose is always cold except on the day of the Summer Solstice (around June 21st), when it becomes warm.

Additionally, the powdered bone of a cat's head was sometimes used to heal diseased states of the body and mind caused from demonic oppression, Ku Poison, and pain in the heart and belly.

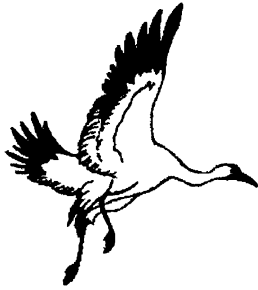


Figure 1.413. Crane

CRANE

Cranes are associated with Yin and the Water Element. The crane is one of the many ancient Daoist symbols of longevity, wisdom, and immortality (Figure 1.413). These beautiful long-necked birds with a red tuft of feathers on their foreheads are often seen in Chinese art depicted with the God of Longevity.

The crane is the messenger of Spring and the symbol of rejuvenation. Because of its attribute to longevity, the crane is often pictured together with a pine tree and a stone, which is said to energetically triple the magical symbol of longevity.

The image of the crane was traditionally embroidered on the robes of high government officials. Because the Chinese pronunciation for the word Crane “He” is the same as that for the word “harmony” (He), the crane is sometimes shown on Daoist magic charms used to imply a good and harmonious marriage.

In ancient China, Daoist priests admired the crane for its untiring strength in flight, therefore a crane’s wing fan was sometimes used as a magical amulet to fight against becoming exhausted and tired. The Daoist priest’s White Crane Feather Fan was also believed to have the magical ability of reviving the dead.

Expressions like “Heavenly Crane” (Tian He) or “Blessed Crane” (Xian He) point to the wonderful qualities attributed to the crane in its secondary role as a symbol of wisdom. The third attribute, immortality, is sometimes symbolized

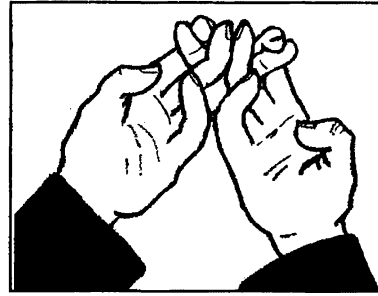


Figure 1.414. The White Crane Double Hand Seal

by a picture of a Daoist priest ascending to the celestial realms on the back of a giant crane (or in a cart drawn by a giant crane).

There are said to be four kinds of Crane: the white, yellow, blue, and black (which lives the longest). According to Chinese mythology, when the crane reaches 600 years old, it drinks water but no longer takes in food. When it reaches a thousand years old, it becomes blue; when it lives a second millennium, it becomes black, and is known as a “dark-colored crane.” To the ancient Daoists, the crane’s blood was considered to be the seat of the birds soul, and was therefore used in the construction of Immortal pills and immortal elixirs during the Han Dynasty (206 B.C.-220 A.D.).

In ancient China, the death of a Daoist priest was said to be Yu Hua, “the soul turning into a (crane) feather.” Additionally, the figure of a crane with outspread wings and an uplifted foot is sometimes placed on the center of a coffin in a funeral procession. The picture is used to convey that the soul of the departed has been taken to the Western Heaven on the back of the celestial crane.

In ancient China, garments of crane plumage were particularly appropriate to Daoist adepts. By the Tang Dynasty (618-907 A.D.), such a garment became the stereotype of “retirement from the imperial court to take up the life of a Daoist recluse.”

In ancient Daoist rituals, the White Crane Hand Seals are often used for specific evocations or worship, for example:

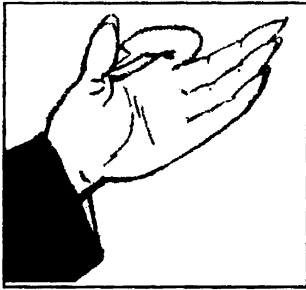


Figure 1.415. The White Crane Single Hand Seal

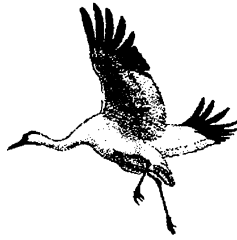


Figure 1.416. Deer

- **The White Crane Double Hand Seal:** This is a two-handed Hand Seal that is used for Worship (Figure 1.414). It represents the immortal crane and is energetically used to cross the spiritual waters of the afterlife, riding on the back of the crane.
- **The White Crane Single Hand Seal:** This Single Hand Seal is also used for Worship (Figure 1.415). It is energetically used to show respect to the Celestial Immortals. The last three fingers (held straight) symbolize an offering of three incense to the Celestial Immortals. The first finger and thumb represent the eternal circle and the infinite space of the Wuji through which to access the Di (Divine or God).

DEER

Deer are associated with Yin and the Wood Element. The Chinese word for deer “Lu” is the exact phonetic equivalent to “good income,” which symbolizes wealth (Figure 1.416). However, more frequently it is used as a symbol for longevity. In ancient China, deer were considered to be supernatural beings and messengers of Forest Spirits. They were believed to bring speed, endurance, and long life.

The deer is traditionally believed to be the only animal able to find the magical lingzhi fungus of immortality. Therefore, the deer is often seen by the side of Shou, the God of Longevity.

In ancient China, this magical whisk (also known as the Deer’s Tail Whisk) was originally constructed from the tail of the alpha stag, who served as the leader of the herd. It was believed that, as the deer followed this stag’s tail, so too would the disciples follow the magical teachings and divine authority of the one who carried the whisk.

Deer are among the most frequently seen animals drawn on Daoist magic charms. The Chinese character for deer “Lu,” also referred to the salary a government official receives. A picture of a deer is therefore expressing a wish for a top government office with a high salary.

In ancient Chinese medicine, Lu Rong (Cornu Cervi Parvum) or Deer Antler, was used to treat the Kidneys and Liver. It tonifies the Kidneys, fortifies the Yang, tonifies the Governing Vessel, regulates the Thrusting and Conception Vessels and tonifies the Qi and Blood.

In ancient Chinese medicine, She Xiang (Secretio Moschus) or Navel Gland Secretions of the Musk Deer, was used to treat the Heart, Spleen, and Liver. It is used to intensely open the orifices, revive the spirit, invigorate blood, dissipate clumps, reduce swelling, and alleviate pain.

In ancient Chinese medicine, Ling Yang Jiao (Antelope Horn), was used to treat the Heart and Liver, extinguish wind, control spasms and convulsions, calm the Liver and root the Yang, improve vision, drain heat, and clear damp heat.



Figure 1.417. Dog

DOGS

Dogs are associated with Yang, the specific Element of a dog is determined by its color and energetic characteristic (i.e., a black vicious dog is associated with the Water Element, a friendly yellow dog is associated with the Earth Element).

The dog is considered to be a companion, guardian, and protector of the spiritual realms (Figure 1.417). The dog is regarded as the companion of the Chinese God Er-Lang (Figure 1.418), who purifies the world by ridding it of evil demons. In ancient China, paper dogs used to be thrown in the water on the fifth day of the fifth month in order to bite the evil spirits and drive them away. The dead were also given paper dogs for their protection. Lunatics were traditionally washed with dog's dirt in order to expel the demons who had possessed the individual.

According to ancient Chinese myths, the dog can be used as a guide to the underworld, and is sometimes associated with transformational abilities. It is also believed that neither dogs or cats should be buried as they will turn into demons. If any individual was suspected of being a spirit they were sprinkled with dog's blood causing the spirit to transform into its real image.

A pure white dog, being the color of mourning, was not considered to be an asset in Chinese culture. The ancient Chinese *Book of Five Elements* state, "Should a man breed a black dog with white ears, he shall become rich and noble. If he pro-



Figure 1.418. Chinese God Er-Lang

duces a white dog with a yellow head, his family will prosper. A yellow dog with a white tail will ensure that his descendents in every generation become officials. A black dog with white forelegs signifies the birth of many male children in the family. A yellow dog with white forelegs brings good luck, however, a white dog with a black head adds riches to good fortune. And finally, a white dog with a black tail will cause the family through all generations to ride in chariots."

According to the ancient Chinese *Book of Rites*, dogs are classified into Hunting Dogs, Watch Dogs, and those commonly known as the Edible Variety (which were bred for eating). The food value of the dog was assessed according to their color, described as follows:

- **Black Dogs:** This type of dog was believed to be the most nutritious. A dish of black dog meat was credited with the power of reducing fatigue due to lack of sleep. In ancient times, it was accordingly prescribed for students who were competing in the provincial and national examinations.

The following is a secret magical procedure used in ancient China to energetically imprint the meat of a black dog with powerful concentration Qi. It was commonly used by students for gaining stronger emotional concentration when competing in the provincial and national examinations:

A hungry black dog is tied up within the sight of a large plate of food. The emotion of hunger is increased by periodically changing the meal for one that is more appetizing. Once the hungry dogs deeply imprinted focused concentration and directed intention towards the food has reached its peak, the animal's head is immediately chopped off. The meat was now believed to contain the powerful essence of focused and directed concentration, and was believed to be immediately transferred to any who ate the meat.

- **Flowery Dogs:** This type of dog was composed of mixed color and deemed to be the most palatable.
- **Yellow and White Dogs:** These types of dog were considered to be a lower grade of meat.

At one time, puppies were fattened on rice, reaching culinary maturity at nine months. However, in 1915, the public marketing of dog meat was prohibited by the Republic of China (1912-1949).

Animal imagery has always been an important element in Chinese art, but few animal icons have lasted as long as the "Fu Dogs" (or Chinese Lions). The ancient Chinese believed that Fu dogs were really lions (sometimes known as a "Celestial Dog" or "Lions of Buddha"). The Fu Dog can trace its ancestry back over 3000 years to the Spitz and several other Asian breeds. According to some scholars, the Fu Dogs (or Foo Dogs) take their name from "fojiao," the Chinese term for Buddhism, while other scholars claim that the name was derived from the city of Fuchow. In Greater Tibet, this guardian lion is also known as a Snow Lion.



Figure 1.419. Chinese Fu Dogs (or Celestial Dogs) are also known as Lions of Bubbha

The Chinese Fu Dog is sometimes known as the Happiness Dog (Fu is the Chinese word for happiness, good fortune, and blessing). It was originally a hunting dog, a working dog, and a family protector. Fu Dogs are powerful mythical protectors that have traditionally stood in front of Chinese imperial palaces, temples, emperors' tombs, government offices, the homes of government officials, and the wealthy since the Han Dynasty (206 BC-220 AD).

These Chinese lions usually appear as male and female pairs, with the male lion holding a ball under one paw, and the female lion holding a lion cub lying on its back (Figure 1.419). One Chinese legend holds that female lions have nipples on the bottoms of their paws which they use to suckle the cub. The ball is believed to represent the union of Heaven and Earth, or the totality of Buddhist law, and the cub is believed to represent the world.

In Daoism, dogs are considered to be Yang, while cats are considered to be Yin. Therefore, when buying Fu Dogs it is important that they have more of a Yang quality.

DRAGONS

The dragon is one of China's most complex and multidimensional symbols. It is symbol of natural male vigor and fertility (Yang), and the Fire Element.

According to ancient legend, the first king of China was Fu Xi, who was said to have lived 6,500 years ago. It is said the Fu Xi created his capital in Wan Qiu and dominated nine tribes. Each of the nine tribes had its own animal totem (python, deer, tiger, crocodile, lizard, carp, eagle, whale and shark). At the first alliance of the nine Hua Xia tribes, Fu Xi combined the nine animal totems and created a new totem, with the body of a python, a crocodile's head, a deer's horns, a tiger's eyes, a lizard's legs, an eagle's claws, a carp's scales, a shark's tail, a whale's whiskers, and named it "Long" (Dragon). Gradually, the Dragon totem became the imperial symbol of power, representing integration and unification.

From the Han Dynasty (206 BC-220 AD) onwards, the dragon became the symbol of the Chinese emperor, the Son of Heaven. The emperor was therefore always closely connected with the Dragon God, and his throne was known as the "Dragon Throne." It was said that the celestial powers of the Dragon God can be used to preserve, sustain, or destroy, likewise, the terrestrial powers of the emperor can be used to preserve, sustain, or destroy. Until the revolution of 1911, the Chinese flag consisted of a great fierce-looking dragon on a yellow background.

The dragon's claws on a ceremonial dress represented the specific rank of the upper class. Therefore, the dragon on the emperor's robe had five claws; four claws indicated a prince; and three or less claws indicated an official.

Traditionally, there are three types of dragons mentioned in Chinese mythology: the Sky Dragon, the Water Dragon, and the Mountain Dragon. Each of these three dragons are described as follows:

THE SKY DRAGON

The Sky Dragon (Long) is the primary dragon, acknowledged in most Chinese art and sculpture. It is generally portrayed as a composite animal, with the head of a camel, the horns of a stag, the eyes of a demon, the ears of an ox, the neck of snake, the belly of a frog, the scales of a carp, the claws of an eagle, and the palm of a tiger. Along the dragon's back, there is a ridge numbering eighty-one scales; the



Figure 1.420. Dragon

scales on its throat lie towards its head, and those on the head resemble the ridges in a chain of mountains. On its head is the "Qi Lump," that acts like a gas-bag and enables the dragon to soar through the air. The body has three joined parts, the first being the head to shoulders, the second being the shoulders to the breast, the third being the breast to its tail.

On each side of the dragon's mouth are whiskers, and its chin is decorated with a beard (Figure 1.420). The scales number 117, of which 81 are imbued with Yang (good) influence, and 36 with bad Yin (bad) influence (i.e., the Sky Dragon is part Preserver and part Destroyer).

The Sky Dragon breathes a sort of vapor, which may coagulate as rain or become incandescent, and its voice is as the sound of copper pans clashing (like cymbals). Additionally, its magical breath can sometimes change into water, and in other times transform into fire.

According to ancient Chinese mythology, the Sky Dragon lives in the water and acquires five colors from its aquatic environment, allowing it to become a powerful spirit. If it wishes, it can make itself as small as a silkworm or so large that it can cover the entire world; it can fly among the clouds of Heaven or dive into the deepest springs of the Earth. Constantly changing, the dragon can rise or fall, expand or contract, whenever it likes.

The dragon is imagined as spending the Winter within the deepest springs, under the Earth. On the second day of the second month of the year he rises from the Earth into the Heavens, thus causing the first Spring thunderstorm and rainfall. In Northern China this was a sign for the farmers to start planting.

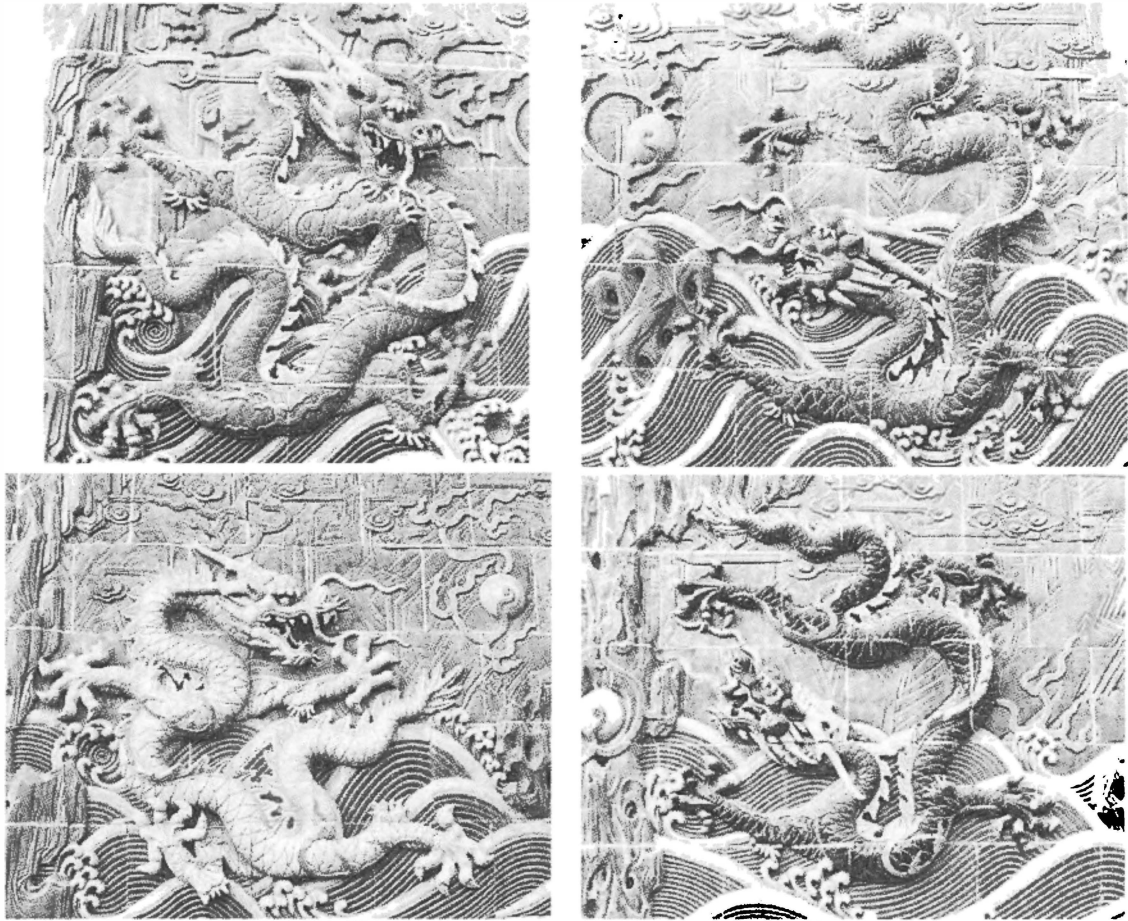


Figure 1.421. The Sky Dragon Gives Birth to Nine Different Dragons #1

In regards to diet, the Sky Dragons are believed to feed on the flesh of swallows. In ancient times, when people prayed for rain, it was common to throw swallows into the water to ensure the help of the dragon.

The Sky Dragon gives birth to nine different dragon species. In ancient China, these nine dragons were traditionally used in decoration, according to their individual characteristics, described as follows (Figure 1.421 through Figure 1.423):

The Pu Lao Dragon: Traditionally, bronze bells and gongs often have the Pu Lao Dragon cast as a ring for suspension purposes. This is because, it is believed that this particular form of dragon cries out loudly when it is attacked by its primary enemy, the whale.

The Qiu Niu Dragon: This type of dragon is believed to have musical taste, and is often carved as an embellishment for Erhu (the Chinese fiddle) screws.

The Bi Xi Dragon: This type of dragon is addicted to literature, and is often carved on the top of stone tablets, bottom of stone monuments, and used as a motif on the pedestal of tombstones. The Bi Xi Dragon is considered to be a river god, and endowed with supernatural strength.

The Ba Xia Dragon: This type of dragon is able to handle great weight. Therefore, it is often used as a monumental ornament.

The Chao Feng Dragon: This type of dragon has an inclination for dangerous situations. Therefore, it is often placed on the eaves of temples.

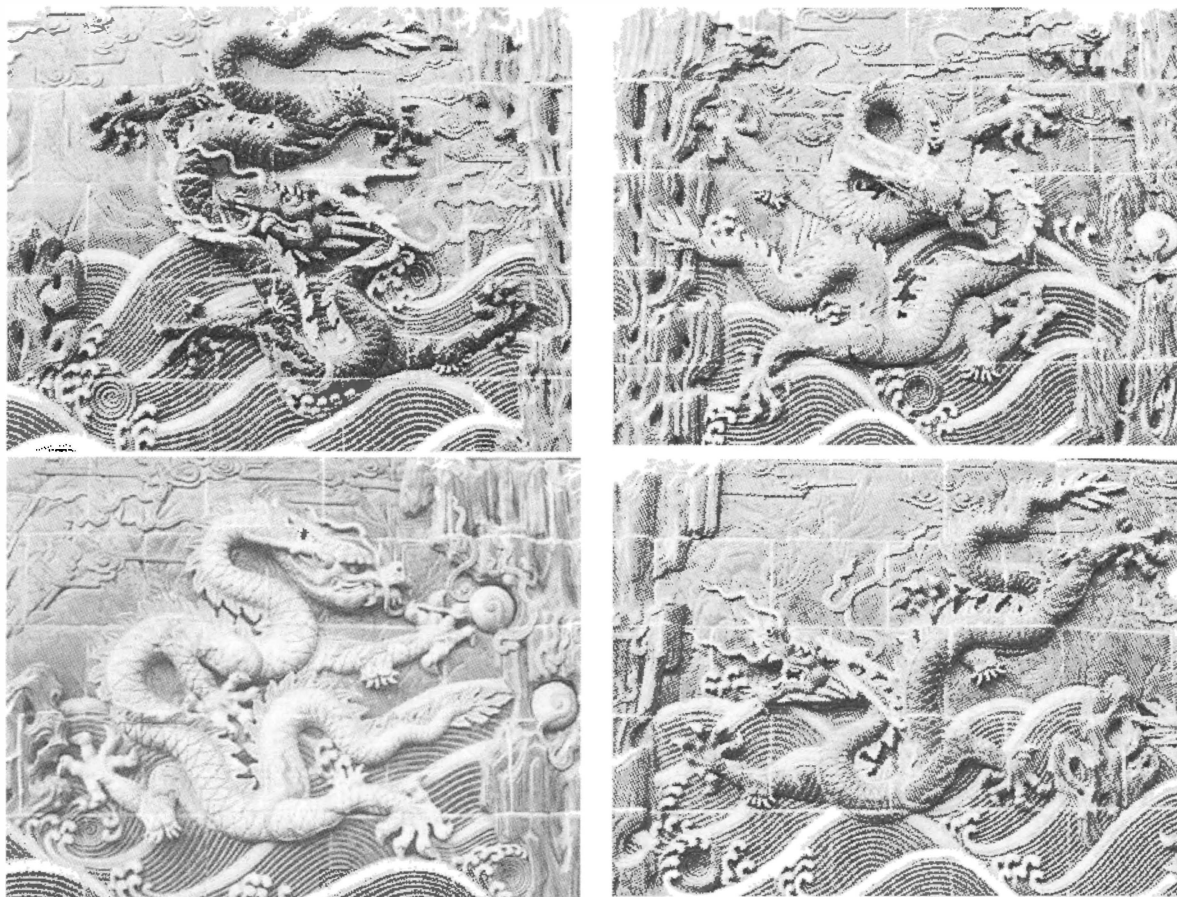


Figure 1.422. The Sky Dragon Gives Birth to Nine Different Dragons #2

The Chi Wen Dragon: This type of dragon has a fondness for water. Therefore, it is often carved on the road-bearing posts (beams) of bridges, and on the roofs of buildings (in order to keep off fire). It likes to gaze and look out, and is sometimes represented as a fish with an upturned tail.

The Suan Ni Dragon: This type of dragon is a restful creature, and is often drawn emanating a calm and peaceful ambiance surrounding the emperor's throne.

The Ya Zi Dragon: This type of dragon is the bloodthirsty member of the group. Because of its lust for slaughter, it is often used as a magical guard and placed on the hilt of a sword.

The Ya Yu Dragon: This type of dragon is also believed to be addicted to human flesh. However, it only appears when the ruling emperor is suf-



Figure 1.423. The Sky Dragon Gives Birth to Nine Different Dragons #3

ficiently lacking in virtue. It is a scaly beast with one horn, and is forty feet long. It is composed of a dragon's head, the body of a horse, and the claws of a tiger. Sometimes known as the fierce "Bi An Dragon," because it is addicted to "litigation and quarreling," it is commonly found on prison-gates.

THE WATER DRAGON

The Water Dragon (Li) is generally portrayed as a hornless dragon that dwells in oceans and large lakes. Water Dragons are closely associated with waterfalls. They are believed to dwell inside the deep pools the are located below waterfalls.

The Water Dragon was also said to possess the ability of raising great ocean waves in order to injure men and boats. According to ancient belief, a water-spout was thought to be the movement of a living Water Dragon, and the swelling of the waves was attributed to the "enchantment" of the creature's magic.

THE MOUNTAIN DRAGON

The Mountain Dragon (Jiao) is generally portrayed as a scaly reptile, who dwells in marshes and mountain caves. It has a small hornless head and neck, with a deep purplish red (crimson) chest. Its back has green stripes, and its sides are yellow. It has four legs, but resembles a snake, thirteen feet in length.

The "Dragon Well" is usually located deep inside a mountain cave. This secret well is believed to be owned and created by the Mountain Dragon. According to ancient belief, when a Yellow Mountain Dragon, born from yellow gold a thousand years old, enters a deep place, a yellow spring dashes fourth; and if from this spring some fine dust arises, these become a yellow cloud.

DRAGON LORE

The dragon traditionally stands for the direction of the East (Wood Element), the region of sunrise, fertility, spring rains, and rain in general. This is why in ancient China, wooden dragons were commonly used for rainmaking purposes.

The dragon symbolically represents the art of "seeing" and making internal connections to the spirit world. Sometimes the dragon is pictured playing with a "ball," which represents the celestial power of the sun. In ancient China, a portrait used for bringing power and good luck contained one, two, four, or nine dragons (never three).

In China, it was believed that magical dragons lived in the waters of the Earth and within the cloudy mists of the sky. Therefore the dragon was believed to posses the power to overturn the clouds and send down the rain. The three most auspicious colors for a dragon are deep dark blue-green (almost black), red, and yellow. Green Dragons (i.e., green snakes, green lizards, green crocodiles, etc.) were considered to be the Earthly species of Heavenly Dragons, and were believed to provide numerous health benefits to mankind.

As a magical animal, the dragon wields the power of transformation, and can choose to be either visible or invisible. According to the ancient *Shouwen Dictionary*, "In the spring, the dragon ascends to the Heavens, and in the autumn, it buries itself in the watery depths. It covers itself with mud in the autumn equinox, and emerges in the spring time, thus announcing by its awakening the return of nature's energies by means of magical rains."

On the day that it ascends into the Heavens it cannot be seen because it is hidden within the rain clouds on which it rides.

According to ancient legend, the dragons sleep under the water in order to "preserve the magical energies of their bodies." In the Spring time, they awaken and arise, ascending into the clouds. As in all rites of spring mating rituals, they soon begin to fight for celestial territory. These "dragon battles" that occur after the dry season are welcomed, creating thunder storms and torrents of needed rain.

When dragons fight, fire-balls and pearls fall to the ground. The pearls promise abundant supplies of water for the future. According to ancient belief, in order for all to go well with the agriculturist, it is imperative that the Blue / Green Dragons (the main spirit of water and rain) and the Golden Yellow Dragons prevail over the other dragons (i.e., the Red, White, and Black Dragons).

If too many dragons engage in battle, however, and the celestial war in the sky continues longer than desired, all of the rivers will rise and flood, causing great destruction and loss of life. Because the emperor was closely connected with the head Dragon God, social upheavals and war could result. In ancient China, it was believed

that this type of weather calamity was the consequence of the failure of both the Daoist priest and the emperor to control the dragons. The dynasty might therefore be overthrown by the indignant and ruined peasants.

FOUR DRAGON MANIFESTATIONS

In ancient China, the dragon was attributed to four types of magical power and manifestation, described as follows:

- **Celestial Dragon (Tian Long):** This dragon symbolized the manifestation of the magical regenerative power of the Heavens. It protects and supports the various mansions of the gods.
- **Spirit Dragon (Shen Long):** This dragon symbolized the magical creation and release of rain. It produces wind and rain to benefit all of mankind.
- **Earth Dragon (Di Long):** This dragon symbolized the manifestation of the magical power that controls all pools, rivers, springs, and water courses.
- **Treasure Guarding Dragon (Fu Cang Long):** This guardian dragon protects all magical treasure. It mounts guard over the wealth concealed from mortal eye.

THE FIVE DRAGON GODS-KINGS

The Dragon Gods, sometimes known as Dragon Kings (Figure 1.424), were believed to have all hatched from beautiful magical stones. The specific colors of the stones were supposed to reveal the esoteric characteristics of the dragon spirits that inhabited them. Therefore, to the ancient Chinese, certain beautiful stones were called "dragon's eggs." It was believed that when the dragon's eggs were split open, lightening would immediately flash, thunder bellowed, and darkness would cover the sky. It was also believed that before the young dragon (about the size of a worm) came out of the magical gem, much water would pour out of the stone before the new-born dragon ascended into the Heavens.

According to ancient Daoist believed, there were five powerful Dragon Kings (Long Wang), each ruling over one of the four seasons, seas that encompass the Earth, and the subterranean palaces which form their respective abodes. These Five Dragon Kings are described as follows:



Figure 1.424. Dragon King of the Southern Sea

- **The Blue/Green Dragon King of the East:** He is ruler over Spring time, the Eastern Sea, and is sometimes known as Guan De (The Releaser of Virtue).
- **The Red Dragon King of the South:** He is ruler over the greater part of Summer time, the Southern Sea, and is sometimes known as Guan Li (The Releaser of Goodness).
- **The Yellow Dragon King of the Center:** He is ruler over the last months of Summer time, and is sometimes known as the Guardian of the Center Palace.
- **The White Dragon King of the West:** He is ruler over the Autumn time, the Western Sea, and is sometimes known as Guan Run (The Releaser of Favor).
- **The Black Dragon King of the North:** He is ruler over the Winter time (the Chinese season for drought), the Northern Sea, and is sometimes known as Guan Ze (The Releaser of Generosity).

These Five Dragon Kings play an important role in ancient Daoist magic, responsible for the seasons, food supply, and controlling disease (i.e. plagues). Each Dragon King was also believed to dwell in a splendid palace filled with beautiful and valuable treasures.

THE NINE PALACE/BAGUA DRAGONS

According to certain ancient Daoist teachings, there are nine dragons that correspond to the Nine Palaces of the Magic Square. Each of the Nine Dragons is also associated with a specific magical power and trigram location of the Prenatal Bagua. It is said that these nine celestial creatures have the ability to provide generous gifts to assist humanity in their evolution. The Nine Dragons and their trigram locations are described as follows (Figure 1.425):

- **The Heavenly Dragon (Qian Trigram):** This trigram is located at the top, and is associated with the peak of Yang energy.
- **The Wind Dragon (Xun Trigram):** This trigram gives way to Yin entering Yang at the bottom of the trigram.
- **The Water Dragon (Kan Trigram):** This trigram is located on the right side, and is associated with Yin surrounding Yang.
- **The Mountain Dragon (Gen Trigram):** This trigram causes Yin to push Yang upwards to the top.
- **The Earth Dragon (Kun Trigram):** This trigram is located at the bottom, and is associated with the peak of Yin energy.
- **The Sky Dragon (Zhen Trigram):** This trigram gives way to Yang entering Yin at the bottom of the trigram.
- **The Fire Dragon (Li Trigram):** This trigram is located on the left side of the trigrams, and is associated with Yang surrounding Yin.
- **The Sea Dragon (Dui Trigram):** This trigram causes Yang to push Yin to the top.
- **Golden Dragon (Center Palace):** This represents the center core of the Bagua configuration. All of the other trigram powers surround the Golden Dragon.

THE DRAGONS PEARL

The dragon is traditionally pictured playing in the clouds with a ball (or pearl). In certain traditions the pearl represents thunder and causes the rain to fall; in other traditions, the pearl represents the Sun. The pearl may also be thought of as a metaphor for perfection and enlightenment, particularly if the dragon represents the emperor.

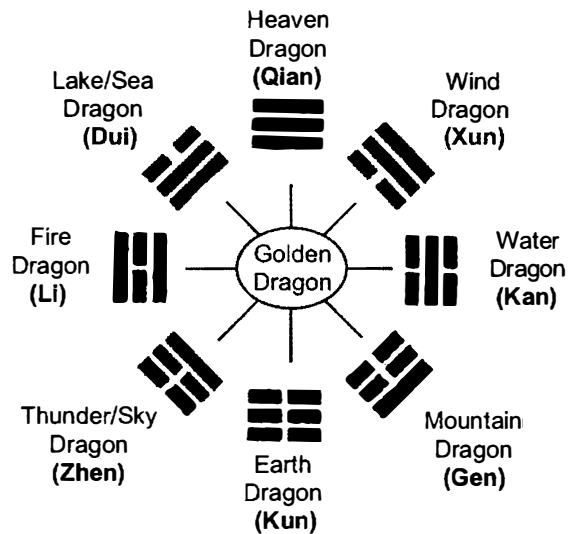


Figure 1.425. The Prenatal Bagua Trigrams: The manifestation of opposite polar forces (Yin across from Yang). This Cycle of Harmony relates to the world of thoughts and ideas. The movements of the Eight Dimensions or phases of energy are reflected within their opposite energetic forces, and are responsible for the creation of all phenomena.

In one story, the pearl also resembles the moon. As a dragon devours the pearl, less and less of the pearl is seen and the pearl appears as a waning moon. As a dragon disgorges the pearl, more and more of the pearl is seen and the pearl therefore appears as a waxing moon. The dragon and pearl thus symbolize the endless cycle of transformation.

Frequently, the “pearl” is shown with flames which symbolizes magical powers and may represent the wish-granting pearl of Buddhism. The flaming pearl is one of the Eight Treasures. The pearl can also refer to riches, pure intentions and genius in obscurity.

According to one legend, long ago the Jade Emperor gave the fireball to the dragons to lure them out of the sea, because they were racing around making a lot of waves and causing floods and tidal waves. They were so frisky, that they even made the rivers overflow. The people of the Earth complained to the Jade Emperor and asked him to get the dragons to calm down. After several

attempts at trying to calm the dragons down, the Jade Emperor decided to change his approach and thought of a way to get the dragons out of the water. He presented them with a magic fireball that couldn't get wet. The dragons found the fireball irresistible. Over time, the chasing and playing with the fireball eventually calmed the dragons, and they began to meditate and become wise. Now dragons are a model of self-mastery, inner-wisdom, and spiritual protection.

According to ancient Chinese legend, dragons, like certain fish, do not ejaculate inside their female counterparts but on them. The females are then impregnated by absorbing the semen through their gills and scales. If any semen is not absorbed by the female dragon, but falls to Earth, it congeals and becomes "Dragon Jade."

DAOIST WUDANG DRAGON TRAINING

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Yi-Jing), the Dragon is symbolized through the Zhen Trigram, which represents Thunder, and corresponds to lightning and movement. The Zhen Trigram is symbolized by a Yang line positioned beneath two Yin lines. The Yang line represents something dynamic and explosive trying to break free, while the two Yin lines represent the Earth. The Zhen Trigram therefore signifies a mighty force attempting to break free.

In energetic manifestation, the Dragon has the ability to condense its form, leap, fly, and change unpredictably. It is extremely flexible, agile, and can transform into two different types of martial energies: the Water (Yin Earth) Dragon, (which is solid and heavy), and the Cloud (Yang-Heaven) Dragon, (which is light and vaporous).

The Dragon's attacks are a very erratic combination of simultaneous high and low strikes with the arms and legs, designed to confuse the opponent. He will flow like water around the opponent's attacks and defenses. The Dragon makes maximum use of coiling and trapping techniques, utilizing inside elbow and palm work. The coiling and flexible, whiplike arm movements of the Dragon make it very difficult to counter his inside and midrange attacks. It is from the Dragon's rolling movement that the Baguazhang practitioners earned the name "Rolling Thunder Boxers."

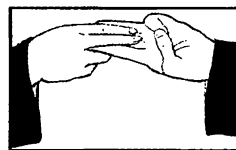


Figure 1.426. Golden Dragon Double Hand Seal



Figure 1.427. Two Dragons Pierce the Mountain Double Hand Seal



Figure 1.428. The Single Dragon that Pierces the Mountain Single Hand Seal

A disciple of Baguazhang will assume the characteristics of the Dragon when faced with a larger stronger opponent. The Dragon's inside fighting movements are best implemented on opponents who have a long reach, are slow, and have a tendency to grab and hold on (like wrestlers).

In ancient Daoist rituals, the Dragon Hand Seals are used for specific evocations, worship, or for energetic combat (i.e., Attacking and Defending), for example:

- **The Golden Dragon Double Hand and Seal:** This is a two-handed Hand Seal is used for Worship (Figure 1.426). It energetically represents the fusion of the combined energies of Yin and Yang
- **Two Dragons Pierce the Mountain Double Hand Seal:** This Double Hand Seal is used for Attacking and Defending (Figure 1.427). It is used to energetically penetrate through mountains and into the depths of the Earth. It is also used to energetically cut through, chase-after, and catch evil spirits.



Figure 1.429. Eagle

- **The Single Dragon that Pierces the Mountain Single Hand Seal:** This Single Hand Seal is used for Attacking and Defending (Figure 1.428). It is used to energetically penetrate through mountains and into the depths of the Earth. It is also used to energetically cut through, chase-after, and catch evil spirits.

EAGLE

Eagles are associated with Yang and the Fire Element. The eagle is a symbol of strength and spiritual victory (Figure 1.429). It also symbolically represents the triumph of Shen (the upper spiritual realm) over Jing (the lower material realm), through its ability to soar above the Earth.

Since ancient times, the fierce image of an eagle has always been associated with kings and royalty. For example, the ancient Huns (Xiong Nu) used the eagle as symbolic icon of their ruler.

The symbol of an eagle also represents triumph over adversity.

The eagle, falcon, and hawk (Ying) all symbolize a "hero" (yingxiong), because the pronunciation is the same. Therefore, in ancient Chinese art, if an eagle is pictured perching on a rock in the sea, it symbolizes a hero who fights a lone battle.

According to accounts given by Marco Polo, the Great Kublai Khan owned powerful eagles, that were trained to swoop down and attack eagles. It was said that due to the size and strength of these powerful birds of prey, none could escape their talons.

According to ancient Daoist Folk Magic teachings, ghosts and spirit entities can be caught by burning the greasy flesh of a "Cat's-Head Hawk (a certain type of Hawk with the head like a cat). Because it

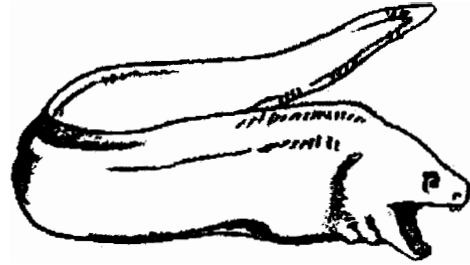


Figure 1.430. Eel



Figure 1.431. Fish

attracts spirits, sorcerers use it to catch ghosts and spirits in order to enslave them as servants.

EEL

Eels are associated with Yang and the Water Element. Sometimes used as a phallic symbol, the image of an eel was used to symbolize a penis or sperm swimming in a cloudy, milky, or salty water (Figure 1.430).

Eels also represent slippery dangers lurking within the waters. According to the ancient Chinese legend (known as the "Legend of the Great Flood"), Xiang Liu, an evil minister of the Emperor Gong, was responsible for creating the flood that covered the entire Earth. Xiang Liu was reported to be an eel.

FISH

Fish are associated with Yin and the Water Element. In dream interpretation, a fish swimming downward into a deep cavern can symbolize the reaching down into the depths of one's own psychic and spiritual dimensions (Figure 1.431).

According to ancient Chinese tradition, both fish and water represent wealth. The Chinese word for "fish" (Yu) is phonetically identical to the word used for "abundance." Therefore, fish traditionally

symbolizes wealth. The most popular fish are generally the Carp, Goldfish, and Golden Arrowana (the Arrowana is also known as a Dragon-Fish).

In ancient China, the wife was traditionally responsible for all financial affairs. She kept the money and financially regulated the household. The man was considered to be the worker, and he provided the source of income while the wife regulated the expenditures. Therefore, if a fish was to be placed in the husband's office or place of work for good luck (both fish and water represent wealth), it was supposed to correspond to the birth color of his wife (the financial manager). This allowed the husband's business to boom. If the man was unmarried however, he would choose a fish that corresponded to his own birth color.

In ancient China, fish were generally used in sacrifices. For several dynasties, fish heads were sacrificed to the God of Wealth. This is the reason why people in China eat fish on New Year's day, believing that the coming year will be one of abundance.

There are many tales of drunk men turning into fish and of fish demons of this kind seducing and marrying women. However, it is said that a man who is a fish-demon could be recognized by the fact that he has to bath everyday. There are other tales of fish turning into birds (flying fish), and there is also one story in the first century BC of a giant fish swallowing a boat.

The symbol of a double fish is often worn as an amulet to ward off evil intentions. It can also be placed near the entrance of a home, so that anyone with bad intentions towards you will not succeed in staying for long.

It is believed that if you have a fish tank, you should never hang pictures of deceased friends or family above the fish tank (the swirling of the fish in the water will disturb the sleep of the deceased friends and relatives). Also, never have the fish tank face towards the kitchen (the kitchen represents fire and will burn up all the good benefits that the fish bring).

The goldfish (Jinyu) is a symbol for wealth because its first character (Jin) means "gold" and its second character (Yu) sounds like jade (Yu). Goldfish also symbolize abundant wealth because the first character (Jin) means gold and the second character (Yu) has the same pronunciation as the word for "abundance" or "surplus" (Yu).

If goldfish are used in Feng Shui to gather the energy of wealth, it is important that they keep nine goldfish in the pool or aquarium. Eight of the goldfish should be gold, and the ninth one should be black. The single black fish is used to absorb and bad luck that may inadvertently enter the home.

Fish and water coming together is a metaphor for sexual intercourse. When the constellation of the Fish becomes visible in the sky, it is a sign that the time for clouds and rain has passed (in ancient times this was taken to mean that it was no longer auspicious for the emperor to have sexual intercourse).

Concerning imperial divination, in ancient times when fish swam up the river in the shallow sandbank, it was interpreted as a rebellion against the social order and an harbinger of civil unrest.

The Chinese word for "Carp" (Li) is pronounced the same as the words used to say "profit and advantage" (Li), and "strength and power" (Li). Therefore, the ancient Chinese the Carp symbolized a wish for the benefit or advancement of business.

The carp is also a symbol for an abundance of children because it produces many eggs. A pair of carp symbolizes a harmonious marriage.

One ancient Chinese legend tells of a humble carp who transformed into a mighty dragon when it successfully jumped over the "Gate of Eternal Learning" (also known as the "Dragon Gate"). This popular story represented the successful completion of the Imperial Examinations, which, for many dynasties had been the primary method used by emperors to recruit officials and ministers to the court. Since the Song Dynasty (420-478 A.D.), the Dragon Gate has symbolized the aspirations of China's young men. Those serving the emperor became members of the aristocracy and outranked everyone in the land. Therefore, the Imperial Exams were seen as the passport to fame, wealth, and glory.

It is interesting to note that carps that fail to make the leap into genuine "Dragonhood," are forever stamped with the seal of having tried and failed. This explained the red patch on the carp's forehead.

Additionally, because the overlapping scales of a carp resemble mediaeval armor, it is regarded as the symbol of martial prowess, and is admired for its persistence in battling with the currents.

Fox

Foxes are associated with Yin and the Earth Element. They are associated with deceit, trickery, slyness, cunning, and craftiness (Figure 1.432). Documents dating back to the dawn of China's civilization identify the fox as a demonic creature, upon whose back spirit entities often ride. According to ancient Chinese beliefs, there are two major characteristics used to describe this type of fox (Hu-li). The first characteristic is being able to live to a very old age; the second characteristic is its great preponderance of Yin (the female element of all things).

The fox's accumulation of Yin is due to its nocturnal habits, which enables the fox to easily assume the guise of a woman. As the fox naturally wishes to have a well-balanced constitution, it looks to gather Yang (the male element of all things), wherever it can. Thus is created the powerful myth that the fox-spirit must prey on the life-force of men in order to achieve longevity.

It is said that a fox spirit will frequent ancient burial tombs in order to exhume the bodies of the deceased. The fox will place the skull of the deceased on its forehead and turn towards the North Star. After speaking a magical incantation, the fox spirit will bow to the celestial stars three times. If the skull does not fall down while it is performing its prostrations, the fox magically transforms into a beautiful woman.

The life of the fox, through its cunning ability, was believed to extend to 800 or 1,000 years, and it was believed that a fox could even achieve immortality. As a result, temples and shrines were built to the Fox Spirit. In ancient China, it was believed that a fox could turn itself into a woman after it reached the age of 50 years; into a young maiden after it reached the age of 100 years (or, if it despises women, the fox can turn itself into a wizard, with all the power of magic at its command); and into a Celestial Fox after it reached the age of 1,000 years. A 1,000 year old fox is said to have nine tails and its color changes to gold. Because it is well versed in all the secrets of nature, is noted for its extreme sensuality, and can produce fire by striking the ground with its tail. According to the Ming Dynasty (1368-1644 A.D.) novel *Feng Shen Yan Yi* (The Metamorphosis of the Gods), a 1,000 year old fox assumed the form of the seductive Dan Ji and led the emperor of the Shang

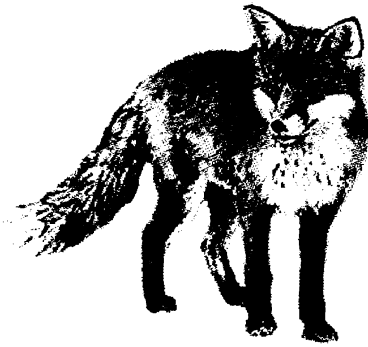


Figure 1.432. Fox

Dynasty (1600-1028 B.C.) into such evil ways that he eventually lost his empire and his life.

Hundreds of stories talk about how a ravishing beautiful woman appears one night to a scholar while he is studying. She entices him and he makes love to her. She disappears in the morning, only to come back each consecutive evening thereafter. The scholar gets weaker and weaker until a Daoist Monk informs him that the girl is really a fox-spirit who is sucking him dry of life-force energy in order to create the spirit entity's "Essence of Immortality" (a standard aspect of esoteric Daoist sexual training known as "vampirism"). Fox women can be distinguished from ordinary women from the fact that they never change their clothes. However, the clothes never look soiled. A creature of erotic symbolism, the fox has also been associated with venereal diseases for over 2,000 years in China.

The fox, in relationship with the human race can either be benevolent or vindictive, according to the treatment the fox receives. For example, one of the positive attributed associated with magical foxes is that they retain the knowledge of hidden or buried treasure. They can either use these riches for their own personal gain, or they can reveal these treasures to their human friends.

As a healing antidote, it is said that any form of Fox-disease may be cured by swallowing the ashes of a burned fox, either with or without water. Additionally, the snout and skin of a fox, together with an ounce of ashes taken from burning and powering a fox's head, must be cooked and eaten in order to free a victim from the powerful bewitchment caused from Fox-demon possession.



Figure 1.433. Frog

FROG

Frogs are associated with Yin, and the Water Element. Like the toad, the frog is considered to be a moon creature, and is related to rain and water. Because it could emerge from the dark (Yin) and unknown depths of a well, swamp or bog into the light of the Sun (Yang), the frog was believed to be able to change evil into goodness and beauty. These magical attributes have made the frog a symbol of emerging, resurrection and healing. The frog is also a symbol of the life-transforming qualities of fertility and eroticism (Figure 1.433).

There are countless magical abilities assigned to the frog. In ancient China, frog seeds (i.e., frog eggs) were believed to have fallen from the "Dew of Heaven." One ancient text even assures its reader that the body's Hun (Ethereal Soul) looks exactly like a frog. It was therefore believed that a frog would enhance the power of magical potions (i.e., Magical Elixirs, Magical Essences, and Magical Pills).

Because of their association with the Hun, priests of Black Magic would sometimes use a frog in order to initiate a curse. Magical incantations were first recited over a live frog. After each magical incantation was spoken, the frog was pricked with a long needle. After a few pricks, the frog would die, and was then buried under the gate of the victim on whom the evil spell was cast. The victim eventually grew thin, pale, and then died. In ancient China, relatives of the deceased have been known to find the remains of the frog when they search under the gate of the victim's house.

Because frogs are associated with water, they have a wide spread reputation as custodians of rain, and were commonly used in Weather Magic rituals. For example, in Indo-China, certain Weather Magic rituals required the priest to place a live frog into a fire. The frog was then immediately removed and wrapped in black felt and place it under wa-

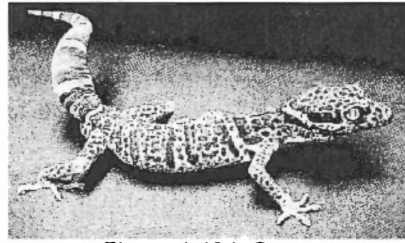


Figure 1.434. Gecko

ter while speaking summoning invocations. The purpose of roasting the live frog was to provoke the supernatural powers to come to the aid of the frog (the frog being considered the custodian of rain) by providing the much needed precipitation.

In ancient Daoist Magic, frogs were commonly incinerated and their remains were powdered and used for either love or hate magic. Whether the remains were used for love or hate depended on whether they sank or swim when they were cast into water. If they sank, they are potent for hate magic; if they floated, they were used in love charms.

GECKO

Geckos are associated with Yang, and the Water Element. The gecko is known as the "Bi Hu" (Wall Tiger) because it climbs the walls and ceilings and eats small insects (Figure 1.434). Another name for gecko is "Shou Gong" (Guardian of the Palace). The ancient Daoist texts discuss how a gecko was put into a clay pot on the fifth day of the fifth month and then fed for a year on cinnabar powder. At the end of the year the gecko was taken from the pot and pounded into pieces. The ointment obtained was rubbed onto the arm of a girl destined for the imperial court. This mark would vanish the first time the girl had sexual intercourse. In ancient times men going away on long journeys traditionally painted the mark on the lower part of their wife's body's. According to an ancient text on Daoist sorcery, this act insured that the woman would have no children and also the spot would disappear if she had sex.

In ancient China, an extremely powerful love charm was sometimes secretly constructed out of the remains of a newt (a small salamander) that had been burned and its remains cindered while speaking infatuation incantations. The powdered ashes



Figure 1.435. Hare

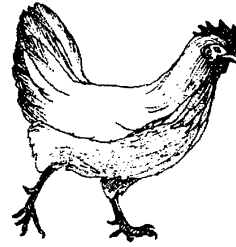


Figure 1.436. Hen

are then divided into two portions. One portion is carried by the individual who is the deprived lover, and the other portion is secretly scattered among the personal possessions of the targeted individual, or sprinkled in their hair.

Additionally, in ancient China it was taught that if the lizards were fed on vermilion and their tails cut off, and the blood rubbed onto the wrists of the ladies of the royal harem, it would prove whether they were virtuous or not. It was said that if they were virtuous, the blood will not come off; if however they were not, the blood would immediately wash off.

In ancient Chinese medicine, Ge Jie (Gecko) was used to treat the Lungs and Kidneys. It strengthens the Kidneys, tonifies the Lungs, and assists the Kidney Yang in augmenting the Jing and Blood.

HARE

Hares are associated with Yin and the Earth/Water Element. To the ancient Chinese, the hare represented the Yin energetic nature of the Moon and water (just as the Raven represented the Yang energetic nature of the Sun and fire).

In ancient times, the hare was represented as an icon of the Moon, standing on two legs with a mortar and pestle under a Cassia tree (Figure 1.435). The hare uses the mortar to pound cinnamon twigs in order to create "Immortal Pills." Therefore, on the back of certain ceremonial Daoist robes, the image of the Moon is sometimes identified by the traditional symbol of a hare pounding an elixir of immortality.

According to ancient Chinese belief, when the hare attains the age of 500 years it becomes white in color. If left to complete its life, it will eventually live for 1,000 years.

The red hare is a supernatural beast of auspicious omen. It is believed to appear when virtuous rulers govern the Empire.

According to Chinese Medicine, the hare is said to possess sweet meat that is cooling in nature. It is therefore used in order to Tonify a patient's Spleen and Stomach organs.

HEN

Hens are associated with Yang and the Fire Element. The hen, like the rooster, can drive away evil spirits (Figure 1.436). In ancient Daoists traditions, it is said that "the physical form of a chicken looks like a colorful phoenix. When it makes its sound, its cackling is heard like a golden bell. This wakes up the thunder of the heavens, which responds to its crow from 10,000 miles away. This startles the people, and even surprises the Palace of the Sun. Therefore, inside the Tai Yang Palace, it is called the Golden Bird."

In ancient Chinese medicine, Ji Nei Jin (Chicken Inner Gold), also known as Endothelium Corneum Gigeriae Galli (the internal lining of the Chicken's Gizzard) was used to treat the Stomach, Spleen, Small Intestine, and Bladder. It strongly reduces food stagnation and improves the Spleen's transportational functions. It also transforms hardness and dissolves stones.

In Chinese medicine, chicken is considered to be a "Hot" meat and its Yang energetic nature is used to stimulate and produce more Yang Qi within the body. In Northern China and Korea roosters and hens were not reared for their eggs and meat, but for their long tail feathers and their ability to crow well. In Southern China and Vietnam a both the hen's eggs and bones were commonly used as oracles. The blood of a black hen was believed to have a particularly powerful effect against spirit entities.

In ancient Daoist rituals, talismans that were used to summon and order Celestial Marshal

General Kung to bind disease was traditionally activated via chicken blood. After the priest took a sip of water from the altar cup, he or she would spray a mouthful of the “holy water” onto the chicken and then write the following talismans over the chicken’s physical body, chanting the following incantations (Figure 1.437):

**“The first Thunder Talisman
is used for binding ghosts!”**

**The second Thunder Talisman
is used for thunder ghosts!**

**The third Thunder Talisman
is used for chopping ghosts!**

**The fourth Thunder Talisman
is used for sacrificing ghosts!”**

Then, having said the incantation, the priest would use his or her left hand to hold and slightly shake the chicken. As the chicken flaps its wings, a feather flies off and the priest imagines that it ascends into the spiritual realm, traveling towards the Purple Mansion.

With his or her right hand embracing the knife (and with a solemn and respectful heart), the priest then uses the knife to cut the chicken’s neck. The priest traditionally uses the “Dragon Knife” inherited from his or her “ancestral master” to cut the chicken’s neck. This is not considered to be a cruel slaughter of a living thing, but is instead employing an ancient method of the ancestral masters used to sacrifice to the Thunder Gods. The blood is then placed into and mixed with the altar wine. Next, the left hand holds the wine and blood sacrifice being offered to the Immortal Thunder Gods, while the right hand holds the thunder-block talisman. The priest then says the following incantation:

**“Thunder immortals
enjoy your sacrifice,
Quickly quickly
show your magic!**

**The blood and wine is what motivates
the power of the Heavenly Generals!**

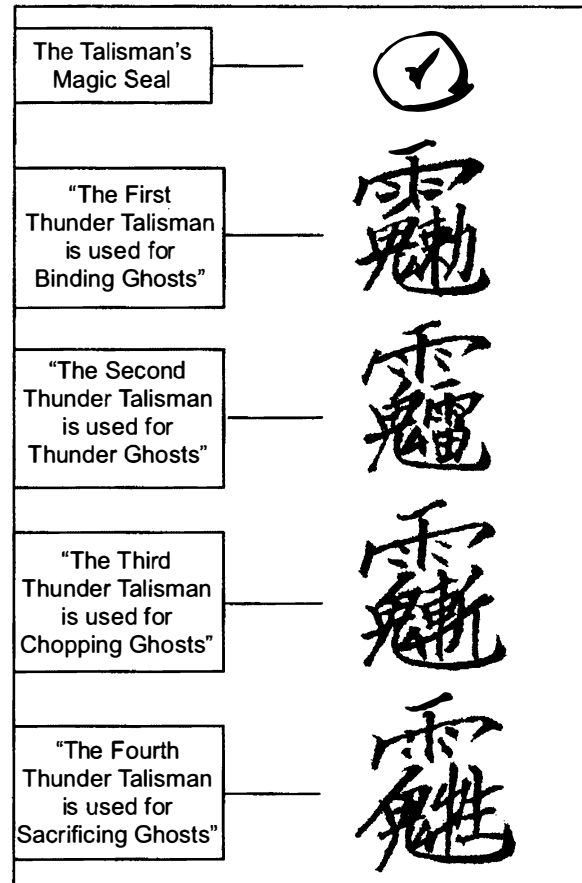


Figure 1.437. Ancient Daoist Talismans for Summoning the Thunder Gods

**It also brings out the courage
of the celestial soldiers!**

**After the power is absorbed,
they become so powerful
with the sacrificial blood
that they can pull up trees by the roots,
move the mountains,
and overturn rivers and ocean!”**

The supernatural spirits immediately show up, responding to the summons and sacrifice. Sometimes the chicken blood is mixed in a bowl with the ashes on the incense burner. This “blood ink” is then used to make magical calligraphy, allowing the priest to create powerful talismans.



Figure 1.438. Heron

HERON

Hérons (sometimes called egrets or bitterns) are associated with Yin and the Water Element. This bird's favorite habitat is around lakes and rivers (Figure 1.438). The Chinese word for heron "Lu" is similar to the word Lu meaning "path." Therefore the ancient Daoists associate the heron as a symbol of one who is seeking the path to the eternal Dao by living in harmony with nature.

HORSE

Horses are associated with Yang and the Fire Element. In the ancient writings of the Yi-Jing, the dragon (male) and the horse (female) were the two creatures chosen to represent the two sexes. However, in the most ancient mythology the horse was used to symbolize the Yang (male principle) while the Yin (female principles) was symbolized by a cow (or ox).

The horse represents speed, perseverance, success, and nobility; because they gallop as fast as the wind, they speed you to your destination, and therefore work to quickly transport energy (Figure 1.439). The ancient Daoist expression "getting off the horse" referred to a powerful priest who was summoning the Celestial Immortals to visit him.

Traditionally if a portrait or sculpture of a horse is brought into the house, it should contain either one or eight horses. A string of eight horses represents the famous horses of King Mu, who was supposed to have lived in the 10th century



Figure 1.439. Horse

BC. Never use five horses, as in ancient China this symbolized quarreling and terrible punishment (as a punishment for a capital offense, a prisoner was tied to five horses and pulled apart).

In ancient China, dreaming of a horse was considered to be a positive omen, and its presence foretold the promise of victories. According to the *Luo Zhong Ji*, written in the Tang Dynasty, the emperor Li Yuan began his ascent to power during the end of the Sui Dynasty (581-618 A.D.) following a dream in which he was wearing armor and riding several horses, while other horses were flying through the sky. He asked out-loud which army these magnificent animals belong to and was told, "The first emperor himself, who controls the whole universe." After this same dream repeated itself for several days, Li Yuan called his sons and told them that the dream was an omen, and that their campaign to overthrow the current emperor would succeed. The fighting continued until Li Yuan finally succeeded in establishing the Tang Dynasty (618-907 A.D.).

In ancient China, the strongest horses came from Mongolia; the smallest but most dependable horses came from Tibet. However, the overall best breed of horses were imported from West Asia (i.e., the Arabian Horses).

LIONS

Lions are associated with Yang and the Metal Element. They represent strength, courage, and primal instincts for survival. Throughout China's history, they have been used to represent authority, justice, and military might. In Song Dynasty literature (420-588 A.D.) the lion is referred to as the "King of Beasts."

The Guardian Lion is seen all over China (Figure 1.440). It is not a mere representation of a lion, but has a symbolic dimension of energetic power (they are also called "Fu Dogs" due to their "dog-gish" features). The ancient Chinese believed that the lion embodied the magical spirit of both the unicorn and the dragon, therefore it was endowed with the energetic power to exorcise demons and overcome evil.

It is said that when the lion exhales, its breath repeals Yin forces in the surrounding area; when the lion inhales, it draws in Yang forces from the surrounding area. Therefore, the breathing rhythm of a lion is said to coordinate the interaction between Yin and Yang influences existing within the environment.

Pairs of stone or bronze lions rival dragons in popularity as guardians of official buildings and temples. Traditionally, the male lion is always placed on the left (Yang side) and the female lion is always placed on the right (Yin side) facing away from the entrance of a shrine or other sacred place. Underneath the left paw of the male lion is an ornamental ball representing the energetic powers of the Earth, where the Guardian Lion is said to be "feeling the pulse of the world." Traditionally the lion cub is believed to be contained within the embroidered ball as an egg, however, some historians believe that the ball is actually a huge pearl that the lion is playing with in order to calm his nerves). Underneath the right paw of the female is a cub.

According to certain ancient beliefs, the magical lions suckle their young through their claws. The milk, having mystical powers, is also collected by the male lion via the ball underneath his left paw. Therefore, in ancient China, hollow balls were sometimes placed in the hills by cer-



Figure 1.440. Guardian Lion

tain country people, in the hopes that lions, who cannot resist playing with the ball, would leave behind some of the precious liquid.

In imperial times, lions were often displayed outside the homes of Chinese state officials, where the number of curls on the lion's back signified the official's rank. The use of lions with thirteen curls was restricted to the imperial family and officials of the first rank, and the number of curls dropped by one with each level (the lower rank officials had lions with eight to twelve bumps on their heads). Officials below the seventh grade were forbidden to display stone lions outside their gates.

Chinese lions are often shown looking away from each other. Their mouths may be closed to shelter and keep in the good spirits or open to scare off demons. Some believe that open-mouthed lions are making the mantric sounds "ah" and "um." Many of the wooden lions found in Asia have balls carved into the lion's mouth, it is believed that turning the ball three times can bring good luck.

Pairs of lions (male and female) can have a dramatic effect on a place's Feng Shui. However, because of their power, the placement of the lions should be used with extreme caution (placed at the front door only-facing away from the house,

and never in front of your house).

In general, the lions can be seen as symbolizing the unity of Heaven and Earth. Because the statues are intended to act as guardians, ceremonies must be held in order to bring the lions to life. These magical ceremonies involve a ritual of placing a coin under the statue and dotting the eye lions' eyes with blood (or red ink/paint).

The "Lion Dance," which is usually connected to the Feast of Lanterns (held on the 15th day of the first lunar month) became popular during the Tang Dynasty (618-907 A.D.). During that time period acrobats, accompanied by music, performed in wooden lion masks with tails made of threads, eyes painted gold, and silver teeth. In modern times, only one lion appears and dances along the street threatening shops and vendors only to be pacified by showering it with coins and tribute money.

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Internal Martial Arts system of the Yi-Jing), the Lion is symbolized through the Qian Trigram, which represents the True Yang of Heaven. The Trigram Qian, being strong, full of power and creativity, is symbolized by three solid (unbroken) lines which refer to the pure Yang energy that extends outward in all directions.

The Lion is brave, strong, determined, aggressive, explosive, and very confident in his attack. He chooses opponents he knows he can physically overpower. The Lion's favorite techniques are those used in Chin Na (joint locking) and grappling (ground work and choke outs). Along with the seizing techniques of the lion paw, he uses his arms to catch, hook, and trap for initiating bone breaking and joint dislocation. The Lion charges the opponent with the intent of pouncing and crushing. If the opponent should escape, the Lion does not give chase and will never retreat, instead he will recompose himself and await the next opportune moment to pounce. The Lion is usually dominant in practitioners who have a heavy body structure and are big boned, and it can be effectively implemented on any opponent that is of smaller bone and muscular definition.

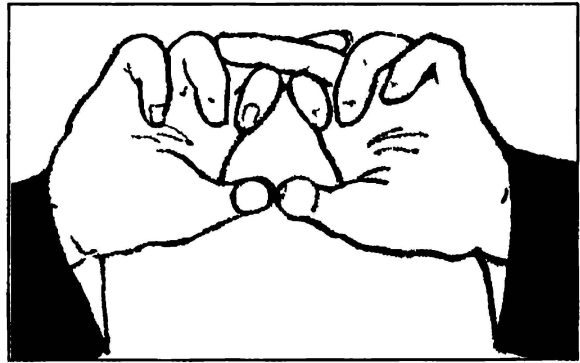


Figure 1.441. The Lions Incantation Double Hand Seal



Figure 1.442. "Mother Dou Mu"
The Immortal Mother of the Big Dipper

In ancient Daoist rituals, the Lion Hand Seals are used for specific evocations of summoning the Celestial Immortals, for example:

- **The Lions Incantation Double Hand Seal:** This two-handed Hand Seal is used for Summoning Celestial Immortals (Figure 1.441). It energetically symbolizes one of Mother Dou Mu's (Figure 1.442) celestial animals.



Figure 1.443. Magpie

MAGPIE

Magpies are associated with Yang and the Water Element. The magpie is a Yang creature, partaking in male vigor (Figure 1.443). In ancient China, it was called Xi Qiao (Joy Bringing Magpie). The ancient Chinese believed that a magpie's call heralds good news or the arrival of an important guest.

To the ancient Chinese, magpies were also considered to be birds of good omen (in contrast to ravens which were considered birds of ill-omen). Once, when the founding father of the Qing (Manchu) Dynasty (1644-1911 A.D.) was fleeing from his enemies, a magpie perched on top of his helmet. Seeing this as a divine omen, the pursuit was immediately called off. Thereafter, the magpie was regarded as a sacred bird of the Manchus.

In ancient China, it was believed that a powerful love potion could be constructed from the small stones gathered from a Magpie's nest. In order to be effective, this magical formula must be constructed on the 5th day of the 5th Moon.

Additionally, the ancient Chinese believed that the powerful magical spells of a Fox Demon could be averted by burning a Magpie's nest. Similar in fashion, it was also believed that placing the head of a Magpie above the entry of a door could unmask the hidden presence of a Were-Fox.



Figure 1.444. Cowherd the Weaving Girl and the Magpie Bridge

If the magpie is shown upside down, it means happiness has "arrived," because the Chinese words for "upside down" and "arrived" are both pronounced dao. Two magpies facing each other symbolize "double happiness" (Shuang Xi).

A pair of magpies also symbolize marriage. This is based on an ancient legend concerning two heavenly lovers, the Ox herder and the Weaver Girl (Weaving Maiden). The two are separated for eternity except for one day each year (known as Qixi, the Double Seven, or the Sisters Festival) when they are allowed to meet each other by crossing a celestial river on a bridge made of magpies (Figure 1.444).



Figure 1.445. Monkey

MONKEY

Monkeys are associated with Yang and the Metal Element. The monkey plays an important role in ancient Chinese mythology (Figure 1.445). The Monkey King (Sun Wu Kong) is one of the most prominent characters in Chinese mythology.

In ancient China, the monkey was believed to have the power of driving away evil influences, and was therefore valued for the protection that it gave.

The monkey is believed to have general control of mischievous spirits, fairy, and witches. It is also supposed to be able to bestow health, protection, and success onto mankind, if not directly, indirectly through keeping away mischievous spirits and fairies.

In one Tibetan myth, the Tibetan people are said to be descendants of the monkey people. In the South of China, there are many stories of women who have been abducted and ravished by monkeys and who have then given birth to children.

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Internal Martial Artssystem of the Yi-Jing), the Monkey is symbolized through the Dui Trigram, which represents Metal and correlates to a Lake. The Dui Trigram is symbolized by two lower Yang lines, which represent a hard bed of Earth, while the upper Yin line is open, which signifies water converging.



Figure 1.446. Chinese Owl

In terms of physical manifestation, the Monkey has the greatest agility of all the animals. It is crafty and deceptive, and his techniques are quick. The Monkey is famous for pinching and twisting the muscle and nerve cavities, grabbing and twisting the fingers, grabbing hair, and biting. When grappling on the inside or using close to the body trapping, the Monkey will bite to counterattack if trapped. He makes great use of borrowing energy and "Light Air" Gongfu training. He literally climbs all over his opponent in an effort to frustrate him and wear him down.

OWL

Owls are associated with Yin and the Water Element. Because it is an unsocial bird of the night, with a mournful call and silent flight, the ancient Chinese believed that the owl was a bird of ill-omen that heralds disaster (Figure 1.446). It is believed to be the energetic opposite of the Phoenix (the harbinger of happiness and good fortune). Like other birds, the owl is considered to be a messenger from Heaven, however, in Chinese tradition the owl is said to be a messenger of death (its presence foreshadows a death in the family or household).

The owl is considered to be an evil bird, as its young are supposed to eat their mother. It is said that its voice resembles the voice of a spirit or demon calling to its associate. Some say that its voice sounds much like an expression of digging a grave.

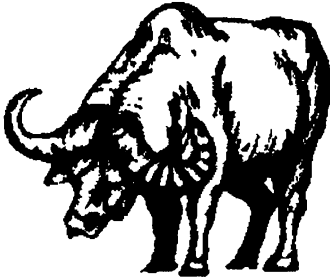


Figure 1.447. Ox

Many authorities identify the owl with the "Demon Chariot" (a being which usually had ten heads). This demonic entity was seen as unpredictable, and was thought to be the messenger of death. It devoted itself to stealing and ravishing human souls. According to the ancient writing of Chen Zang Shi, "The Demon Chariot (Owl) flies about in the dark crying. It sneaks into human dwellings in order to gather the Hun (Ethereal Soul) and Qi of men. According to ancient tradition, at one time this demonic bird had ten heads. However, one head was devoured by dogs, and now only nine heads remain. Blood continually trickles out from the place where the missing head was, and, should any of this blood come down upon an individual's house, misfortune will immediately befall the inhabitants."

According to ancient Daoist Folk Magic teachings, ghosts and spirit entities can be caught by burning a certain type of owl.

Ox (Cow)

Oxen are associated with Yin and the Earth Element. The ox (Niu) or water-buffalo (sometimes known as a cow) is considered to be a beast of burden (Figure 1.447). In ancient China the image of an ox was used to symbolize springtime and agriculture (as work on the land begins in Spring with the ceremonial plowing). In certain Chinese traditions, individuals will not eat beef, believing it to be immoral to kill and eat a creature that helps them with their harvest.



Figure 1.448. Parrots

Because of their importance to agriculture, the water buffalo or ox symbolizes springtime, harvest and fertility. To city dwellers and government officials, the water buffalo also represents a simple and idyllic life. According to ancient Chinese texts, although dreams of an ox (cow) can have many meanings, such dreams usually pertain to the females of the household (symbolizing food and nutritive properties). If an ox (cow) is killed within a dream, it can mean that there is disruption within the family. Also, certain ancient texts state that if one dreams of an ox (cow) leading a man, it means that every avenue pursued by the dreamer will meet with success.

In ancient Chinese medicine, Niu Huang (Calculus Bovis) also known as Cattle Yellow (the gallstone of a cow or Water Buffalo) was used in order to clear the Heart, open the orifices, awaken the spirit, disperse phlegm, clear the Liver, relieve toxicity, extinguish wind, and stop tremors.

PARROTS

Parrots are associated with Yang and the Wood Element. The parrot is native to South China, but has been known for thousands of years to migrate all over the country (Figure 1.448). Ancient Chinese texts mention several encounters with talking parrots. In ancient paintings, the parrot is often depicted as holding a pearl in its beak (which stands for purity and preciousness) or accompanying the Goddess Quan Yin (the Goddess of Compassion).

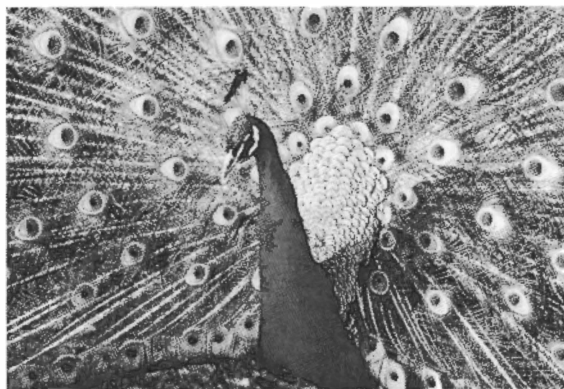


Figure 1.449. Peacock



Figure 1.450. The Queen Mother of the West
Ridding on the back of a Peacock.

PEACOCK

Peacocks are associated with Yang and the Metal Element. The peacock symbolizes beauty and dignity as well as the desire for peace and prosperity (Figure 1.449).

Under the rule of the Manchus (1644-1911 A.D.), peacock feathers were used as insignia denoting rank. During that time period, fans made of peacock tail feathers were often used as decorations for the home.

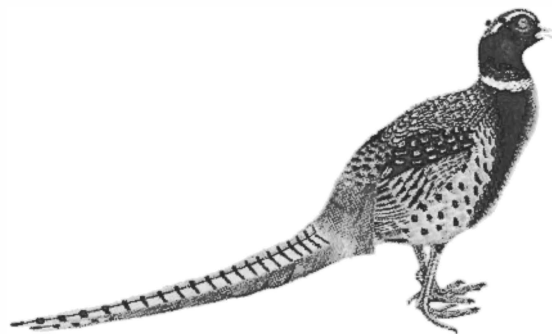


Figure 1.451. Pheasant

In ancient China, Peacocks were believed to drive away evil, and to dance whenever they saw a beautiful woman.

The ancient Chinese also believed that one glance from a peacock could make a woman pregnant.

It was believed that Xi Wang Mu, the Queen Mother of the West, sometimes rode a peacock as a means of transportation instead of a crane (Figure 1.450).

PHEASANT

Pheasants are associated with Yang and the Fire Element. The pheasant plays a rather prominent role in ancient Chinese literature (Figure 1.451). It was believed to turn into an oyster or snake in the first Winter months.

In general, the pheasant was regarded as an animal of ill-omen. If the pheasants did not cry at the beginning of the 12th month, it meant a great flood was unavoidable. If they still did not cry by the middle of the same month, women would become lascivious and seduce men. The pheasant was also supposed to cry at the first thunder of Spring, and again when the celestial Dog appeared or when a comet was seen in the sky.



Figure 1.452. Ancient Phoenix



Figure 1.453. Modern Phoenix

PHOENIX

In ancient China, the Phoenix was considered to be a mythological bird that reigned over all other birds. It is composed of a combination of all that is considered to be beautiful in the feathered kingdom, and its song resembles the music of a piped instrument. The Phoenix is highly esteemed for its beauty. It is associated with Yang, the South, and the Fire Element.

There are two main varieties of Phoenix in China, the most ancient form is believed to be derived from the image of an Argues pheasant (Figure 1.452). The more modern version is a cross between a pheasant and a peacock (Figure 1.453). According to ancient artists, the original image of the Phoenix is observed as a composite animal. It has a back like a unicorn, breast like a goose (or wild swan), throat like a swallow, the beak like a chicken, neck like a snake, tail like a fish, the forehead like a crane, the crown like a mandarin drake, the stripes like a dragon, and the vaulted back like a tortoise.

Its feathers are shaped like long scales, and its tail is composed of five colors. There are 12 feathers extending from its tail in normal years, and 13 feathers extending from its tail during leap-years.

As far as diet, the Phoenix is believed to be a grain-feeder, only partaking of seeds from bamboo, and quenches its thirst only at the sweet

fountains in secluded mountains. The Phoenix is believed to only perch on one tree, the Wu Tong (or Dryandra) tree. This tree is an ornamental species, with a bell-shaped blossom (white on the outside and reddish-brown on the inside). The dryandra seeds are often used as part of the ingredient in the composition of "moon cakes," which are eaten in the mid-autumn festival held during the eighth lunar month.

When it flies, a train of small birds always attends it. It is benevolent, and will not peck or injure living insects, nor tread upon living herbs.

The males are called "Feng" and the females are called "Huang." In modern times, however, such a distinction of gender is sometimes blurred into a single female entity, as the Phoenix is often paired with Chinese Dragon. The image of a Phoenix was then used to represent the empress, while the emperor was represented by the dragon.

The phoenix was a common motif in the decorations of weddings or royalty, where it was often depicted with dragons. The dragon and phoenix combination is considered to be symbol of blissful relations existing between husband and wife.

In ancient China, the phoenix was sometimes thought to be the god of the winds. Therefore, part of its name "Feng" was adapted by the ancient priests who developed Feng Shui.

The body of the phoenix is divided into five sections that symbolize five human qualities:

- **Head:** The head of the phoenix represents virtue.
- **Wings:** The wings of the phoenix represents responsibility and duty.
- **Back:** The back of the phoenix represents correct behavior.
- **Chest:** The chest of the phoenix represents humanness.
- **Belly:** The belly of the phoenix represents reliability.

The color of the Phoenix is also divided into five sections, representing the various colors of the Five Elements:

- **Head:** The head of the phoenix is light green in color, representing benevolence and compassion.
- **Breast:** The breast of the phoenix is white in color, representing righteousness and integrity.
- **Back:** The back of the phoenix is red in color, representing propriety and order.
- **Throat:** The throat of the phoenix is black in color, representing knowledge and wisdom.
- **Feet:** The feet of the phoenix is yellow in color, representing trust and faithfulness.

The phoenix is said to appear once every thousand years when times are auspicious and a good leader sits on the throne. In a commentary written during the Spring and Autumn period (770-476 B.C.), it was written that the male Phoenix, along with the female Unicorn, and the "Five Magic Beings" (the White Tiger, Turtle, Green Dragon, Red Bird, and Dark Warrior) is a sign that the land is being ruled by a just king.

Some ancient texts speak of a cinnabar red phoenix which was supposed to have been born in a cinnabar cave in the south pole. The creature is known as the "Phoenix of the Cinnabar Mountain." However, in Daoist alchemy the terminology "Phoenix of the Cinnabar Mountain," secretly refers to the female genitalia. A picture which displays a dragon on the left and a phoenix on the right symbolizes a husband and wife. A woman who has particularly attractive eyes is believed to have "phoenix eyes."

According to ancient Chinese history, the first recorded appearance of a Phoenix occurred during the reign of Huang Di (the Yellow Emperor), about 2600 B.C., and marked an era of great tranquillity. When it returned, it was said to actually nest in the palace of Emperor Yao in 2350 B.C. It was only during the Han Dynasty (206 B.C. - 220 A.D.) that the Phoenix became elevated to the rank of an object of worship. Later, its visits to the Empire became commonplace, and sightings were commonly recorded (usually to flatter an impressionable monarch).

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Internal Martial Arts system of the Yi-Jing), the Phoenix is symbolized through the Xun Trigram, which represents a penetrating Wind. The Phoenix fighting characteristics in Bagua boxing involved swirling in a continuous circle, and embody the actions of sinking while moving forward. The emotion of the Phoenix is one of daring determination. He is very brave and confident in his applications, meeting and yielding to his opponent's attacks with circular motions, utilizing his momentum in order to place his opponent into an unstable position and topple him before he can counter. The Phoenix whirls like a "tornado", and uses his elbows to cut and thrash. In addition, the Phoenix will use chopping and backhand strikes when attacking, to catch, hook, and set up for a sweep or throw. The energy of the Phoenix is continuously moving like an ocean wave.

As an opponent punches he does not feel anything because the Phoenix is so soft and fluid, changing and turning, wrapping his energy around him, and sticking to him. The active "tornado power" of the Phoenix is one of the most difficult powers to attain. This is not simply a "silk reeling" rolling power. There is a complex turning power inside the body; it also moves from side to side and up and down, manifesting as a soft spiraling energy that adheres to an opponent. This type of energetic changing involves maintaining balance between both Yin and Yang Qi. The Phoenix must be able to become either light or heavy, soft or hard, quick or still, sticky or springy at will.

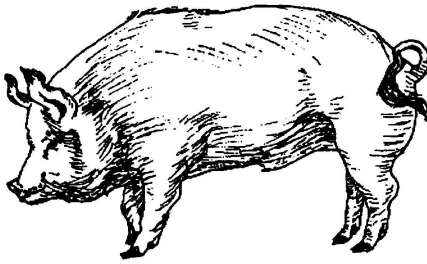


Figure 1.454. Pig

PIG

Pigs are associated with Yin and the Water Element. The pig symbolizes virility and is incredibly intelligent. Domesticated pigs have been used in order to help mankind for over 9,000 years, making them, according to some historians, the first domesticated animal (Figure 1.454).

One of the ways that a pig keeps cool is by rolling in mud. It also forges by sticking its snout into dirt and roots in order to consume important vitamins.

An old Chinese custom was to have young male children wear hats and shoes in the shape of a pig. Chinese parents believed this would avoid misfortune since the evil spirits would be fooled into thinking the child was actually a pig.

In ancient China, the image of a wild boar was used as the symbol of "the wealth of the forest."

In certain Daoist rituals, the pig is considered to be the immortal beast of Mother Dou Mu (Mother of the seven stars of the Big Dipper), and it is therefore summoned in order to bring Mother Dou Mu down into the human world (Figure 1.455).

In ancient Daoist rituals, the Pig Hand Seals are used for specific evocations of summoning the Celestial Immortals and for worship, for example:

- **The Small Pig Pass Double Hand Seal:** This is a two-handed Hand Seal that is used for Worship (Figure 1.456). It symbolizes the pathway the immortals use to travel to Heaven, and is energetically used to open the esoteric spiritual pathway into the Wuji.
- **The Big Pig's Head Double Hand Seal:** This two-handed Hand Seal is used for Summoning (Figure 1.457). It symbolizes the immortal beast of Mother Dou Mu and is energetically used to summon the animal down into the human world.

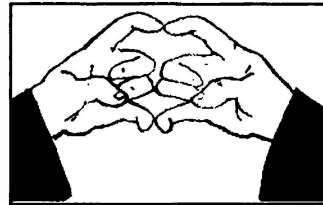
Figure 1.455. Dou Mu (Star Mother)
The Immortal Mother of the Big Dipper

Figure 1.456. The Small Pig Pass Double Hand Seal

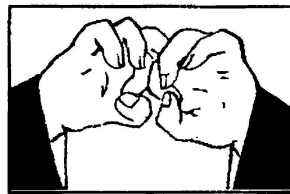


Figure 1.457. The Big Pig's Head Double Hand Seal

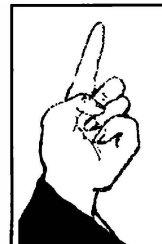


Figure 1.458. The Small Pig's Head Single Hand Seal



Figure 1.459. Quail



Figure 1.460. Rat

- The Small Pig's Head Single Hand Seal:** This Single Hand Seal is used for Summoning (Figure 1.458). It resembles a small pig's head and is energetically used in small ceremonies to summon the immortal beast of Mother Dou Mu down into the human world. Dou Mu is the Mother of the seven stars of the Big Dipper (see Figure 1.455). She is generally depicted with three eyes in each of her four faces (one in each major direction). She has four arms on each side of her body. Two of her hands are held together, palm to palm, while the other six hold a sun, moon, bell, golden seal, bow, and halberd. Dou Mu is regarded as holding a very senior position in the Daoist hierarchy, and she is credited with the ability to save people from many types of evil and trouble.

QUAIL

Quail are associated with Yang and the Fire Element. The sparrow-sized Chinese painted quail is the smallest known gallinaceous bird (belonging to the pheasant family). However, the quail was sometimes used as a symbol of courage (although small in size, it can be very aggressive). When two quail are placed together, they will naturally begin to fight, and they immediately try to injure each other (Figure 1.459).

Additionally, when placed in a pen, some of the Chinese quail will not tolerate the smaller doves (the male birds commonly attack them). Therefore, in ancient China, quail fights were a popular form of amusement (like cock fights).

RAT

Rats are associated with Yin and with the Metal Element (White), the Water Element (Black), and Earth Element (Brown). They are quick witted and have the ability to gather and hold on to items of value. Traditionally, the rat is associated with money, and is therefore considered to be a symbol of good luck and wealth (Figure 1.460).

Rats can also turn into demons, usually male demons (in contrast to foxes who generally turn into female demons). The lowliest and most numerous of celestial beings, rat demons tend to be little more than laborers for more powerful beings. Often summoned for their ability to sense hidden objects and to track living targets, rat demons' ravenous hunger and ability to eat just about anything makes them both highly useful and easy to control. This makes them perfect for unscrupulous priests looking for servants, who will do the job that no human would ever want to do.

Far from weak, however, the rat demons' strength lies in their numbers and their complete willingness to do anything to sate their desires. While they are fierce fighters when cornered, a truly helpless rat demon will make any offer it can to avoid being killed. When encountered in groups, the typically cowardly and dim-witted rat demons can be surprisingly brutal and cunning, and not a few warriors have found a humbling end at the enthusiastic teeth and claws of these "lowly" demons.

It is important to note that certain "mysterious disease states," manifesting as mental derangement combined with clinical depression, were identified by ancient Daoist priests as being a detrimental pathological state issued from Rat Demons.

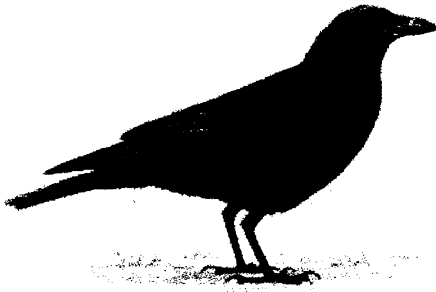


Figure 1.461. Raven

RAVEN (CROW)

Ravens (Crows) are associated with Yang and the Fire Element. In ancient China, the raven is depicted as a creature of the Sun, together with its counterpart the Moon hare. As the Sun is associated with fire, the raven is considered the fire bird of the Sun (Figure 1.461).

A three legged raven (Figure 1.462) was the messenger of the Goddess Xi Wang Mu ("Queen Mother of the West" - Figure 1.463), because the ravens were responsible for bringing her food. Therefore, the image of the Sun can sometimes be identified by the traditional symbol of a three-legged raven or rooster appearing within the red disk of the Sun (the number three is another symbol of Yang).

Ravens (Wu Ya) are supposed to be very pious birds, however, they are known for raising burial mounds (i.e., adding material) of those men who are particularly distinguished for their filial piety. There are also divine ravens who live in temple complexes and are fed by visitors.

Crows are believed to be spirit messengers, with the ability of foreknowledge about the future.

According to ancient Chinese teachings, the white-winged raven is an omen of evil. Its cry is harsh and unpleasant. Additionally, the voice and the presence of the white-winged raven were not merely considered to be ill-boding, but also decidedly productive of evil.

Crows are often considered to be omens of death because they gather at battlefields and other areas where someone is about to die to feed on the corpses. Therefore, they are sometimes considered to be the "dark messengers of God."

For the Daoist priest, the cawing of a raven is



Figure 1.462. The "Three Legged Raven"

Figure 1.463. The Queen Mother of Heaven
(The Queen Mother of the West)

interpreted depending upon the hour in which it is heard. For example, if it is heard to the South between 3:00-7:00 A.M., one will receive presents. If it is heard between 7:00-11:00 A.M., one will receive wind and rain. If it is heard in the evening (from 8:00-10:00 P.M.) it is considered a good omen, however if it is heard between 10:00-12:00 midnight it is considered a harbinger of death. For the most part the cawing of a raven is held to be unlucky.

According to ancient Chinese belief, crows act as avengers of the souls of murdered men. The avenging spirits can be stopped from completing their vicious acts of revenge by means of presenting



Figure 1.464. Marshal General Ma

sacrifices to the souls of the wronged victims. This is similar in fashion to providing a wronged prisoner with his last meal before execution. In ancient China, prisoners were generally not fed any food (this was the job of either his friends or family members). However, the official executioner would sometimes personally provide a prisoner with his "last meal," especially in cases of unjust executions. This was done in order to prevent the wronged spirit from harming the executioner or his current family.

Generally, crows are associated with death and the underworld, and it is said that "the souls of slain crows are able to persecute their murderers with a shrewdness that even the souls of the dead men could hardly improve upon."

In ancient Daoist sorcery, the eyes of a crow was considered to be highly prized. This was because, the ancient magical pill that enabled a



Figure 1.465. Marshal General Ma Hua Guang's Fire Crow Talismans and Incantations

Daoist priest to see ghosts and spirit entities was constructed of onion seeds and crow's eyes. Additionally, it was believed that if the crow's eyes were first soaked in a solution containing the aforementioned magical powder in water, the priest would be able to see spirit entities even at night.

According to the ancient teachings of Daoist exorcism, the "Fire Crows," also known as "Fire Ravens" ("Hua Ya"), serve Marshal General Ma (Figure 1.464), and are traditionally summoned in order to destroy demons and evil spirits. When constructing the Martial Ma "Fire Crow Talisman" (Figure 1.465), the Daoist priest will draw the talisman on yellow paper, in black ink, and recite the following magical incantation:

**"Fire Crows released in wrath,
Set deviant shrines ablaze;
Iron ropes
Joyfully envelope and entwine,
And banish all mountain goblins!"**



Figure 1.466. Rhinoceros

RHINOCEROS

The Rhinoceros (or “Sworded Cow”) is associated with Yang and the Earth Element. In ancient times, China had its own indigenous species of rhinoceros (Figure 1.466), found in Szechuan. This animal is now extinct. Its horn was considered to be one of the lucky symbols associated with a scholar. It was an emblem of “sound character,” which a good scholar sought after. The horn was also popular because it was believed to have the property of identifying poison in a liquid by sweating.

A belt made of rhinoceros hide was believed to be impermeable. According to this legend, such a belt was worn by Cao Guo Jiu (one of the Eight Immortals) when he crossed the path of the Dragon King who lived underwater (Figure 1.467).

According to the *Yuan Zhuo Fu* (Talisman for Remote Seizure), prior to initiating the magic ritual, the Daoist priest must first inform both his overseeing Celestial Official, and the Celestial Marshal for Justice and Law, General Ma Sheng (Figure 1.468) as to the level of offense that justifies this type of magical ritual. Sometimes the spiritual manifestation of General Ma is envisioned mounted on a Scarlet Red Rhinoceros standing inside the shrine targeted for destruction.

In ancient Chinese medicine, Xi Jiao (Cornu Rhinoceri) or Rhinoceros Horn, was powdered and used to treat the Heart, Liver, and Stomach, as well as to clear heat, relieve toxic fire, cool the blood, and arrest tremors.

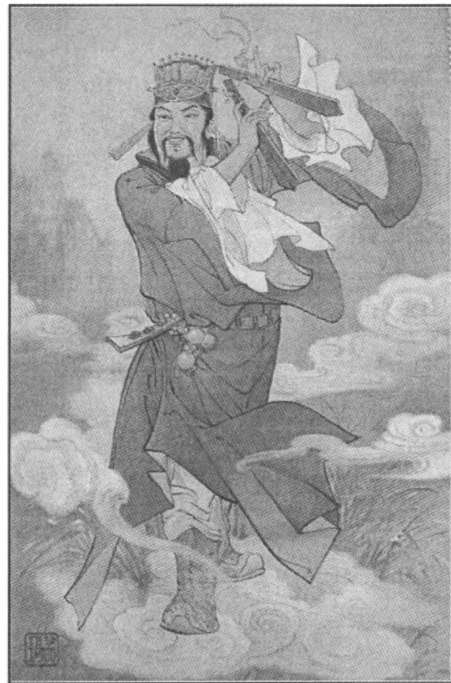


Figure 1.467. The Immortal Cao Guo Jiu Wears a magic belt constructed out of Rhinoceros Hide, believed to be impermeable.



Figure 1.468. General Ma Sheng



Figure 1.469. Rooster

ROOSTER

Roosters are associated with Yang and the Fire Element. The rooster (cock) symbolically represents the awakening to spiritual illumination (the celestial Sun). Its energetic power can be effectively used to banish all evil spirits (Figure 1.469). In ancient China, the rooster has a special place in the bird kingdom. When the rooster crows at dawn the daylight comes and all of the negative Yin forces, ghosts, and evil spirits are chased away. Therefore, the ancient Chinese believed that the roosters' call allows Yang Qi to arise.

It is believed that the flesh of a rooster is harmful to eat. This is due to the fact that in both ancient and modern times, the shedding of rooster blood is used in sacred magical oaths and sacrifices, and is therefore not to be slain on ordinary occasions.

The red comb or crest on the rooster's head was believed to contain powerful magic. For example, at burials, Soul-tablets of the dead were given animation by marking them with blood from the rooster's crest (the red crest being the most Yang, fiery, and bloody part of the rooster's body). Being an emblem of the Sun (full of Yang vitality), the blood of rooster's crest was used to strengthen the souls of the dead on their way to the grave. One ancient Daoist magical formulae required the priest to use the blood from the red crest of a rooster that was at least three years old (this crest was believed to contain a "superabundance of Yang Qi").

A white rooster is said to be an effective protection against baneful spiritual influences, and is also said to be the only capable guide used to assist transient spirits.

Because the rooster is believed to ward off evil, a picture of a red rooster is believed to be able to protect the house against fire.

In ancient China, a white rooster placed on a coffin was believed to keep evil spirits at bay and clear the road of demons.

The rooster's claws were also believed to contain the magical ability to wipe out backbiting and partisan politicking in the work place.

Additionally, the ancient Chinese believed that certain roosters possessed the magical power to change themselves into human form, in order to inflict good or evil onto mankind.

The Chinese ascribe five virtues to the rooster, described as follows:

- **Crown:** The crown on his head is a mark of his literary spirit.
- **Spurs:** The spurs on his feet are a token of his warlike disposition.
- **Courage:** He is courageous; for he fights his enemies.
- **Benevolent:** He is always clucking for the hens when he scratches up a grain.
- **Faithful:** In the morning, he never loses the hour.

Fung Shui masters place porcelain or specific gemstone roosters inside the house to chase away trouble and "Evil Qi." Traditionally only one rooster is placed in the house as ancient Daoist mystics believed that too many roosters will cause a cock fight.

One little known about, secret Daoist Magic "tool," was called a "Roosters' Egg." These special "eggs" were laid by stout roosters, who were locked up in cages and segregated, but not removed, from hens. Such magical eggs were said to be of extreme medical value, because they were "crystallizations of Qi activated within the roosters."



Figure 1.470. Sheep

SHEEP

Sheep are associated with Yin and the Earth Element. The sheep is an emblem of filial piety (Figure 1.470). It is known for its gentle and passive characteristics. It is also considered to be one of the most feminine signs of the Chinese zodiac. In ancient China, sheep and goats were used as an emblem of retired life and filial piety. This was because a lamb always has the grace to kneel when taking its mother's milk.

SNAKE

Snakes are associated with Yin and the Wood, Fire, Earth, or Water Element (depending on the snake's specific color and characteristics). The snake is regarded as a symbol of great psychic power and spiritual transformation (through shedding its skin). The snake can also be a symbol for healing, wisdom, and sexuality (Figure 1.471).

In Chinese mythology, the snake is considered to possess great magical power and mystical ability. The coils of a snake represent the cycles of energetic manifestation and levels of psychic powers. It is also believed that the snake has powerful connections to the underworld, and that it can energetically manipulate the subconscious mind.

According to ancient Chinese myth, a water snake will transform into a dragon after many years of living within the mortal realm (Figure 1.472 and Figure 1.473). For example, after 500 years, a water-snake changes into a Dragon-Fish. Then, after 1,000 years a Fish-Dragon transforms into a Dragon. A Dragon, after 500 years, changes into a horned dragon; and after 1000 years changes into a Dragon with wings.

In ancient Daoist black magic, the snake was one of the five noxious creatures used to induce coma in order to steal the victim's soul (Hun).

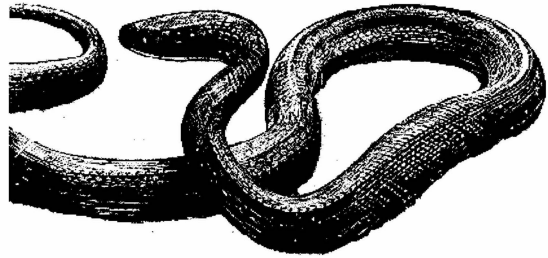


Figure 1.471. Snake

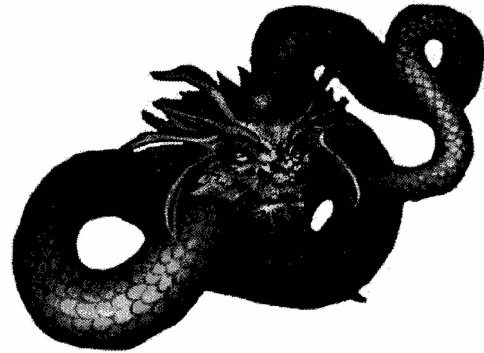


Figure 1.472. The Water Snake begins to slowly transform into a Dragon Fish



Figure 1.473. The Dragon Fish begins to slowly transform into a Dragon

The ancient Chinese believed that fairies and demons had the magical power to transform themselves into snakes. In fact, many of the an-

cient river Gods were imagined to manifest in the form of magical snakes. For example the God of the Yellow River was a small golden colored snake with a square head and red dots under the eyes.

The snake is very clever, but can also be extremely wicked, evil, and treacherous. Some snake Gods demanded the sacrifice of young girls on certain days of the year. Snake demons with human heads are supposed to exist in the Province of Guang Xi. In this province it is said that the snakes are so big they can swallow a horse.

Tales of Snake-demons are numerous in ancient China. There are many stories of victims incurring the wrath of Snake-demons resulting in misfortune, illness or death, either for themselves or along with their families. Sometimes, Snake-demons appear in Chinese mythology as instruments of punishment. There are even instances on record of Snake-demons causing illness by sending their souls into the bodies of their victims. It was also believed that snake-like shadows may be considered dangerous should they by any means enter an individual's body (the shadows of a person, animal, or plant are associated with its soul substance).

Some ancient books also make mention of Snake-demons acting as "devils of disease" under the guise of "celestial snakes." Diseases ascribed to "celestial snakes" manifest in certain forms of leprosy or ulcerous affections caused by snake bite.

According to ancient Chinese texts, dreaming of a snake can be interpreted in numerous ways. For example, a dream of a black snake is taken as a sign of a birth of a daughter, a dream of a whitish or gray snake is taken as a sign of a birth of a son.

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Internal Martial Arts system of the Yi-Jing), the Snake is symbolized through the Kan Trigram, which represents Water and is Yang in nature. The Trigram Kan is symbolized by two Yin lines positioned on the top and bottom (representing the Earth or a river bank). A Yang line is positioned in the middle (representing the energetic and forceful movement of the current). The Yang line is concealed between the two Yin lines suggesting that the true

power of the snake is concealed within the fluidness and flexibility of its torso. The Yang sinks into Yin and this center of Yang creates tides or rippling Qi. The image is that the energetic nature of the Kan Trigram is constantly being filled and is overflowing from within the center of the snake's body. This allows the Upper and Lower Dantians the ability to receive a constant flow of life-force energy, enabling the Snake fighter to extend Qi and Shen from his Middle Dantian.

The Snake is the most poisonous and cruel of the Eight Trigram animals. The attitude of the Snake is one of indifference. He is cold and cruel, showing no emotion or remorse. Flowing like water, the snake moves smoothly and vigorously, penetrating every opening and hitting the vital points of the body. The snake's speciality is attacking the opponent's nervous system.

The Snake makes his body move like water. It is soft and passive on the outside in order to make full use of the tendons and bones. The tendons are used to whip, or sling (much like a rubber band) the body's bone structure into the opponent. The bones act as tubes funneling the Qi into the opponent upon impact. In order to facilitate this movement of Qi, relax fully and stretch the tendons. When the mind's intent strikes, the body follows.

Snake liver is much sought after today for its medical properties and snake is commonly eaten in China. Snake fat however, is considered very dangerous. Today in Traditional Chinese Medical clinics, various types of remedies still used snake to heal, for example:

- **White-Patterned Snake (Bai Hua She - Agkistrodon Seu Bungarus):** This snake was used to treat the Liver and Spleen. It powerfully unblocks the channels and extinguishes wind.
- **Black-Striped Snake (Wu Shao She - Zaocys Dhumnades):** This snake was also used to treat the Liver and Spleen. It powerfully unblocks the channels and extinguishes wind.
- **Snake's Skin Slough (She Tui - Exuviae Serpentis):** This snake was used to treat the Liver. It dispels wind, removes superficial visual obstructions and stops spasms.

TIGER

Tigers are associated with Yang and the Earth Element. It is assigned to the direction of the West (Metal Element), the sunset, Autumn, wild storms, and turbulent winds. Originally, the tiger is considered to be the "King of the Wild Animals" and master of the world (Figure 1.474). It was not until later (because of Buddhist influence) that these attributes were given to the lion and the symbolism of the tiger was changed.

The energetic natures of tigers are opposite to that of dragons, and they are sometimes thought to be cunning, deceitful, and restless. Tigers are not only used as a symbol of courage, strength, and bravery, but also for danger, terror, violence, and destruction. In ancient China, sacrifices were made to the tiger to prevent it from attacking villages.

The tiger is traditionally considered to be a Yang creature and the bearer of male energy. However, the White Tiger represents Yin energy and is associated with the Underworld, which always connects the tiger to death.

According to ancient Daoist traditions, the energetic presence of a tiger was used to drive away demons (this is why stone figures of tigers are carved on graves). It is said that the tiger can grasp spirit entities, tear them asunder, and devour them. This is why the claws and whiskers of a tiger are considered to be powerful charms against evil spirits and devils. In ancient China, the meat of the tiger was eaten in order to impart its strength, cunning, and courage to those who were lucky to partake of it.

The image of a tiger's head depicted on the front of imperial doors (the golden door knockers) is used as a guardian to protect against demons. More than one celestial immortal is depicted riding on the back of a tiger because they have defeated death.

According to Chinese mythology, the hair from a tiger's tail had powerful magical qualities. It was said to be endowed with the magical power to bring the soul back into any human body which lies in a coma. In ancient China, this magical hair was known as "Hui Hun Mao" ("hair that causes the soul to return"). Also, in ancient China when



Figure 1.4734 Tiger

an individual suddenly became sick, he or she would sometimes burn or roast some tiger's skin and consume it with water. This practice was initiated in order to quickly heal from an attack on the physical body caused from a spirit entity.

In ancient Chinese medicine, Hu Gu (Ostigris) or Tiger Bone was used to treat the Liver and Kidneys, to dispel wind dampness, disperse wind cold, and strengthen the sinews and bones.

Like human bones, tiger bones are considered to contain soul substance and are therefore highly valued (especially if taken from the head). Even the small bones of a tiger's foot were used in magical charms and amulets, especially for protecting small children and babes.

In certain provinces of ancient China, priests would sit on a tiger's skin (or fragment of it) in order to increase their "devil dispelling" powers. Many idols were literally painted with tiger skins, and images of tigers were carved in wood or metal and worn as magical amulets against demons of disease. Additionally, a tiger's claw or nail was sometimes bound to an individual's body in order to avert evil.

Tigers appear on Daoist magic amulets because they are powerful animals, symbolize heroism, and are believed to be able to eat evil spirits, or at least cause them to flee, and can in general protect people from misfortune.

Tigers also are able to see well in the dark. For these reasons, images of tigers and tiger's heads



Figure 1.475. Celestial Master Zhang Daoling



Figure 1.476. Dudu Zhao Yuan Shuai

are considered particularly effective in protecting children from malignant spirits.

Tigers symbolize longevity because the ancient Chinese believed tigers could live for 1,000 years. It is said that when the tiger turns 500 years old, his color changes to white.

According to ancient belief, a tiger's victim becomes an evil spirit after it is eaten. After digested, the spirit of the person becomes a servant of the tiger and urges the beast to devour others. This is because of the belief that those who have met a violent death may return back to the world if they are fortunate enough to secure a substitute. According to Kang Xi's Dictionary, when a tiger bites a man in such a way that death ensues, the man's soul has no courage to go elsewhere, but regularly serves the tiger as a slave, and is called a "Zhang."

In Daoist Exorcism, sometimes Celestial Guardians, Marshal Generals, and Thunder Generals are depicted with "demon-eating Tigers, for example:

- **Celestial Master Zhang Daoling:** He was a very powerful Daoist sorcerer, healer, and ex-



Figure 1.477. The Magic Tiger Hand Seal

orcist, who founded the Zheng Yi Daoist sect. Because of his position as a powerful exorcist, he is sometimes pictured riding on top of a fierce Demon-eating tiger (Figure 1.475).

- **Zhao Yuan Shuai:** He is one of the military leaders of the celestial soldiers who protects the Daoist priest's Original Altar. He has dark face and skin, represents the North Direction, the Water Element, and the Color Black. He is assigned to the position of slaying evil spirits and demons, and for keeping the celestial armies in order. Sometimes pictured sitting on a fierce Demon-eating black tiger, he carries a magic Nine-Section Sword, and a "Demon-Binding Chain" or incense burner (Figure 1.476).

In ancient exorcism rituals, Daoist priests would sometimes use Tiger Hand Seals for specific evocations, specifically used in summoning the Celestial Guardians and Protectors. One example of this magical esoteric practice is the "Magic Tiger Hand Seal," described as follows:

- **The Magic Tiger Hand Seal:** This special Hand Seal (Figure 1.477) is traditionally used for summoning the powerful Ghost-Eating Tiger of the celestial realm. It represents the magical image of the celestial Ghost-Eating Tiger, believed to fiercely devour malevolent ghosts and evil spirits. It is traditionally used in magical rituals that request the assistance of Marshal General Zhao's Magical Tiger or the Celestial Master's Magical Tiger to the altar area in order to remove evil spirits.

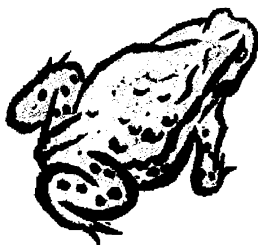


Figure 1.478. Toad

TOAD

Toads are associated with Yin and the Water Element. In ancient times, it was believed that the toad could live to a considerable age, and it was therefore the symbol of longevity (Figure 1.478). It was also believed that the toad could make you invulnerable.

Just as a three-legged raven is considered a symbol of the Sun in the ancient Daoist tradition, the three-legged toad is considered a Moon symbol. According to ancient Chinese mythology, the Three-Legged Toad named Chanzhu, lives on the Moon.

Additionally, according to ancient legend, Chang Yi, the wife of Chieftain Hou Yi, stole the warriors Pill of Immortality before he could ingest it and fled to the Moon. While on the moon, she was changed by the gods into a toad as punishment (other stories state that she was transformed into a rabbit, and forced to make Immortal Pills for all eternity).

The three-legged toad is also used as a symbol of money making and success, and is part of the many legends surrounding the Eight Immortals. In Feng Shui, the three-legged toad is placed on the floor (usually under chairs or sofas).

In 10th century China, there emerged a story about a Minister of State named Liu Hai who was proficient in Daoist Magic. It was said that Liu Hai carried a three-legged toad that could be used in order to charged his energy field and allowed him the ability to teleport (instantaneously move from one place to another). The three-legged toad was not entirely reconciled to this way of life, and occasionally escaped by diving down the nearest well. Because the toad had an obsession for the glitter of gold, Liu Hai could always recapture it by dangling a string of gold coins before its eyes (Figure 1.479).



Figure 1.479. Liu Hai and his Magic Toad

According to ancient belief, the toad is also associated with water and rain, because of its association with the powers of the Moon. The ancient Chinese believed that the magical toad could swallow the Moon (as in an eclipse), so the toad also sometimes used in order to symbolize unobtainable wishes and desires.

In ancient Chinese believe that the spawn of the frog falls from heaven, like dew, and that the spittle of the toad has powerful medical qualities (i.e., boiled to treat sore throat caused from excess smoking).

In ancient Chinese Medicine, Chan Su (Secretio Bufonis) or Toad Venom (the dried skin secretions of a toad) was used to treat Kidney and Stomach problems, relieve toxicity, reduce swelling, alleviate pain, expel Summer heat and dampness, and open the orifices.

It is important to note, however, that diseases caused by toads manifest as nervous insanity, and can be cured by catching and destroying the beast.

In Daoist rituals, the Toad HandSeals are used for specific evocations of worship, for example:

- **The Magical Toad Single Hand Seal:** This Single Hand Seal is used for Worship (Figure 1.480). It represents an image of the immortal

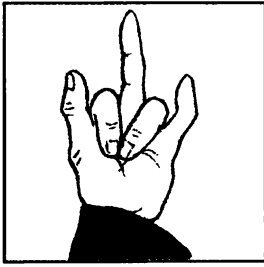


Figure 1.480. The Magical Toad Single Hand Seal

three legged toad from the Moon Palace and is energetically used to bring the fragrant smell of the celestial world into the realm of the human world.

TORTOISE

Turtles are associated with Yin and the Water Element. Because turtles live a very long life, they are received as a symbol of longevity and also represents strength and endurance. In ancient Daoism, all large turtles represented long life (Figure 1.481).

As one of the Four Celestial Animals of Feng Shui, the Turtle Snake protects the area of the North, the place of the strongest Yang energy.

The ancient Daoists believed that if a turtle icon was placed in the house, it should face a specific direction according to the material from which it is constructed. For example:

- **A Wooden Turtle:** A wooden turtle must face East or Southeast.
- **A Stone Turtle:** A stone turtle must face the South or Southwest.
- **A Earth Turtle:** A clay, ceramic or porcelain turtle must face North.
- **A Metal Turtle:** A cooper, brass, or iron turtle must face West.

It is said that the wooden columns of the Temple of Heaven in Beijing China were originally set on live tortoises. This was done under the belief that as these animals are supposed to live for more than 3,000 years without food and air, therefore they are gifted with miraculous power to preserve the wooden columns from decay.

The turtles shell was used in ancient times to remove evil and guard against the ghostly presence of spirit entities. In Chinese kitchens, the fact

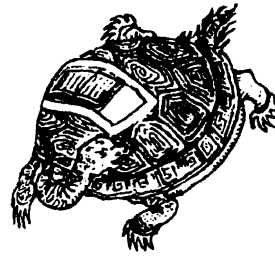


Figure 1.481. Tortoise



Figure 1.482. In ancient China, tortoise shells were used as an augury for divination; each crack represented a specific energetic change or an approaching form of destiny.

that pots and pans are hung from ceiling racks is based on the same principle (the backside of the Wok has the same rounded form as the backside of the Turtle's shell).

The tortoise has always been a highly symbolic creature to the ancient Chinese, who regarded it as a representative of the universe. There is a saying that the turtle "Conceals the Secrets of Heaven and Earth." The dome-shaped circular top of its shell is compared to the celestial vault of Heaven (i.e., the Yang constellations of the Heavens), while the flat, squared underside of its belly is compared to the four corners of the Earth (floating on the waters).

In ancient times, the turtle's shell was used in divination (Figure 1.482), because the 24 rimmed plates of the tortoise shell corresponded to the 24 divisions of the agricultural calendar. According to ancient Daoist texts written during the Han Dynasty period (206 B.C.-220 A.D.), "Although the turtle lives in the water, when its shell is placed

in the fire it can be used for divination and can correctly predict the good or bad fortune in all things."

Tortoise-shell divination was accomplished by removing the outer skin of a tortoise shell and then applying a coating of blood or ink onto the shell. The other side of the shell was then placed over a fire. As the ink or blood dries it cracks the shell, producing lines that resemble characters. The divining priest then interprets these lines.

Another shell or bone divination technique required the priest to scratch a question for an individual seeking council from the spirit world onto a tortoise shell or oracle bone in which a small hole had been bored. The shell or bone was then held over a fire by means of a bronze poker inserted into the hole, until lines and cracks appeared over or near the freshly written characters. The marks were then interpreted by the priest and regarded as the answer of the summoned spirit to the individual's questions.

The tortoise is sometimes known as a hero in many Chinese legends. Tradition states that it was a turtle who helped the first emperor (Yu) tame the Yellow River in order to create fertile land. The ancient Chinese also believed that the giant turtle Ao carried the Earth on its back. This is why the turtle shell was used in ancient times as an oracle (i.e., because it was believed to be symbiotically connected the heavenly realm). Additionally, whenever a cultural hero springs into power in order to bring order to the universe, a tortoise is always depicted as being by his side.

The image of a tortoise is often placed on top of a stone grave pillar, and the ancient inscription tablets of the Chinese emperors were supported on stone tortoises. The tortoise is also regarded as an immortal creature. In ancient times the Turtle Snake of the North was sometimes referred to as the "Dark Warrior" (Figure 1.483).

Along with certain other animals, the tortoise was also considered to be the author of dangerous



Figure 1.483. Zhenwu (The Perfected Warrior)

diseases in East Asia. For example, tortoises were considered to be extremely dangerous when they were hidden in the ground, and it was said that an individual could be suddenly smitten with disease and other forms of evil simply by passing overhead.

In ancient Chinese medicine, Gui Ban (Plastrum Testudinis) or Fresh Water Turtle Shell was used to treat the Heart, Kidneys, and Liver. It nourishes the Yin and roots the Yang, tonifies the Kidneys and strengthens the bones, cools and nourishes the blood, tonifies the Heart, and stops uterine bleeding.

In ancient Chinese medicine, Bie Jia (Carapax Amydæ Sinensis) Soft Shell Turtle Shell was used to treat the Liver and Spleen. It nourishes the Yin and roots the Yang, invigorates the Blood, promotes menstruation, and dissipates nodules.

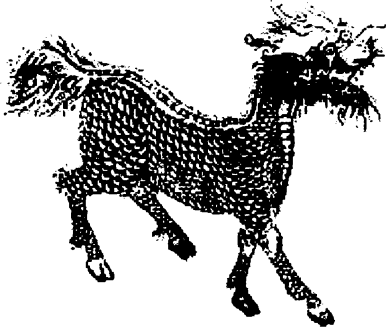


Figure 1.484. Unicorn (Qi Lin)

UNICORN (QI LIN)

Unicorns (Qi Lin) are associated with Yin and the Earth Element. In China, the unicorn is sometimes categorized as being a "Dujiao Shou" (Figure 1.484). The words "du jiao," translate as "one horned;" and the word "shou" translates as a kind of "magical beast."

Endowed with magical qualities, the Qi Lin first appeared to the public when it emerged from the Yellow River bearing on its back the magical map from which the legendary Fu Xi (the founder of the Prenatal Bagua) derived the understanding of the fundamental principles of Yin and Yang and the polar nature of the universe.

Traditionally, the four legged, Heavenly, magical animal that brings prosperity, success, longevity, illustrious offspring and all-around good fortune is the Qi Lin. Qi Lin are not exactly Unicorns, as they sometimes have two antlers. Quite often, the Qi Lin are confused as being Dragons, and are sometimes referred to as "Horse Dragons" or "Deer Dragons."

In Daoist exorcism, one of the Original 16 Heavenly Marshals of the Thunder Department, Marshal Yin, is Commander of the Earth, and leader of the celestial military soldiers. General Yin is actually a Star God in human form, and is sometimes pictured riding a Qilin, on his way to subdue demons and remove evil spirits (Figure 1.485).

There are many types of "Shou," just as there are many types of Dujiao Shou. Some "Shou" have curly hairs along their heads and bodies, and they often resemble things like lions and dogs



Figure 1.485. Marshal General Yin

combined with the animal parts of other kinds of animals (i.e., with dragon or fish fins, feathers, and or long flowing whiskers). Often, ancient Chinese immortals are depicted riding on a Dujiao Shou.

The Qi Lin is described as being courteous and benevolent. It has a musk deer's body, the tail of an ox, forehead of a wolf, red eyes, round neck, fishy scaled body, the cloven toes of a horse (or five toes on each foot), and one to three horns that are covered with fur. Its skin is of five colors (blue/green, red, yellow, white, and black). It is yellow under its belly, and is 12 cubics high. Its voice is like the sound of bells and other musical instruments. Some writers state that the Qi Lin has the body of a horse, that is covered with scales like a fish, and has two horns bent backwards.

Along with the dragon, phoenix, and turtle, the Qi Lin is one of the Four Supernatural Creatures (Si Ling). The ancient Chinese believed that the Qi Lin appeared when the land was well governed or when a saint was present, depending on the circumstances. In general the unicorn expresses good wishes.

One ancient legend states that before the birth of Confucius, a Qi Lin appeared to his mother

and presented her with a tablet of jade, on which was inscribed, "The son will become a throne-less king." Another Qi Lin appeared shortly before his death, and his disciple Shu Sun Shi, while gathering fuel, caught this one. It is said that Confucius believed that his doctrines could not gain way because of the death of this unicorn."

In the ancient Chinese book *Feng Shen Ban* (the ancient text where all the Chinese Mythical gods and magical-animals received their names), the Qi Lin are mentioned many times, usually as noble steeds with which Warrior Gods rode into battle. Additionally, in Chinese Mythology, magical animals, including the godlike ones, can morph their bodies to be bipedal and walk on two legs as a human, or transform their shape into another creature.

In most traditional Chinese art, the Qi Lin is depicted as having thick hair, which flows upward defying gravity, and gives a supernatural or Heavenly feeling to its great power. The Qi Lin are usually illustrated with cloven hooves. Their tails may vary, yet they usually have beards and mustaches of varying lengths. They often have sprouts or tufts of hair on the fetlocks, around the hooves, the back legs, and often either on the breast, the forelegs, or armpits.

Some have finlike structures, feather-like structures, and wispy things growing from the body. Some are depicted as being gentle and sweet, while others are depicted as being ferocious with large fangs and growling.

In the Daoist Wudang system of Baguazhang (Eight Trigram Palm, based on the Internal Martial Arts system of the Yi-Jing), the Unicorn (Qi Lin) is symbolized through the Kun Trigram, which represents Earth and is Pure Yin in nature. Because the internal energy of the Kun Trigram is pure Yin, the shape of the trigram also reveals its receptive symbolism. All three lines are broken and receptive with a hollow channel in the middle through which things can flow, indicating that each Dantian will receive and flow with continuous

receptivity, while also demonstrating the Earth Element's ability to contain.

The Qi Lin is capable of flight, and it can change forms unpredictably. Its famous for using the technique of rotating and turning its body while spinning on one leg for counterattacking. This animal is, by nature, flowing and therefore the body is fast and light. It moves like a swirling wind and turns like a spinning top. The Qi Lin's fighting characteristics are yielding and receptivity.

Disciples who are naturally quick, agile, and evasive can emphasize the Qi Lin as their specialty in fighting. The Qi Lin is always evading, much like a matador would against a bull, all the while looking for an opening to attack. This fighting style is extremely effective if the opponent is much bigger, stronger, and more aggressive (i.e. a Lion).

A master of bobbing and weaving, dodging, and withdrawing, the Qi Lin is known for its sudden spins and its crafty one-leg turning strikes. Extremely deceptive, the Qi Lin draws its opponent in, avoiding the attack, and then counterattacks. The Qi Lin does not aggressively kick or strike; instead he will use his deceptive movements, placing his feet, knees, elbows, and palms strategically so that the opponent unwittingly runs into them. Even when retreating, the Qi Lin will use every opportunity to counterattack.

The Unicorn's strength is his outside fighting and his weakness is infighting. When the Qi Lin finds himself on the inside, he will bob and weave in order to evade his opponent and move back to the outside range of fighting. Many disciples will display the characteristics of the Qi Lin when meeting another opponent for the first time in order to get a good sense of his adversary's martial skills. The Qi Lin's carefree attitude and evasive movements are ideal in this situation. Disciples will also frequently use the evasive techniques of the Qi Lin to first set up the opponent, and then switch to another, more aggressive animal to finish him off.

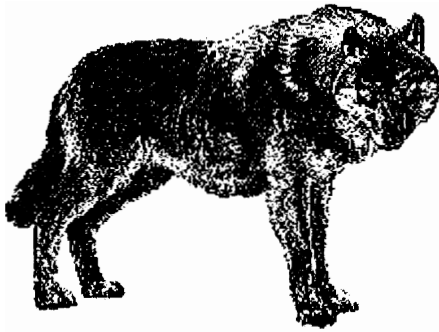


Figure 1.486. Wolf

WOLF

Wolves are associated with Yin and the Earth Element. The wolf symbolizes cruelty, covetous intention, and greed (Figure 1.486). Because of their fierceness, craftiness, and gluttony, in Chinese mythology wolves are associated with the forces of evil. There is an ancient Chinese proverb that states "it is better to kill ten tigers than one wolf." This is because tigers are usually solitary creatures, while wolves hunt in packs and take revenge if any one of their members is killed.

It is said that if the grass is nine centimeters tall, a wolf can hide in it. Like the changing colors of the plants and trees, the color of a wolf's fur changes with each season.

Wolves are also associated with the Moon and the underworld, and they are considered to be guides to the souls of the dead. According to an ancient Chinese text, dreaming of a wolf is considered to be an omen of unsuccessful travel.

The Chinese distinguish two varieties of wolves, the Chai and the Lang, described as follows:

- **Chai:** This is a small, brownish-orange colored species.
- **Lang:** This is a large, gray colored species. The Lang is considered to be the more dangerous of the two.

According to ancient Daoist Magical Teachings, the First Star of the Big Dipper "Tan Lang" ("Lusty Wolf"), is also known as "The Clarity of Yang" and "Yang Luminosity" (Figure 1.487). It is the star located at the lip of the Dipper's bowl, and it is sometimes called "The Pivot of the Sky"

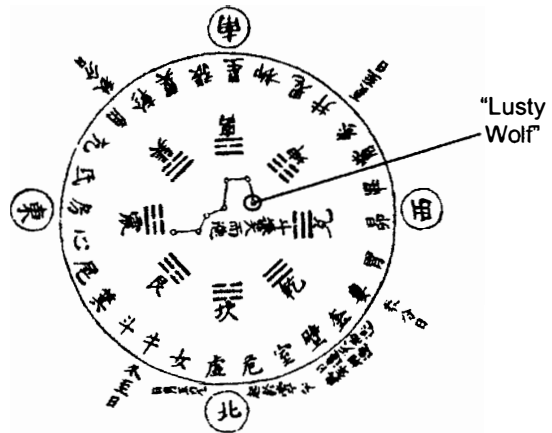


Figure 1.487. The First Star of the Big Dipper is called "Lusty Wolf"

and "The Heavenly Pivot Palace." In the ritual of "Walking the Dipper," the priest begins at the mid-night hour, starting at the "The Clarity of Yang," when the Yang energy begins to rise.

This star is also known as "The Gate of the Moon," and it represents entry into the spirit realm. When working specifically with just the "Clarity of Yang" star as a magical portal, the altar should face the North. It is also important that the Magical Seal used to open the celestial gate be engraved onto a silver talisman, during one of the three days of the Full Moon, and that no sunlight ever be permitted to shine onto this special seal. The incense used to access the spirit realm of the First Star is Camphor.

It is important to note, that the Magic Talisman of the 1st Star "Lusty Wolf," energetically influences the will and desires, and directs Qi towards specific goals and visions. It also corresponds to the Rat in Chinese Astrology, the Zi Earthly Branch (1st Branch: 11:00 pm-1:00 am), Millet Grain Offerings, and Pine and Cypress Trees. The Immortal's Secret Name is "the Xu Star Immortal Zi Qin" ("Yangming").

According to the *Most-High Lao-Lord's Revelation Increasing-the-Account Divine-Talismans Marvelous-Scripture*, the 1st Star of the Northern Dipper (Lusty Wolf) - Controls the Domain of Evil Qi.

ANIMAL PHYSIOGNOMY

In the Qing Dynasty (1644-1911 A.D.), during the reign of Emperor Kang Xi, a Daoist master named Fan Lai wrote a manual of fortune telling using the art of physiognomy (the skill of observing an individual's appearance in order to determine his or her inner character and fortune). The popular textbook was entitled *The Water Mirror, Too Good To Be True, Fortune-teller*, and it was commonly studied by many Daoist mystics and priests because it described the effect on an individual's character and luck of every organ of the body. The manual begins by dividing the human race into sixteen animal types, described as follows:

- **The Dragon:** This individual has a long face with a high-bridged nose and "popping," goldfish eyes that sparkle. His eyebrows are wide, and his height is above average. He has fine bone structures and his arms and legs are well-proportioned. He has good manners and is extremely clever. Such a man is connected with royalty (like the Phoenix).
- **The Tiger:** This individual has a huge head, with a broad forehead and round nose. His mouth is big, and his hair and moustache are sparse. His voice is thunderous, and his gaze fixed. He is tall and walks with a heavy gate. Such a man is invaluable in the military and in fighting, however, he lacks commercial instinct.
- **The Unicorn (Qi Lin):** This individual has a domed skull, that slopes backwards. His ears are set high on the sides of his head, his eyebrows are thick, and he has a broad forehead and deep-set eyes. Such a man will rise high in the world (like the Dragon and Crane).
- **The Lion:** This individual has a flat and receding nose, with a large square mouth. His eyebrows are irregular, and his beard and moustache are thick. His eyes are large and round, and he has yellowish pupils. Such a man is invaluable in the military and in fighting.
- **The Crane:** This individual has an ethereal look, with a long neck. He walks with a long stride, and has a clear, musical voice and a good sense of humor. Such a man will rise high in the world (like the Unicorn and Dragon).
- **The Deer:** This individual has dark lustrous eyes. He has long ears that are set high on the sides of his head. He has prominent cheekbones, and a thick moustache. He has hairy arms and legs, and walks with a trotting gait. Such a man is altogether a harmless individual, with not much positive qualities.
- **The Ox:** This individual is strongly built with black rolling eyes, a big head and thick neck. He has a peaceful temperament, and is not easily aroused or excited (showing little or no emotion). Such a man is a slow mover and a hard worker, but gives no recompense.
- **The Snake:** This individual has a long, flat forehead, with a narrow skull. He has narrow eye-slits, a wide mouth, and a narrow, red tip, pointed nose. His waist undulates when he walks, and he is constantly turning his head and leaning backwards. Such a man is not a trustworthy individual.
- **The Horse:** This individual has a long face, with big eyes and a mouth filled with huge teeth. His body is long and he walks with a rapid gate. Such a man is a hard worker.
- **The Sheep:** This individual has a square head and a long, flat-cheeked face, with a pointed chin and a narrow jaw. The pupil of his eye is swollen. Such a man is harmless and stupid.
- **The Pig:** This individual has a big head and a long face, with long eyelashes and big ears. He has a thick, short neck and a shapeless figure. Such a man is just plain stupid.
- **The Dog:** This individual has a large head, with a narrow face and a pointed chin. He

has a big, thin-lipped mouth, and the pupils of his eyes are yellow. Such a man has a quick temper, but compensates for this by being a hard worker.

- **The Phoenix:** This individual is of slender build (not too plump), with small bones. He has long, narrow, clear and beautiful eyes, with well-shaped eyebrows and an aristocratic nose. His voice is like an echo. Such a man is connected with royalty (like the Dragon), and has favorable implications.
- **The Eagle:** This individual has a square head, with a round forehead. He has a hooked nose, and the pupils of his eyes are golden-red (resembling an eagle). Such a man has a quick temper, but compensates for this by being a hard worker. Such a man has a quick temper and is not a popular individual, as his patterns give evidence of someone who is untrustworthy.
- **The Peacock:** This individual has a small face, with small round eyes and a disproportionately large body. Such a man has an unstable nature, and loves luxury.
- **The Lu Si Bird:** This individual has a narrow head, square neck and long waist. He is feminine in nature, and has a tiny body, with narrow slit eyes and long eyebrows. He has long legs and walks with light steps. Such a man is volatile in nature.

The previous observations are mere generalizations, used to diagnose an individual at a glance. Afterwards, the individual's character is assessed according to a detailed examination of his anatomy. Each item (area of his body) plays an important part in confirming or negating some other characteristic. The individual's posture and his movement are of utmost importance. The ancient Daoist have a saying, "the perfect man should stand as firm as a pine, sit as well based as a mountain, and walk like flowing water."

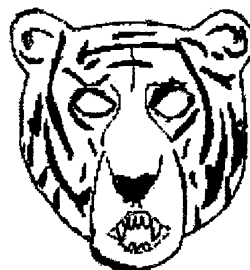


Figure 1.488. Tiger Mask

USING ANIMAL MASKS FOR PROTECTION

The wearing of special masks is a very old tradition that formed an integral part of ancient Chinese shamanistic sorcery. In the *Fengsu Tongyi*, master Ying Shao spoke of a Griffon Head Spirit Mask used to preserve the Hun (Ethereal Soul) of a deceased individual, and prevent it from floating about. This magical Animal Mask was also called a "Striking the Grave Pit" mask."

When placed on the wall and used as a power totem, these masks were believed to frighten off evil spirits and disease. When worn in magical ritual, they were believed to quickly induce possession.

In Daoist magic, when performing a defensive ritual against a powerful wizard, a priest may sometimes use a mask to represent or embody a ferocious animal such as a tiger (this is an animal that the ancient Daoists believed would specifically chase and eat ghosts). The animal mask acted as a protective shield that was believed to confuse demons by preventing them from recognizing the image of the priest who was conducting exorcistic rituals. Therefore, the tiger mask was especially used in ancient China when the Daoist priest exorcised aggressive demonic spirits.

A tiger mask (Figure 1.488) was traditionally worn by ancient Daoist priests when initiating magical rituals such as "Guohuo" (Crossing the Fire), performed during the consecration of a new temple. In this magical ritual (performed on the fifteenth day of the first month), at the conclusion of a long entrance dance, the priest (wearing a tiger's mask) would leap across a bonfire or walk across a pit of glowing coals into the temple.

The ancient Chinese believed that if these demonic entities tried to hinder the exorcist by making strange noises and causing objects to fly about, they would not succeed if the priest was wearing this special magical animal mask.

In Daoist sorcery, each of the four directions—North, South, East, and West—is represented by the magical power of a sacred celestial animal: the Turtle/Snake, Phoenix, Dragon, or Tiger respectively. When choosing an animal mask, the priest selects the specific celestial animal that opposes the direction from which the evil spirits are attacking, for example:

- **The Blue-Green Dragon Mask:** This mask was used against demons attacking from the West.
- **The White Tiger Mask:** This mask was used against demons attacking from the East.
- **The Black Turtle/Snake Mask:** This mask was used against demons attacking from the South.
- **The Red Phoenix Mask:** This mask was used against demons attacking from the North.

TYPES OF RITUAL MASKS

Chinese masks are generally constructed out of wood, and worn either on the face or on the top of the head. Although colorfully painted, with images of people, ghosts, demons and celestial animals, they are traditionally divided into the following categories:

- **Exorcising Masks:** These special masks are used during religious and sacrificial ceremonies. They are designed to dispel ghosts and pestilence and ask specific gods for blessings.
In ancient China, there were special “Ugly Head Masks” used by Daoist priests in magical ritual for driving away epidemical diseases. Additionally, explicitly described within the official documents known as the *Rituals of the Sui Dynasty* (581-618 A.D.) are specific Ugly Head Masks used by various

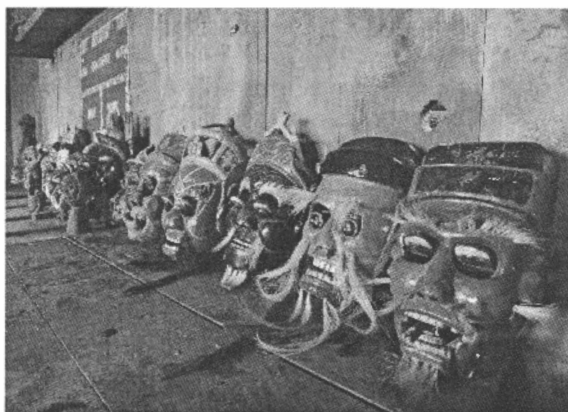


Figure 1.489. “Ugly Head Masks”

Daoist priests of official ranks in order to exorcise malevolent ghosts, evil spirits, and demons (Figure 1.489).

According to Daoist Master Duan Qing Shi, The Ugly Head Masks also served to protect the spirits of the dead. These special masks sometimes contained two, three, and four eyes, and were also known as “Ravens Obstacles” or “Grave Assailants.”

- **Masks for Festive Occasions:** These types of masks are traditionally worn by people when they join Exorcising Dancers, performed during special festivals or memorial services. The purpose for these festive masks is to pray for long life, rich harvests, and to keep evil spirits at bay.
- **Masks for Keeping Houses Safe:** These special masks are developed on the basis of those worn by Exorcising Dancers, and are hung on important positions of a house to scare away evil spirits.
- **Masks for Theatrical Performances:** In the Chinese theatre, masks are an important means of portraying the various images and personalities of historic characters.
- **Masks for New Born Babies:** These special masks are used when members of society attend ceremonies marking the birth of a baby.

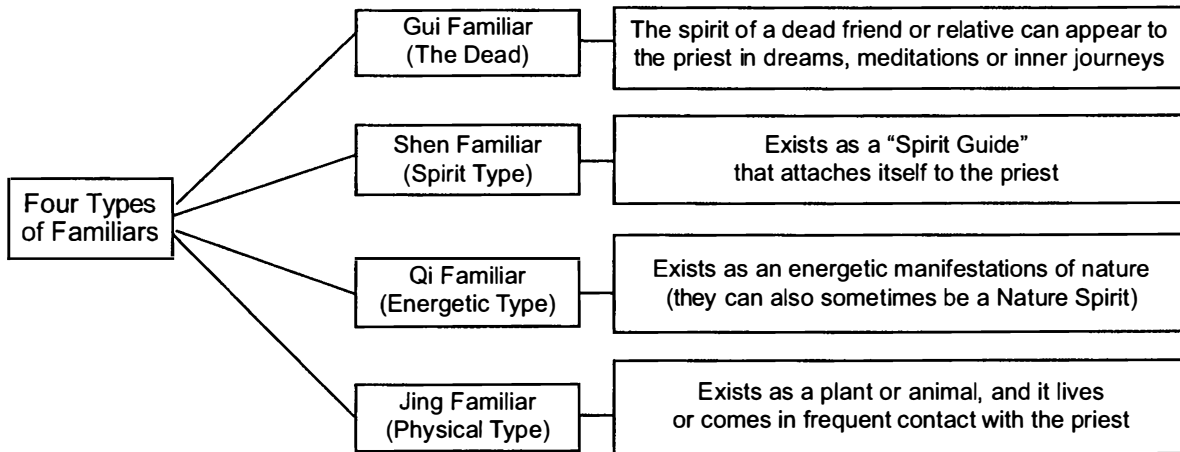


Figure 1.490. Types of Familiars Used in Daoist Magic

ANIMAL MAGIC (FAMILIARS)

In ancient times, animals were used by priests as either pets or "Familiars" (spirit helpers). In ancient China it was believed that because certain animals were energetically sensitive, they can therefore detect unseen influences more easily than the priest and could possibly protect the mystic against intrusive evil spirits. Animal Familiars were also used in order to assist the priest in communicating with nature spirits and manipulating the various powers of nature. A priest's Familiar was always kept secret and private; many times the magical animal was also symbolic of the priest's ancestral roots (a clan's "spirit protector").

TYPES OF FAMILIARS

There are several types of Familiars that can be used in Chinese sorcery. Four of the most popular types used in ancient Daoist magic are described as follows (Figure 1.490):

- 1. Jing (Physical Type):** This type of Familiar usually resides within the physical form of a plant or animal, and it lives or comes in frequent contact with the mystic. These plants or animals establish a psychic link with the priest and are excellent for warning them of danger. The most popular of these types of Familiars are pets.
- 2. Qi (Energetic Type):** This type of Familiar is constructed of the energetic manifestations of nature (they can also sometimes be a Nature Spirit). They are generally an Elemental (a

thought form constructed out of the various energetic qualities of Fire, Water, Earth, and Air), or a Nature Spirit. This type of Familiar is sometimes used to inhabit an object for magical purposes (such as a power crystal, magic mirror, talisman, staff, etc.). These Elementals are commonly called upon in order to help strengthen the priest's magic, however, they are not forced or imprisoned in objects such as the "Spirit Servants" used by Dark Priests.

3. Shen (Spirit Type): This Familiar acts as a "Spirit Guide" and attaches itself to the priest because it has specific qualities that the mystic lacks. When the mystic is in need of energetic assistance, this Familiar "arranges" things in order to assist and support the priest.

4. Gui (The Dead): Although some priests do not practice the "High Magic" of summoning the dead, sometimes the dead may appear to them in dreams, meditations or inner journeys. It is believed that the dead should be respected and if the spirit of a deceased individual wants to help an individual, they can choose to do so as a spirit guide. The practice of communicating with the dead and asking for assistance is different. This practice was often performed in ancient times by mystics in cultures all over the world. It eventually became a natural practice for mystics, because the priest's knew how close the two worlds (physical world and spiritual world) were and

that there was nothing to fear when crossing over into the spirit realm. Communicating with the dead and asking for advice or seeking help is usually done on a specific day (such as the at the first day of Winter), when the physical world and spirit worlds come close together. This time of the year is also the time when many cultures honor their dead.

INTERACTING WITH ANIMAL FAMILIARS

Traditionally, the student of ancient Chinese mysticism studies their own individual animal totems (personal mythology) in order to establish a relationship to their ancestral spiritual helpers.

By performing guided meditation work with the various animals, the students are able to open the inner doorway and connect with the specific energies of the totem or Familiar with which they are working. This is practiced so that, at any time and in any given situation, the student will intuitively know what that Familiar is saying to them and why.

Starting with guided meditation and slowly progressing inward, the student learns how to observe and comprehend the omens in nature. By studying the energetic manifestations of particular Animal Familiars, the priest can also learn powerful lessons that are specific to that Animal Familiar.

Respect is important to a Familiar. These spirit entities come to you to guide, help, warn, and give you messages. Therefore, it is important to honor them and show respect by thanking them, and then leaving some form appreciation on your altar (leaving offerings of fruit or spirit money). The experiences you have with your Familiar are highly personal and many people may not understand the true inner meaning of them. To talk of the experiences you have with your Familiar may show disrespect, and can lessen the magic that you have with them (it can even make them leave).

ATTUNEMENT WITH AN ANIMAL FAMILIAR

All animals, like plants and trees, are naturally able to energetically extend and project their Shen outward, and to become receptive to activities occurring within the specific territory that they have "staked-out" or marked as being their personal space. For example, an animal that is brought into a new environment becomes attuned to the

energetic activities, thoughts, and intentions of the various people and other animal life forms within that area. The safety and survival of the animal seems to relate to its ability to access this information. This commonly manifests as bonding with those who take care of them.

The ancient technique of creating an Animal Familiar allows a Daoist priest the ability to energetically bond and connect him or herself to a living animal by performing a magical ritual. After the energetic and spiritual bond is forged, the animal will then serve as an energetic link and external functional attribute of the priest's will. It is important to note that in this type of magical "Attunement," the priest is limited in the number of animals (or objects) that he or she may attach and energetically bond to; and that the energetic and spiritual bond can also be severed any time the priest wishes to become free from the energetic cords of attachment (or if the animal dies).

In order to form a magical Attunement with a physical animal, the creature must be friendly, mundane, and docile. Once the animal has befriended and has bonded with the priest, it gains a special type of energetic fusion known as a "Sensory Link." With this type of animal power, the priest can experience the world through the animal's senses, as well as issue the animal simple mental commands. Sometimes distance can be a determining factor in the success of this type of Attunement (depending primarily on the priest's skill level). Also taken into consideration is the general health of the animal, as the energetic link cannot function if the bonded creature is suddenly injured.

Each animal has its own way of energetically and spiritually fusing with its master. For example, when a priest chooses a cat as a Familiar, it is important to note that the cat must first taste the blood of the priest in order to seal the bond. Traditionally, on its own time, the cat will choose the correct time to bite the priest and draw blood. This could be on the priest's hand or leg, or anywhere on the body. Once bitten, the bond is complete and a blood pact is created.

More advanced bonding rituals allow the priest to temporarily transfer one of his or her acquired magical powers to the Attuned animal. It is important to note that the priest may sometimes tempo-

rarily lose the power of the projected magical ability while it is being transferred to, and used by, the Attuned animal. Multiple rituals can be conducted so that an attuned animal can have several powers transferred on to it, or so that multiple Attuned animals can have powers transferred onto them.

In ancient China, these types of Attunements were also conducted with magical items (i.e., talismans, seals, weapons, etc.). This powerful technique allowed the Daoist priest the ability to connect and bond themselves to any item by performing a specific magical ritual with the object of his or her desire. After the energetic and spiritual bonding was forged, the item served as an energetic link and external manifestation of the priest's power. Priests who mastered this type of Attunement technique could bond and attach their energies to any weapon, tool, or vehicle that they are mentally and emotionally attached their will and intention to. After the energetic bond has formed, the priest could then use the "imprinted" item to perform magical tasks with greater ease and less difficulty. For example, a priest who has "Attuned" and energetically imprinted his or her calligraphy brush could paint magical talismans much easier. Any artwork that the priest painted would magically carry the energetic imprinting of the priest's thoughts and emotions into the canvas. Additionally, any warrior who has "Attuned" and energetically imprinted his or her weapon can more easily defeat an opponent, etc.).

While the magical focus placed onto an animal or item may allow it to become a powerfully attuned vehicle for the priest's will and intention, this type of energetic bonding is only used in the beginning stages of sorcery in order to acquire magical "helper" tools. It is important to note, that in some cases, what is commonly known as an animal "familiar" is actually a spirit entity that has attached itself to an animal, and works to assist a sorcerer as an energetic medium through which to work his or her magic.

ATTUNEMENT WITH A SPIRIT ANIMAL FAMILIAR

To attract an Animal Familiar, you first need to meditate on its energetic form before you summon it. This does not mean that specific Animal Familiar will come to you simply because you have called it. Familiars have a will of their own and will come if they want to, or if they feel they

have something necessary for you. Sometimes they come for a short period of time and then leave; sometimes you may call on a specific animal but get another one entirely. And, sometimes a Familiar chooses you whether you have any personal liking for them at all.

The key to attracting a familiar is patience and listening with all of your senses. They may come to you through a vision, meditation, or dreams, and they will leave subtle messages. Sometimes you may notice a certain feather that appears in your path more than usual, sometimes you dream of a plant because you need it for healing, sometimes during meditation you suddenly meet a spirit with a message, sometimes you notice that there are certain things in the house that are being disrupted, moved, or even "lost" because you are not listening and they are trying to get your attention.

To call upon an animal familiar you must be acquainted with its specific energetic qualities and its particular magical ability to shape-shift. Remember that all interactions begin on the spiritual plane first, before any results can manifest on the physical plane.

The following ancient technique allows a Daoist priest to energetically bond and connect him or herself to a spirit animal by performing a magical ritual. After the energetic and spiritual bond is forged, the spirit animal will then serve as an energetic link and external functional attribute of the priest's will. It is important to note that in this type of magical "Attunement," the priest is not limited in the number of spirit animals (or guardians) that he or she may attach and energetically bond to.

The Awakening Of The Four Celestial Animals

In the following meditation, the student will experience and train the fusion of the Daoist Four Celestial Animals that are used throughout Chinese magical history as powerful guardian spirits. In this training, the Dragon (representing the Imagination and Yang) and the Tiger (representing Sensation and Yin) will combine energies and fuse as one; additionally, the Phoenix (representing the Intention and Yang) and the Turtle/Snake (representing Attention and Yin)

will also will combine energies and fuse as one (Figure 1.491). The priest will eventually use all Four Celestial Animals as a Mandala of power and surround his or her core-self, inside the Taiji Pole, with each animal's energetic presence. The Four Celestial Guardian Animals are attracted to the divine energy radiating from the priest's Most Secret Name. The powerful Mantra of the priest's Most Secret Name is imagined and kept as a Luminous Jewel, located deep inside the core center of his or her Lower Dantian.

The training of the Four Guardian Animal Spirits involves three important disciplines: the understanding of Language, Mythology, and Energetic Geometry. These three things are also needed for controlling Dream Training. Through these three important disciplines, the priest will learn the "trigger" mechanisms that initiate dream travel and visionary work.

From a standing or sitting posture, train the Four Guardian Animal Spirits as follows:

- After performing the "Radiant Breathing" Shengong exorcise, relax your body, mind, and spirit by inhaling and exhaling three simple sighs.
- Next, focus your mind on your Sixth Chakra (Third Eye) and imagine and feel a vibrant blue light forming into an blue energy ball.
- Imagine and feel this blue energy ball rolling upward over your forehead and resting on top of your Baihui point.
- Feel this blue ball sink into your head and enter the Crystal Chamber of your Upper Dantian.
- Swallow and then "sniff" the vibrant blue ball into your heart and Middle Dantian area.
- Next, swallow and then "sniff" the vibrant blue ball into your Lower Dantian and al-chemic cauldron.
- Imagine and feel the vibrant blue ball surround, envelop, and energetically activate the Luminous Jewel (Most Secret Name) located in the Lower Dantian. In your mind, see this fusion as a golden light that radiates from the Luminous Jewel and Taiji Pole, and extends outward to fill your surrounding aura, and eventually your surrounding environment.

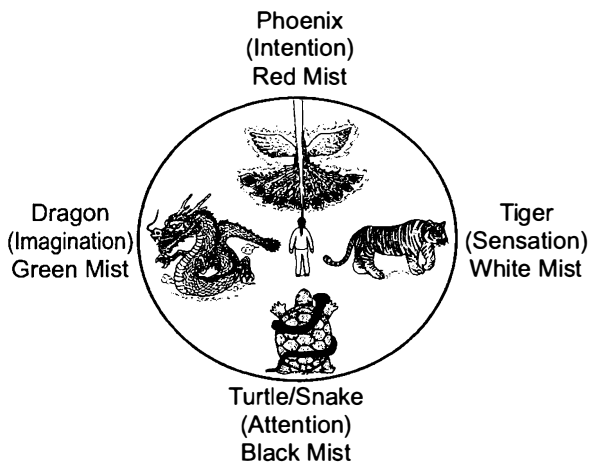


Figure 1.491. The Four Celestial Animals

- Imagine occupying the energetic space of the Luminous Jewel (see it positioned in your heart as you stand in the center of a Magic Circle). Next, focus on a specific direction (e.g., East, the direction of the Green Dragon), and begin to invoke that animal to your side from its primary direction.
- Next, introduce yourself to the animal using your Most Secret Name. It is important at this time to become close and intimate with your animal in order to create a future together. Ask the animal for its magical name, and how you can summon it (i.e., its secret Hand Seal and Incantation). This is important so that you can immediately invoke its power in times of trouble.
- Then, two times a day (every morning and evening) - for one complete Lunar Cycle (28 days), call the Celestial Animal by its name and greet it saying "good morning" when you awaken and "good evening" before you go to sleep. This practice follows the phases of the Moon. The practice of greeting the animal for 30 days and calling it by its magical name two time a day is essential. If you miss one day of practice - you must start the entire practice all over again from the very beginning.
- **The Gift Exchange:** Eventually, with consistent practice, the animal will enter into your dreams. When this happens, perform the "Gift Exchange." This practice is performed by first Invoking the guardian animal then introduce yourself. Receive

its name and then asking if the animal needs anything from you (i.e., a ritual, etc.). It is important to do whatever the animal asks.

Next, ask the animal what it has for you (i.e., a gift), and receive this gift carefully and with gratitude and respect. Also ask for a magical symbol that represents the power or manifestation of this gift. Then ask the animal to place this gift inside your body. Feel and remember where the gift is being placed. Thank the animal for the gift. Then make the gift glow and fill your body. Feel the glow overflow your body and fill the energetic field of your aura. This action and energetic manifestation of the gift causes a special spiritual alliance (pact) with your animal. Thank your first totem animal and gracefully send it on its way using its name. If you start with the Dragon (Yang), the next animal that you invoke must be the Tiger (its Yin companion).

- After establishing an energetic connection with the Four Guardian Animal Spirits, the priest should then establish a connection with their Zenith (Heaven) Animal (located above your head), as well as their Nadir (Earth) Animal (located directly beneath your feet). These six magical guardians protect the six directions of space surrounding the priest's body. It is important to practice once every Lunar cycle (every 30 days or at the least every 45 days) in order to reconnect with the energetic and spiritual fields of your six Guardian Animals.
- **Note:** It is important for the priest to accept the shape, form, and image of each animal as it energetically appears. Be aware that each animal may follow the priest's own ancestral traits and not necessarily the patterns of Chinese archetypes. Allow each animal to energetically appear and evolve according to its own energetic potential. Understanding its correspondence by what it does and its procedure is the key to understanding the most secret training of ancient Chinese shamanistic dreamwork.

TRAINING THE SAGE ANIMAL SPIRIT

The Sage Animal lives within the priest's Luminous Jewel, located deep inside the core center of his or her Lower Dantian (Figure 1.492). All of the six Guardian Animals report to the "Sage" Ani-

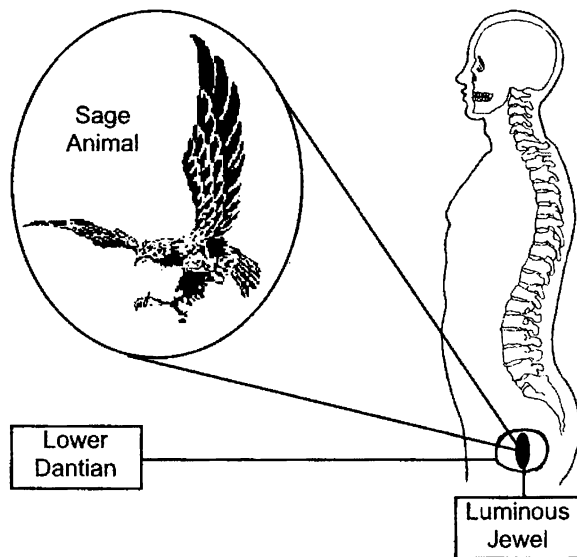


Figure 1.492. The Sage Animal

mal, who is responsible for leading, guiding, and directing their energetic actions. The Sage Animal is the priest's personal Core Animal, and it also acts as his or her energetic and spiritual "familiar."

The Sage Animal's energetic existence originates from the priest's own heart. It is born from the energetic fusion of the Qi and Shen flowing from the six Guardian Animals, which is accomplished by performing the following practice:

- After performing the "Radiant Breathing Shengong" exercise, relax your body, mind, and spirit by inhaling and exhaling three simple sighs.
- Next, focus your mind on your Third Eye and imagine and feel a vibrant blue light forming into an blue energy ball.
- Imagine and feel this blue energy ball rolling upward over your forehead and resting on top of your Baihui point.
- Feel this blue ball sink into your head and enter the Crystal Chamber of your Upper Dantian.
- Swallow and then "sniff" the vibrant blue ball into your heart and Middle Dantian area.
- Next, swallow and then "sniff" the vibrant blue ball into your Lower Dantian and alchemic cauldron.
- Imagine and feel the vibrant blue ball surround, envelop, and energetically activate the

Luminous Jewel (Most Secret Name) located in the Lower Dantian. In your mind, see this fusion as a golden light that radiates from the Luminous Jewel and Taiji Pole, and extends outward to fill your aura, and eventually your surrounding environment.

- Imagine occupying the energetic space of the Luminous Jewel (see it positioned in your heart as you stand in the center of a Magic Circle). Next, focus on invoking and surrounding yourself with the six Guardian Animals (the guardian animals of the four primary directions, plus your Zenith and Nadir animals).
- Ask which of the six Guardian Animals needs the most energy.
- As that animal steps forward, go to that animal's position and allow the animal to take your place at the center of the Magic Circle.
- With the animal in position, begin to radiate light from your heart into the animal in the center of the Magic Circle. All of the other animals will also follow your lead and radiate light from their hearts into the animal positioned in the center of the Magic Circle.
- The animal positioned in the Center of the Magic circle will then thank you and all of the other animals.
- One by one, each of the six Guardian Animals will take their turn standing in the center of the Magic Circle, and receiving the radiating light from the hearts of the other animals.
- After the last Guardian Animal has received this form of energetic treatment and empowerment, you will then again enter into the Magic Circle.
- At this point, all six Guardian Animals will radiate their Qi and Shen into your heart, and out of your heart will come your Sage Animal.
- Once the Sage Animal is born, introduce it to each the six Guardian Animals and inform them that this Sage Animal is the energetic and spiritual manifestation of you.
- After dispersing the six Guardian Animals, the priest and his or her Sage Animal will stand together in the middle of the Magic Circle. The Sage Animal will enter into the priest's heart and live within the Luminous Jewel, located deep inside the core center of his or her Lower Dantian.

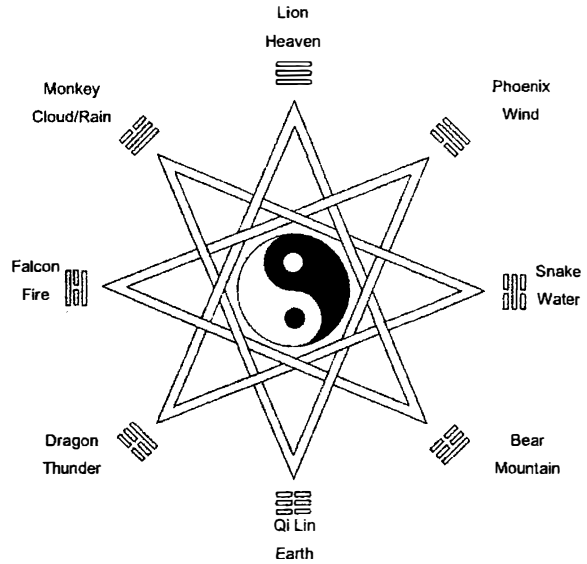


Figure 1.493. Daoist Bagua Animal Totems

DAOIST BAGUA ANIMAL TOTEMS

Bagua translates as “Eight Trigrams,” which are the symbols that form the foundation of the Yi-Jing or “Book of Changes.” Each trigram is composed of three Yaos (or lines) which form a Gua. Each Gua is read from the bottom up, making the bottom line the determining factor of whether the trigram is considered Yang (a solid line ---) or Yin (a broken line - -). Each of the eight Guas are attributed to a specific animal totem (Figure 1.493).

Each individual Gua develops into the characteristics of a specific animal's image and movement in order to create a unique form of energetic techniques and patterns that were used in ancient China for self-defence, healing, and magic. When mastered, each animal form becomes a manifestation of life-force energy in motion, abiding within the priest's innermost being, and arising from his or her spirit spontaneously.

By studying the Eight Trigrams and their related animals as they pertain to energetic practice and combat, the Daoist priest develops confidence and inner strength, generated by the focus of intent and the projection of the spirit. In order for the intention to be clear and the sensation of the “Animal's Flavor” to manifest, the priest must embody the alertness, power, spirit, will, and energy of that particular animal. Once the priest can reside









The Eight Trigrams	Heaven Qian 	Cloud, Rain Dui 	Fire Li 	Thunder Zhen 	Earth Kun 	Mountain Gen 	Water Kan 	Wind, Air Xun 
Yang and Yin Animal	Yang Lion	Yang Monkey	Yang Falcon	Yang Dragon	Yin Qi Lin	Yin Bear	Yin Snake	Yin Phoenix
General Energetic Principles	Creative, Strength	Reflective, Tranquility	Brightness, Radiance	Excitement, Movement	Receptive Form	Stillness, Balance	Darkness, Danger	Penetrating, Flexibility
	Activity	Weightless	Formed	Impetus	Passivity	Heaviness	Formless	Sensitivity
Principles of Nature	Immaterial	Evaporation	Solar Forces	Vitality	Material	Inertia	Lunar Forces	Assimilation
	South	South-East	East	North-East	North	North-West	West	South-West
	Formless	Changeability	Heat	Mobility	Form	Resistance	Cold	Organic
	Sun	Venus	Jupiter	Mars	Earth	Saturn	Moon	Mercury
	Infinite Space	Clairvoyant Observation	Penetrating Light	Growth and Power	Dense Matter	Solid Stability	Space and Movement	Perceptive Intuition

Figure 1.494. The Prenatal Bagua Trigram Powers According to the Universal Forces of Yin and Yang (System of Fu Xi)

in this increased state of psychic awareness, there is a spontaneous correctness in his or her actions.

The energetic form of each of the eight Guas involves a different type of animal spirit and characteristic. This allows each animal the ability to contain the specific characteristics of the other animals in its energetic movement, emotion, thought, and spirit. This energetic “shape-shifting” also allows to the Eight Trigrams to blend and transform their powers into sixty-four hexagrams of living energy. The Eight Trigrams and their combat animal characteristics are described as follows (Figure 1.494):

- **Lion (Heaven):** This trigram indicates animal characteristics such as being confident, brave, strong, determined, and aggressive.
- **Monkey (Mist, Cloud, Rain):** This trigram indicates animal characteristics such as changeability, reflectiveness, and tranquility
- **Falcon (Fire):** This trigram indicates animal characteristics such as being alert, and on-guard. The Falcon is able to suddenly appear and disappear quickly, quietly and undetected.
- **Dragon (Thunder):** This trigram indicates

animal characteristics such as being flexible, agile, and unpredictable in its ability to expand (increasing its size to infinite proportions) or contract (shrinking its size to the smallest molecule). The Dragon can also energetically transform itself into either the Yang Heavenly Dragon (and move among the clouds, mists, and vapors of Heaven) or the Yin Earthly Dragon (and move among the waters of the Earth).

- **Qi Lin (Earth):** This trigram indicates animal characteristics such as meekness, kindness, receptivity, unpredictable transformations, and shape-shifting.
- **Bear (Mountain):** This trigram indicates animal characteristics such as power, resistance, stillness, and balance.
- **Snake (Water):** This trigram indicates animal characteristics such as flexibility, as well as being cold, cruel and indifferent, showing no emotion or remorse.
- **Phoenix (Wind):** This trigram indicates animal characteristics such as turning, spinning, and moving like a tornado, penetrating something with the energetic power of swirling, continuous circles.

DAOIST CELESTIAL ANIMAL TOTEMS

The ancient Daoists believed that each individual has at their disposal the untapped magical power of 12 Animal totems (Spiritual Icons), one located in each of the Twelve Chakras Gates. The understanding and control of each of these 12 Animal totems allows an individual the ability to eventually initiate and control animal Shape-Shifting.

According to Li Haiqi of the Song Dynasty (960-1279 A.D.), "Man is associated with the Celestial Animal symbols and the Twelve Earthly Branches. In the more advanced Shengong training of Daoist mysticism, the Twelve Celestial Animals and Twelve Earthly Branches are positioned surrounding the individual's Taiji Pole. This allows the priest the ability to access the various powers of the twelve guardian animal totems (Figure 1.495)."

In ancient China, the Twelve Celestial Animals could also be arranged in a circle that surrounded the Upper Dantian area, with the priest's Birth Animal placed in front of his or her Sixth Chakra (Third Eye, also known as the "Eye of God"). In this energetic arrangement, the conflict animal (the animal that questions and challenges the priest's motives) was simultaneously positioned at the back of the priest's head, located at the Wind Gate (also known as the "Mouth of God"). The priest's support animals (located every fourth animal) are positioned behind the individual's ears.

The Taiji Pole of the body is comparable to the Taiji Pole (central axis) of the Earth. The original Chinese character for Taiji means "the Great Ultimate," and represents the ultimate state of transformation (Yin transforming into Yang and vice versa).

The center core or midline of the Taiji is called the "still-point." This is because although all of the changes of Yin and Yang occur in the Heavens within the course of a day, as the stars make a 360 degree rotation (as the Earth rotates), the Pole Star remains stationary as Heaven's still-point. In a similar manner, the body's Taiji Pole is viewed as

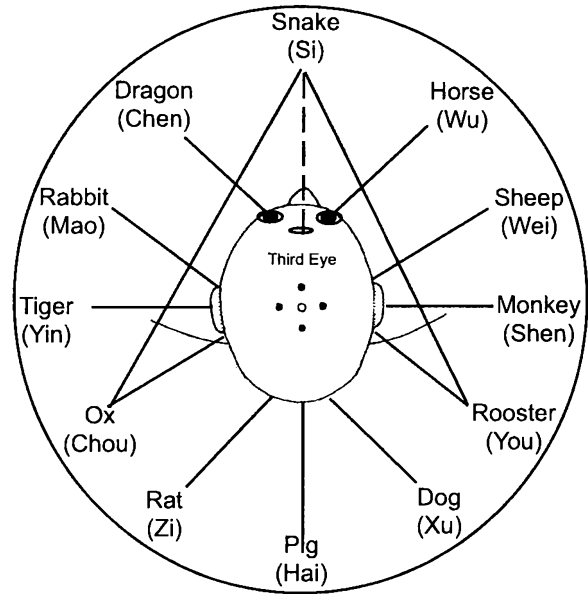


Figure 1.495. The position of the Twelve Celestial Animals is arranged in a circle surrounding the head and Upper Dantian area, with the individual's Birth Animal placed in front of his or her Third Eye. The individual's conflict animal is positioned at the Wind Gate point.

the still-point of "Man," around which a person experiences all of the changes, transformations and developments of his or her life. Consequently, great stillness can be experienced as a gateway into the infinite realm of the spirit world when a practitioner of Daoist magic gathers Qi and focuses his or her Shen into the Taiji Pole.

Through understanding the spiritual influence of each animal's personality and character, the Daoist priest can facilitate the proper utilization of each of the animal's energetic potential. The main characteristics of the Twelve Celestial Animals are described as follows:

- **Rat (Zi Branch):** This celestial animal is resourceful, ambitious, hard-working, determined, industrious, generous, diplomatic, and intelligent. Colors: light blue and white.

- **Ox (Chou Branch):** This celestial animal is patient, courageous, conventional, reliable, purposeful, independent, and intelligent. Colors: violet and pale pink.
- **Tiger (Yin Branch):** This celestial animal is adventurous, daring, idealistic, creative, confident, passionate, enthusiastic, and entertaining. Colors: red and orange.
- **Rabbit (Mao Branch):** This celestial animal is peace loving, generous, intuitive, tactile, devoted, sociable, discreet, and sensitive. Colors: pale green, white, and gray.
- **Dragon (Chen Branch):** This celestial animal is enthusiastic, daring, inspiring, successful, materialistic, independent, and intelligent. Colors: gold, green, and black.
- **Snake (Si Branch):** This celestial animal is intelligent, mysterious, intuitive, charming, seductive, sensual, daring, independent, and sophisticated. Colors: pale yellow and pale green.
- **Horse (Wu Branch):** This celestial animal is loyal, hard-working, ambitious, friendly, quick-witted, and energetic. Colors: brown and white.
- **Sheep/Goat (Wei Branch):** This celestial animal is peaceful, adaptable, honest, creative, charming, imaginative, and sincere. Colors: mauve, pink, and yellow.
- **Monkey (Shen Branch):** This celestial animal is independent, lively, quick-witted, entertaining, bold, intelligent, and inventive. Colors: yellow, red, and white.
- **Rooster (You Branch):** This celestial animal is courageous, protective, flamboyant, industrious, communicative, and honest. Colors: pale red, apricot, and yellow.
- **Dog (Xu Branch):** This celestial animal is loyal, responsible, sensitive, moral, trustworthy, defensive, generous, patient, and imaginative. Colors: brown and dark green.
- **Pig/Boar (Hai Branch):** This celestial animal is pure in heart, generous, cheerful, tolerant, and outspoken. Colors: gold, dark blue and deep red.

ANIMAL SHAPE-SHIFTING

Shape-shifting is the ability to change the shape of a specific energy field that may pertain to a physical object or something that is intangible. It involves physical changes such as alterations of age, gender, race, or general appearance, or it may involve changes between human form and that of an animal, plant, or inanimate object. Every time an individual changes shape, he or she also obtains the powers and abilities of the new form.

The ancient Chinese believed that, since an individual's Energy Body and Spirit Body can be transformed into image of other human bodies, it can also, in certain cases, be transformed into forms such as animals, birds, fish, or insects (usually before and after the individual's death). During the Han Dynasty (206 B.C. - 220 A.D.) the belief in the transmutation of men into beasts was maintained and well documented by certain Daoist monks and recorded in the *Standard Histories*. Additionally, the belief maintained that after many years of existence the essence of an ancient animal could be transformed, assuming a human shape in order to bewilder and beguile the minds of man, tempting them continuously. Such energetic transformations commonly included the shape-shifting into tigers, wolves, dogs, foxes, and snakes.

The art of shape-shifting was a common practice in ancient Daoist sorcery, where it was known as the art of Magical Transformation. It includes the magical skill of changing the body's physical form or shape into that of another person or animal. Such magical acts of transformations are categorized as follows:

- **Shape-shifting:** This indicates changes that are temporary
- **Metamorphosis:** This indicates changes that are lasting
- **Transformation:** This indicates changes that are externally imposed

All Shape-shifting occurs on an energy level. However, depending on the density of the vibration of a specific energy field, the Shape-shifting event may be more or less obvious to the physical senses. When a complete physical transformation

occurs, a Shape-shifting is said to be physical. Vast majority of shape-shifters do not undergo a complete physical transformation and may outwardly appear pretty much the same.

According to the degree of transformation, shape-shifters are generally divided into two categories:

- **“Out of body” Shifting:** These individuals are energy shape-shifters that change the energetic form of their spirit body while in the spirit realm into the image of a person, animal, plant or thing
- **“Altered State” Shifting:** These individuals are physical shape-shifters that change the appearance of their physical form while on the physical realm into the form of a person, animal, plant or thing. The Altered State Shape-shifting uses some of the same methods of consciousness altering employed in out-of-body voyages but they are sufficiently different to enable them to be considered separately.

The most important aspect of shape-shifting, is whether the transformation is voluntary or not. With some individuals, the ability to shape-shift occurs spontaneously, and they may have a challenging time learning how to control its magical ability. Other individuals may have to invest a considerable amount of time in developing this ability. When a form is taken on involuntarily, the energetic effect is one of confinement and restraint; the person is bound to the new form. In extreme cases, the individual’s personality is entirely disabled. Voluntary forms, on the other hand, are means of escape and liberation; even when the form is not undertaken to effect a literal escape, the energetic abilities that are attributed to the new form allow the individual to act in a manner previously impossible.

Some shape-shifters are able to change form only if they have some item, usually an article of clothing (i.e. tiger or wolf skin).

In many cultures, it is feared that evil priests could magically transform themselves into ani-

mal shapes and lurk about. In fact, almost every culture around the world has some type of transformation myth, and almost every commonly found animal (and some not-so-common ones) has a shape-shifting myth attached to it. Usually, the animal involved in the transformation is indigenous to or prevalent in the area from which the story derives.

It is worthy to note that while the popular idea of a shape-shifter is of a human being who turns into something else, there are numerous stories about animals that can transform themselves into humans as well. Chinese, Japanese, and Korean folklore all tell of animals able to assume human shape. These transformed animals have specific traits in common: the animals are often extremely old, they grow additional tails along with their abilities, and they frequently still have some animal traits that betray their true identity.

Chinese folklore contains many tales of animal shape-shifters, capable of taking on human form. The most common such shape-shifter is the Huli Jing, a fox spirit that usually appears as a beautiful young woman; most are dangerous, but some feature as the heroines of love stories.

In ancient China, the most popular of the seductive spirits were known as “fox spirits” which were believed to live high in the misty mountains. The fox spirits could take a human form by transforming themselves through the aid of human bones (especially the skull).

Once the transformation was completed, the fox spirit (generally in female form) would travel throughout the countryside looking for individuals to seduce. When the fox spirit connected with an unsuspecting individual, it would then become an energetic parasite, absorbing the victim’s life-force energy.

Two recipes found in the Ma Wang Tui Medical Manuscript *“Fifty-Two Medical Prescriptions,”* found in a tomb during the Qin Dynasty (221-206 B.C.) documented the fox spirits’ active role in pathological possession.

MEDITATION & ATTRACTING SMALL ANIMALS

According to ancient Daoist teachings, when a disciple is able to externally radiate his or her divine core energy into the surrounding environment, the micro-pulsations of celestial light will attract the attention of small animals. I have personally experienced this phenomena many times, and have heard several stories from many of my students who also have encountered the same experience through our meditation practice.

In Daoist Magic, this unique phenomena is developed in the "Third Stage" of magic training, which is the secret process of energetic development wherein the disciple's internal energy begins to overflow his body and externally radiate into the surrounding environment (Figure 1.496). This unique type of energy attracts small animals who are sensitive to the Qi, and are attracted to the spiritual light.

Generally, the animals (this will happen with both domestic and wild animals) will come right up to you and gather around your body when you are meditating. After you complete the meditation session, the animals will either leave, or they will remain beside you, quiet and sedate, for quite some time. It is interesting to note that,



Figure 1.496. The Third Stage in Ancient Daoist Magic Training

when the small wild animals eventually leave, they always return to their lairs without disturbing one another.

According to ancient Daoist teachings, these special animals are quite intelligent and also have an uncanny sensitivity to natural life-force energy. Some of these special animals are known to perform "Sky Gazing," "Sun Worship," "Moon Worship," and other Daoist meditative exercises in order to gather and absorb the celestial vitality of the Heavens.

ANIMAL SACRIFICES

Blood Magic began in prehistoric times as a way of acknowledging an animal when it was hunted and killed for food. Eventually, such sacrifices became an important part of ancient rituals and were common in both private and public acts of worship. These sacrifices eventually formed a type of Blood Magic that involved the slaughtering of sacrificial animals (i.e., chickens, pigs, and fish) and then offering them with rice and wine on and incense table along with magical scriptures (Figure 1.497). Even today, animal sacrifices still form an integral part of Daoist sorcery and Blood Magic.

In ancient Daoist sacrificial rituals, each of the guardian spirits was ritually "fed" his or her favorite food or sacrifice. The blood of roosters was the most common sacrificial offering. Birds (pigeons, canaries, hens, etc.) were used in rubbing rituals where the afflicted individual was cleansed, and any negative feelings that were caused by evil were passed into the birds. The magical practices of ancient Daoist mysticism were used as a method for believers to gain control over their lives (or the lives of others) by invoking the proper gods who could effect changes.

Remains of sacrificed chickens, roosters, and other animals covered in sacrificial matter have been found in areas such as cemeteries, beaches, near railroad tracks, and other places that have magical significance to the believers. Controversies associated with this practice most often involve misunderstanding of the use of magical spells, amulets, and food offerings, or involve debates surrounding the morality of the practice of animal sacrifice.

Ancient Daoism was essentially based on natural magic, and all of the basic elements of worship can be found in nature. The foundation of ancient Daoist worship can be found in four natural Elements: Fire, Water, Wind, and Earth. The basis of many of the major spells used in ancient Daoism is the evocation of specific powers contained within minerals, plants, and animals, each of which is believed to have a spirit entity that guards it. Each root, flower, tree, or plant is believed to be full of Ling Shen (Magical Spirit), and each belongs to one of the nature spirit guardians who must be asked permission whenever the plant is used.



Figure 1.497. Blood Sacrifices were a common part of both private and public acts of worship in ancient Daoist rituals

The ancient Chinese believed that only animals and humans can intentionally discharge (release) the energetic resonance of the magical spirit (Ling Shen). This discharge of the energy could be captured and harnessed through the sacrificial release of blood. Blood represents life force, and can therefore be used to increase or augment a priest's powerful magic. The price for this power is life, one drop at a time; and the raging torrent of power created by a blood sacrifice is mighty and can be very addictive to some. Blood Magic is therefore intimately connected with life, and with death. Ultimately, Blood Magic is one of the most powerful forms of magic known to man.

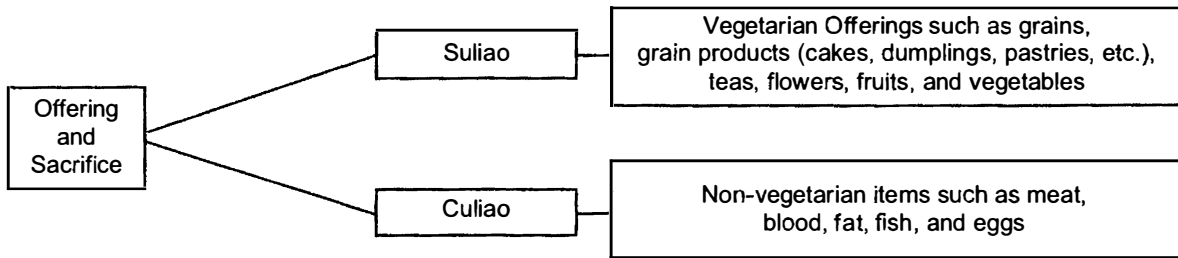


Figure 1.498. There are two types of worship items presented in Daoist Offering and Sacrificial rituals

HISTORY OF OFFERING AND SACRIFICE

Since ancient times, all magical traditions have incorporated the use of Offerings and Sacrifices in order to gain the attention and favor of various powerful spirit entities. Both Offering and Sacrifice are seen as an energetic form of worship and communication, used to catch the attention of a god or powerful spirit entity. In Daoist magic, there are two types of worship items (Bailiao) presented in Offering and Sacrificial rituals. These include Suliao (vegetarian items) and Culiao (non-vegetarian items), described as follows (Figure 1.498):

- **Suliao:** This includes refined or vegetarian Offerings such as grains, grain products (cakes, dumplings, pastries, etc.), teas, flowers, fruits, and vegetables. All vegetarian dishes are presented as non-sacrificial Offerings to vegetarian gods and deities. However, the burning of candles, paper images, incense-paper and joss-sticks (large incense stacks) are considered to be a form of Sacrifice, because it involves the willful destruction of the object offered.
- **Culiao:** This includes gross or non-vegetarian items such as meat, blood, fat, fish, and eggs. Culiao commonly refers to animal sacrifice, especially pigs, ducks, and chickens. Each of these animals are traditionally offered in whole or in parts. When a pig is chosen as the sacrificial animal, one of two colors are chosen: gold or silver. The “gold pig” (Jin Zhu) is roasted first, while the “silver pig” (Yin Zhu) or “white pig” (Bai Zhu) is presented in raw form. Both are classified as sacrificial items (Sheng Liao). However, the cooked pig is only offered to benign or tame non-vegetarian deities, while the

uncooked pig is strictly offered to malignant or “wild spirits” (such as Huye, the Tiger deity).

In modern times, magical rituals requiring human sacrifice are replaced by the symbolized burning of images in the form of paper-men and paper-women. These paper images act as energetic portals, enabling the priest to transfer his or her Qi and Shen from the world of the living to the world of the dead. In such magical rituals, living and earthly forms have to be broken or turned into ashes (Huahuo) in order for the transfer of energy to be effective. In Daoist magic, these types of ceremonies are regarded as a form of sacrificial ritual because the religious object is destroyed together with the human image printed on the yellow paper. Daoist priests regard these human sacrificial images as substitutes for other human beings and are commonly used on behalf of victims that have been tormented by health problems, bad luck, etc.

In Daoist magical rituals, the burning of “Incense-paper,” paper images, charm papers, paper-cuttings, and prayer sheets are always offered to gods. These sacrificial offerings allow the priest the magical ability to gain access into the spirit world.

Certain magical traditions still incorporate these methods of sacrifice for both “good” and “evil” purposes. It is common knowledge that Daoist sorcery is comprised of both good and evil uses of magic. There are many different types of magical rituals, including individual acts of piety such as lighting candles for particular spirits or holding large feasts sometimes lasting several days. Initiation, divination, sacrifice, and spirit possession are fundamental types of ancient Daoist rituals.

HISTORY OF BLOOD MAGIC

One of the most powerful ways of gathering animal or human Essence (Jing), Energy (Qi), and Spirit (Shen) is through Blood Magic. This ancient practice has been used by priests of all magical traditions for millennia. In ancient China, human sacrifice was commonly practiced during the Xia (2205-1600 B.C.), Shang (1600-1028 B.C.), Zhou (1028-221 B.C.) Dynasty periods.

The practice of the Blood Sacrifice was developed through the understanding that blood carries the essence of life, and that the spilling of blood demonstrated the ultimate commitment and sacrifice (i.e., when blood was spilled, the creature died). Both blood and breath bridge the realms of spirit and matter, and for this reason they have always been perceived as powerful vehicles of magic.

In ancient Daoist sorcery, Blood Magic was first used during rites involving a blood oath between the initiate and the leaders of secret orders or societies. The blood oaths were used to seal all important agreements. It was believed that the use of these blood oaths strengthened the order's combined magical powers. One example of a blood oath used to bind an initiate to a secret magical sect is as follows:

"My blood contains the light of my soul. I, (name of initiate), swear by the light of this magical blood that I will fulfill the promise and contract of my word, and seal the oaths that I have taken."

Eventually, the use of blood oaths became more popular, even being used to seal common domestic contracts such as marriages. Over time, priests began to pattern their magical rituals after this custom and imbued them with the power of Blood Magic. The ancient Chinese believed that anyone who broke a blood oath was cursed, and doomed to live a life of serious misfortune, disease, and sometimes death.

In order to obtain maximum power, ancient priests thoroughly studied the magic developed while practicing the rituals of blood oaths. They performed experiments incorporating blood sacrifices in order to empower certain magical tools and icons, a practice that gave way to the creation

of "blood charms." At the same time, these ancient mystics discovered that blood sacrifices could be used to increase their body's natural magical abilities, and many priests began using Blood Magic to increase their powers and extend the durations of their magical spells.

In ancient China, the placing of blood onto a specific item in order to spiritually awaken it and activate its full power (usually painting its eyes) was known as "lighting the eyes of the dragon." This spiritual initiation was commonly used in ancient times in order to sanctify a person, place, or thing (i.e., a house, icon, magical tool, altar, etc.). Gradually, more and more communities began to rely on Blood Magic rituals for increased protection from spirit entities, mountain demons, and hungry ghosts. Such communities willingly sacrificed the lives of many in order to increase the magical power of the protective rituals. Historically, the most extreme acts of Blood Magic ever performed were multiple sacrifices designed to protect these ancient communities from supernatural terrors.

THE ENERGETIC POWER OF BLOOD

The Chinese word "Xue" translates as "Blood." Its ancient character is composed of a pictograph representing a small, wide-lipped, clay vessel used for collecting blood. Contained within the bowl is a horizontal line used to represent blood (Figure 1.499). Later, during the Shang Dynasty (1600-1028 B.C.), these ancient vessels were crafted out of bronze.

In ancient China, it was believed the red blood was the seat of the soul, and that magical powers could be imbued into any object that was ritually smeared with blood. This is why when statues or pictures of gods or goddesses are being consecrated, the eyes are painted over with blood. In this way, the picture or statue is energetically animated and given a soul.

Its modern character is composed of two parts. Positioned on the top is a line representing the flow of blood as it pours into a sacrificial vessel. Positioned to the bottom is a radical "Min," meaning a vessel for catching sacrificial blood (Figure 1.500).

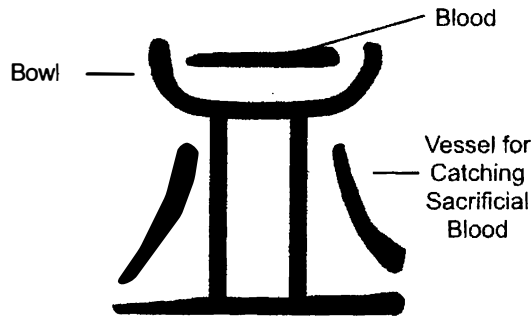


Figure 1.499. Ancient Chinese Character for Blood "Xue"

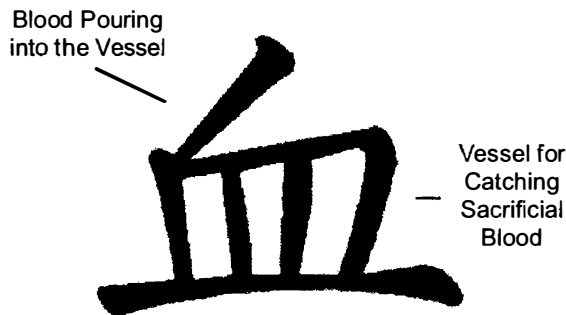


Figure 1.500. Modern Chinese Character for Blood "Xue"

In ancient China, it was believed that the blood becomes red only because the Heart puts its "imperial stamp" onto the liquids, and penetrates the body fluids with the power of the heart's shen. This "imperial" action transforms the liquids into blood. The energetic and spiritual component blood now receives its red color of fire and has the ability to bring life to the body.

Additionally, male semen was believed to be transformed blood, and if too much semen is expended, a man's health suffered. Likewise, a mother's milk is also considered blood in a different form.

It was also believed that, if a demon can be successfully smeared with blood, it was forced to assume its true form.

The ancient Chinese mystics understood that "blood gives power." This is why some priests use blood in their rituals, either by drinking it (mixing it with the altar wine or simply straight), pouring it over themselves (as a form of initiation, consecra-

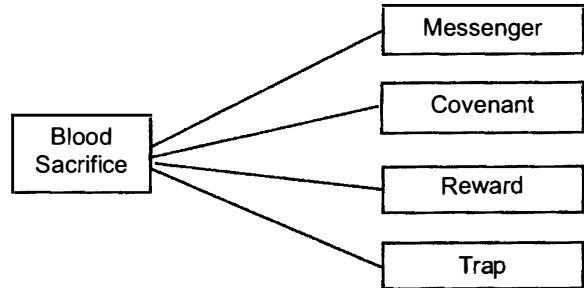


Figure 1.501. Examples of some of the specific purposes used for blood sacrifice rituals.

tion, or purification), using it as a spiritual weapon (causing a spirit entity to either transform back into its true form or completely dissolve), making talismans from it (mixed with ash from the altar or simply straight), or for activating deity icons (painting the eyes of various icons or power symbols in order to impregnate them with specific energetic and spiritual powers). However, without a true understanding of the methods and power derived from Blood Magic, the aspiring young mystic will be at the mercy of any seasoned priest who initiates a psychic attack via such powerful practices.

In occult theory, a living creature is a storehouse of energy, and when it is killed most of this energy is suddenly liberated. The amount of energy released when the victim is killed is very great, completely out of proportion with the animal's size or strength. The killing is done inside the magic circle (or orbit) to keep the animal's energy contained and concentrated. When some person or an animal is about to be sacrificed, for an instant just before they die, they emit their life energy or power. The practice of Blood Magic channels and harnesses this life-force energy either for use as a devotional offering, or as a way of accruing spiritual power.

There are several important applications of blood sacrifices that are still used today in Daoist sorcery. The following are but a few examples of some of the specific purposes used for blood sacrifice rituals according to ancient Daoist traditions (Figure 1.501):

- **To Create a Spirit Messenger:** Some Daoist traditions believe that the soul of the slain

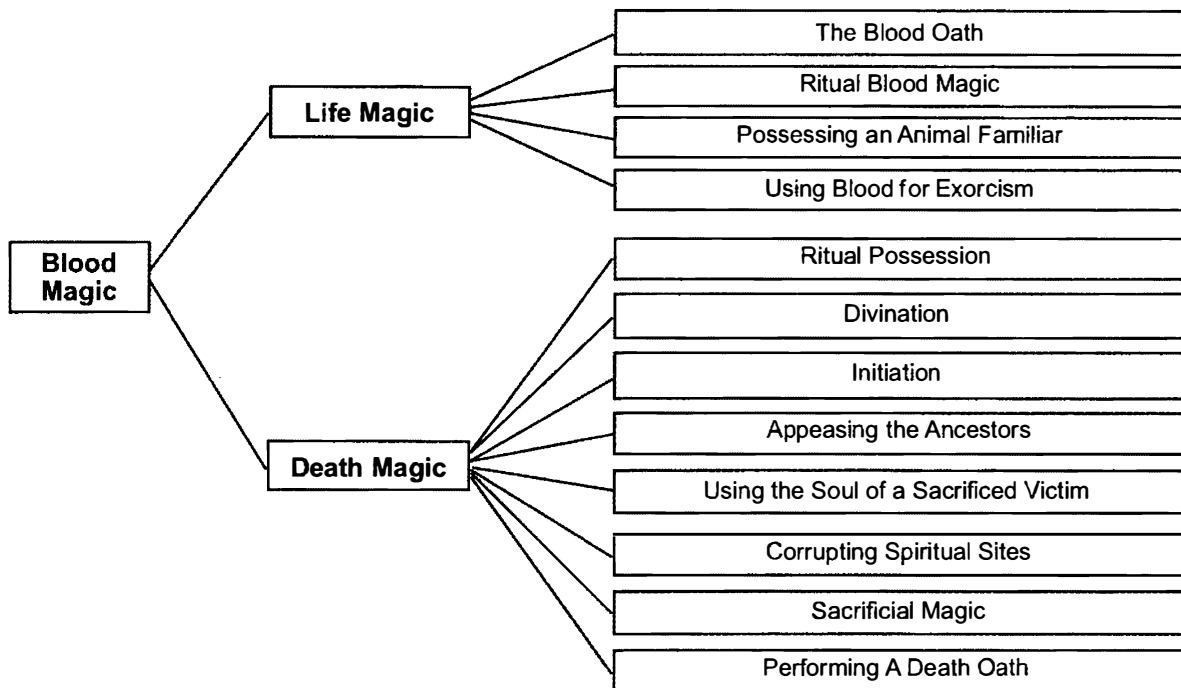


Figure 1.502. The Two Types of Blood Magic

creature can be used as a spirit servant to carry out the priest's wishes (e.g., carry the priest's message straight to the gods, spy on someone, acquire specific powers, etc.).

- **To Use as a Covenant:** Other Daoist traditions teach that the blood sacrifice is a powerful covenant and is used as a magical pact that forever binds the priest to his or her god.
- **To Provide an Offering:** Still other Daoist traditions teach that the blood sacrifice can be used to summon, feed, or reward (bribe) powerful spirit entities. A common practice is the magical offering of "wine-blood" to the Immortal Guardians, Celestial Marshal General, and their terrifying army of demon hoards as a reward for specific services (i.e., protection).

Additionally, when the spirit of the priest of black magic carries out its owner's wishes, he or she traditionally gives it blood as an expression of gratitude. Blood Offerings are also used in the practice in ancestor worship,

in which the ancestors or guardians of one's family must be fed periodically.

- **To Set a Trap:** Some Daoist traditions teach that the blood sacrifice is used to call various supernatural beings to the sacrificial area. These energetic vampires could then become trapped by a skilled priest and made to serve him or her in whatever manner the priest wished.

TWO TYPES OF BLOOD MAGIC

All uses of Blood Magic require an expenditure of life-force energy, either from the practitioner, a willing donor, or a victim (depending on the circumstances and uses warranted). Blood Magic is roughly divided into two distinct practices, Life Magic and Death Magic. In Death Magic rituals, blood is taken, and the victim is sacrificed. In Life Magic rituals, blood is taken, and the individual still lives. Both systems of Blood Magic have many magical applications, described as follows (Figure 1.502):

LIFE MAGIC

As previously mentioned, Blood Magic was originally used in esoteric Daoist sorcery in order to seal oaths, increase the initiate's powers, cast spells, summon deities, and empower blood charms (magical talismans and magical weapons).

The principle of using blood in Life Magic is based on the premise that the priest could willingly sacrifice a small portion of his or her own life-force energy (or that of another) in order to gain greater magical power and influence.

In Daoist sorcery, there are special esoteric tools and magical rituals that require an "extra boost" of magical energy (Ling Shen) in order for them to be effective. To obtain this needed energy, a priest would sometimes drain small amounts of his or her own life-force energy or that of an animal to fuel certain magical talents, items, and abilities.

The following are examples of the various uses of Blood Magic employed by ancient Daoist priests when practicing Life Magic:

- **The Blood Oath:** This type of oath creates an energetic fusion between either two individuals, or between an initiate and the group consciousness of certain secret magical "sects" or "orders." The Blood Oath is a binding agreement between the two individuals or the individual and the sect. The magic of the oath is such that the agreement must be fair (i.e., not obtained through deception), and voluntary (i.e., neither individual may be drunk, or influenced by magical charms or spells). The term of the oath is generally one year and one day, after which it can be renewed. Those who break an oath sealed with Blood Magic are subject to energetic and physical wounding and scars, which can only be healed through the use of magical intervention.

Swearing a Blood Oath requires an actual amount of blood to be spilled, and according to tradition, the resulting damage cannot be healed until the term of the oath is completed. Blood Oaths, unlike some magic, may be used by non-magicians and non-adepts. A Blood

Oath works by using Blood Magic to connect and fuse a binding energetic connection with the individual's Yuan Shen (the original energetic and spiritual patterning of those swearing the oath).

When the magical pact of a Blood Oath is agreed upon, it must be traditionally sealed by three people (three human wills). The three human wills (San Shen) that participate in creating the pact are bound together and spiritually tied to one another so as to strengthen and maintain the spiritual integrity of the pact.

In ancient times, a Blood Peace Oath was often used in order to seal a truce between two individuals, families, tribes, or nations. Each of the participants in the Blood Oath drew blood from their dominant weapon arm, and then pressed their bleeding arms together. As the blood dried on the participants' arms, the oath was sworn. The ancients believed that, if this pact was broken, a wound would automatically appear where the oath-breaker drew blood to swear the oath. The exact wording used in these ancient rituals varied according to race and custom. One example is as follows:

"As the sun shines upon the Earth, so shall light illuminate my deeds. All people shall see that I mean no harm to (-----). I shall take no action to bring harm to him or those of his blood, or by inaction allow harm to befall (-----) or those of his blood. As the moon shines upon the Earth, so shall light illuminate my intent. All people shall see that I honor my word and that my word is true."

- **Ritual Blood Magic:** The use of Ritual Blood Magic (i.e., groups of three or more) is one of the most powerful forms of Blood Magic. Though the details of the ritual change according to its purpose and function, Ritual Blood Magic requires the blood of specific types of donors as well as a lengthy ritual that is needed to activate and achieve the magical effects. In this type of Blood Magic, the ritual is used to create a magical link between the blood donors and the primary priest who is casting a spell, summoning a spirit, or en-

chanting an object. Although this magical link provides an energetic boost to the primary priests' abilities, it can sometimes be costly to sustain this connection for any length of time. It is for this reason that an additional number of participants are required in this type of ritual magic.

Originally, the blood used in Daoist Blood Magic Rituals was taken from the priest himself in order to seal the bond with a spirit entity. This blood was drunk by the priest and the spirit entity in order to make the pact and seal the bond. Later, a common substitute was blood taken from the comb of a white rooster. In either case, the blood was used to represent a concentrated form of Yang life-force energy.

- **Possessing an Animal Familiar:** One way to possess an animal familiar is to swear a Blood Oath with a particular animal or spirit. The priest must first be on good terms with the animal or spirit. The priest then cuts him or herself, and formally "names" the would-be-familiar (or states the spirit's name if the familiar already has one), and then swears a Blood Oath. Generally, a priest energetically and spiritually bonds to only one familiar at a time.

Traditionally, it is said that any mistreating of the familiar, allowing it to come to harm, neglecting it, starving it, or willingly breaking the Blood Oath, will cause the priest to suffer wounds that cannot be healed for a year and a day. A consequence of practicing this type of Blood Oath is that the priest and the familiar are now energetically fused together and exist as a small energetic microcosm of one another, even if the Blood Oath is broken. It is important to note, that, in this type of Blood Oath, the energetic connection can only be broken if either the animal or the priest dies.

- **Using Blood for Exorcism:** Sometimes, if a powerful demon is encountered while performing an exorcism on an individual, the priest will choose to prick the tip of his or her right middle finger so as to draw blood.

The priest will then touch the forehead (Third Eye) of the possessed victim with the drops of blood. According to certain ancient Daoist traditions, this can sometimes be effective in restoring the spirit of the possessed individual, bringing them back to normal consciousness.

Other priests will construct several altars surrounding the individual who is being exorcised of a malevolent spirit. If these altars are not effective, the priests understand that the forces they are dealing with are unusually strong and of a higher demonic nature. The priest will then retreat for three days of prayer and fasting. After the three day period of spiritual seclusion is complete, the priest will perform blood rituals to summon and dispatch the powerful Thunder Generals in order to remove the demonic entity.

DEATH MAGIC

In occult theory, a living creature is a storehouse of energy, and when it is killed most of this energy is suddenly liberated. The amount of energy released when a victim is ritually sacrificed is very great, completely out of proportion with the animal's size or strength. The practice of Death Magic channels and harnesses the total life-force energy of a sacrificed animal or human either for use as a devotional offering, or as a way of accruing spiritual power.

When an individual or an animal is being sacrificed, the exact instant they release their last breath and die, they emit the power of their life-force energy. Priests of black magic believe that this life-force energy can be harnessed and used for their own personal power. This ritual sacrifice is performed inside the Magic Circle in order to keep the victim's energy contained and concentrated.

It is said that using this form of Blood Magic courts destruction, because the priest is literally tapping the vein of life, and the myriad dark feelings aroused by performing the act are like food to the demonic realm. Aside from the ethical concerns regarding this aspect of Blood Magic, it

is said that the powerfully charged negative emotions generated by the act of taking a life draws the parasitic evil spirits of the demonic realm to the priest.

Death Magic invariably involves the deliberate sacrifice of a living animal or human, which allows the priest to temporarily absorb, imprison, and use the victim's life-force energy. The following are examples of the various uses of Blood Magic employed by ancient Daoist priests when practicing Death Magic:

- **Ritual Possession:** In ancient China, ritual sacrifices and ecstatic possession ceremonies were traditionally performed side by side. Daoist ritual masters and spirit mediums often performed animal sacrifices in a Daoist temple's open courtyard. This open area was located between the temple and a stage that was specifically constructed for sacrificial purposes. Offerings of animal and vegetable substances were set out by the community. Thick clouds of smoke caused from the exploding firecrackers and incense, in conjunction with chanting, drumming, and dancing, brought the spirit mediums into an altered state of trance. Possessed by the gods, the ancient priests either cut themselves with swords or skewered their flesh until blood flowed from their bodies, while simultaneously inside the temples Daoist priests would perform elaborate magical rituals.

In certain Daoist rituals, the possessed priests then activate a newly carved statue of a Daoist god by performing the "Kaiguang Danyan" ritual. This magical ritual is used for the consecration of the god, and it requires the Daoist priest to dot the eyes of the new statue with the blood of a sacrificed rooster or chicken in order to open the statue's eyes to the light of the Daoist Altar. On such occasions, the young male acolytes were required to carry the newly carved gods of the temple over a pile of glowing coals into the temple. This latter process was known as Guohuo (Crossing the Fire).

- **Divination:** Certain sects of ancient Daoist sorcery used blood sacrifices as a method

for obtaining control over their lives (or the lives of others) by invoking certain gods who would reveal the future. In order to obtain information about the approaching energetic shifts that would soon affect the celestial and terrestrial realms, animals were commonly sacrificed to certain gods and the animal's entrails were laid out and studied.

- **Initiation:** In ancient China, ritual Death Magic was sometimes used for initiating disciples into certain esoteric Daoist sects. It was believed that only through the "spilling of blood" could the initiate be magically bonded to the group. In addition to participating in the blood sacrifice of a person or animal, these initiations often required the sponsored initiate to perform a Blood Oath.
- **Appeasing the Ancestors:** One of the strongest tenets in ancient Daoism was the importance of ancestor worship. It was believed that, just as the family's guardian spirits were to be constantly fed and given offerings, so too must the departed in one's family be periodically fed and given offerings. By honoring the ancestors and recognizing them as an essential link between mankind and the spiritual forces of nature, the ancient Chinese believed that they could obtain direct contact and receive gifts from God. This magical contact between God and mankind was believed to be activated and maintained through blood sacrifices. These types of sacrifices were primarily used for the purpose of receiving magical power and spiritual favoritism.
- **Using the Soul of a Sacrificed Victim:** This magical technique requires the skill of capturing a soul (or creating a Blood Spirit) from a being that is sacrificed for this specific purpose. The use of this type of Death Magic is regarded almost universally as corrupt, even by those individuals who know how to use it.

In certain dark circles of ancient Chinese sorcery, it was sometimes suggested that magical adepts with knowledge of Death Magic could temporarily gain the acquired powers of their victims by sacrificing the life of another rival adept. Should the rival magician

suddenly become a spirit entity, opening the immortal gateway that leads from the physical realm to the spiritual realm, the ingested power would allow the effectiveness of the priest's magic to increase.

- **Corrupting Spiritual Sites:** The forced or untimely death of any living being leaves an energetic stain on the spiritual realm, in the form of a dark spiritual cloudiness. This spiritual cloudiness can sometimes be used in order to inhibit another priest's magical abilities, and this has been used many times in the past by priests of Death Magic in order to corrupt a rival's temple or ritual area.
- **Sacrificial Magic:** In order to accomplish a mighty feat, a priest may choose to completely use all of his or her life-force energy at once, in one powerful discharge of Blood Magic. Such Sacrificial Magic is entirely voluntary, and always ends in the death of the user. No form of resurrection magic has yet been able to revive someone who has died using Sacrificial Magic.

When performing Sacrificial Magic, the priest focuses all of his or her energies into a final action. Whether he or she succeeds or fails, the priest dies after that single attempt. Should the priest change his or her mind before going through with the action, they will suffer physical, emotional, and mental wounding that will last for a year and a day.

When performing Sacrificial Magic, the priest will utter a single, mighty curse and then die. The power of the priest's sacrifice empowers the curse, which may linger for years on the person, place, or thing that it was cast onto. Hence, certain family lineages, places, and things sometimes retain powerful curses that last for generations.

The energy released from this type of Blood Magic, created from the priest's willing sacrifice, is used to bring into effect any powerful energetic pattern that the priest chooses. The priest first decides on the specific energetic curse, then willingly imbues the curse with the totality of his or her life-force energy (Ling

Shen) as he or she dies. The magical power of this type of Death Magic becomes created, imprinted, and activated upon the death of the priest.

- **Performing A Death Oath:** This type of Death Magic requires a Blood Oath between two willing individuals. In this case, a dying individual extracts a Blood Oath from a willing individual. The pact is based on a particular task that the willing individual must perform within a year and a day of the agreed contract. The "avenge me" sometimes spoken on an individual's deathbed is a common example of a Death Oath. The individual that initiated the oath then dies, and part of his or her power enters into the oath-bearer to be used as additional magical power in order to fulfill the sworn task. If the task is not fulfilled, the oath-breaker will lose this power, and will be penalized for a year and a day.

THE BLOOD RITUAL ALTAR TABLE

When performing ritual sacrifices, the altar table is always set up facing the South (i.e., the Daoist priest faces the North when standing in front of the altar). The "sacrificial table" used for holding the "sacrificial offerings" must be set up at the "Gate of Life" (or at the base of the standard used during the magical ritual).

In certain sacrificial rituals, there are sometimes as many as five rows of offerings that must be presented to the Celestial Gods. During these types of powerful magical rituals (for example, the Mao Shan ritual of Summoning the Six Jia Spirits), the layout of the Daoist priest's altar is generally designed according to the following pattern (Figure 1.503):

- **First Row:** Cups of wine.
- **Second Row:** Fruit (sometimes dried fruit)
- **Third Row:** The sacrificed blood and raw meat of animals (i.e., lamb's blood, Hare's blood, dried venison, owl meat, and fox liver)
- **Fourth Row:** The cooked meat of animals (i.e., chicken, carp, deer, lamb, and hare)
- **Fifth Row:** The stone vases, red candles and incense burner.

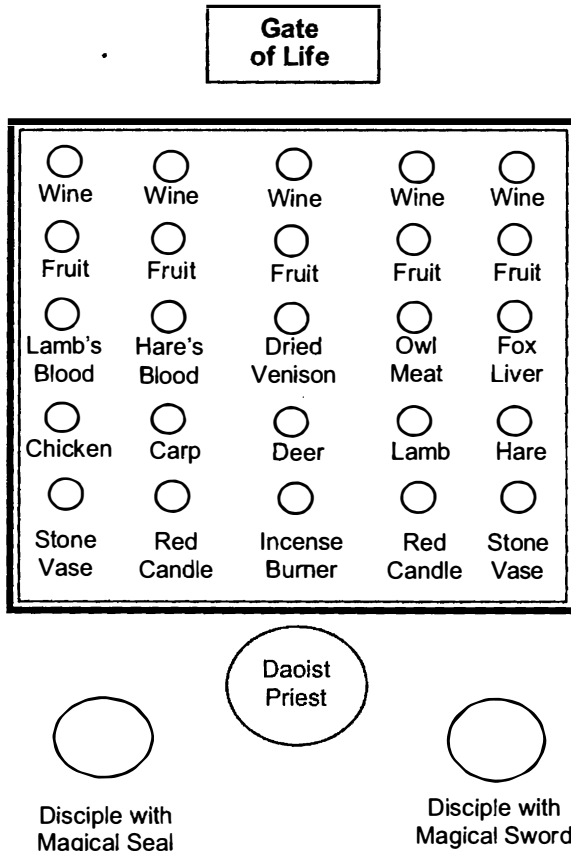


Figure 1.503. The arrangement of the "Altar of Sacrifice"

As the Daoist priest stands facing the altar, he is assisted by two acolytes. The disciple of his left holds the magical seals used for summoning and controlling the spirit entities, and the disciple on his right holds his magical sword.

MAGICAL PROPERTIES OF BODY PARTS

For certain spells to become effective, it is important for the priest to obtain material from the body of the individual whom they wish to magically influence. Certain body parts (i.e., hair, nail clippings, blood, and body fluids) contain particularly strong magical links to an individual's vibrational resonance. In the hands of a skilled practitioner of black magic, such body parts or personal items can become extremely lethal tools. This is common knowledge in all systems of occult magic.

Once a priest obtains a personal item, he or she has a direct link to the individual's body, mind, and spirit. For example, Blood Charms created from part of a victim's body can be used to corrupt the victim's spiritual essence and torment him or her at night through the constant manifestations of reoccurring nightmares.

Menstrual blood and semen are considered to be the most prized personal magical substances, sacred above all other body parts or fluids. These can be used in spells for worship, creating elementals, forming charms or talismans, summoning or dispatching gods or spirit entities, or for releasing devastating magical psychic attacks. Modern sorceresses who practice black magic have sometimes been known to save the collected sperm and prophylactic containers of a lover in order to use its contents to create powerful binding charms of love or servitude. If the lover proves to be unfaithful before the charm goes into effect, the sorceress may then take the sperm filled prophylactic to the graveyard and bury it there while reciting a powerful curse to bring about impotence, ill fortune, or destruction.

Many schools of black magic teach their disciples to use the energetic and spiritual powers contained within the victim's head or heart. For example, in certain magical rituals, the victim's head (skull) is used because it contains the innate spiritual power of the Shen Zhi (Acquired Spirit); the victim's heart is used because it contains the innate spiritual power of the Yuan Shen (Original Spirit or Soul).

Within certain schools of black magic, priests are taught to remove a finger from the left hand of the sacrificed victim. This symbolically represents the "left path," or the "left hand of magic." It is interesting to note that because of this, if there are any markings or tattoos found on the body of a satanist, they are usually located on the left side of his or her body.

Through the use of body parts, a priest of black magic can create powerful rituals that manipulate, captivate, and/or control another person or bloodline. This ancient practice is sometimes used to initiate spells that either bring bad luck to

enemies (i.e., causing injury, illness, or death) or steal power (also known as “transferring riches”) in order to obtain wealth.

Priests of black magic can also use an individual’s body parts and personal items to create a “spirit slave.” For example, in ancient China it was taught that a victim’s corpse can be raised from the grave in order to live again as a mindless slave. This was known as “corpse magic.” The following magical items that are typically found in a dark priest’s apothecary: a human skull, bones, graveyard dust, crossroads dust, branches (i.e., birch, cypress, ebony, elder, hawthorn, holly, or juniper), herbs, insects, animal or bird carcasses, and blood.

Some priests of black magic will cut the reproductive organs out of their victims (animals as well as people) and use them in rituals to summon demonic spirits. Other schools of black magic believe that babies are the best source of sacrifice, because their energetic and spiritual fields are still pure and carry the potential for higher power, much more than adults.

In modern times, some priests of black magic will first hit an animal with an electric probe to stun it. While it is still on its back, freon is sprayed onto the animal’s throat. At this point, the animal is in a state of transition, it is living yet it is not living. Next, the black priests will use an embalming tool to retrieve the blood. Often times the eyes, tongue, sex organs (and sometimes the mammary or utter) will be removed. The blood is then used in cult baptisms, and the eyes are boiled and eaten. Usually satanic cults prefer to use dairy cattle when harvesting body parts; however other animals such as bulls or dogs are sometimes used. In some traditions, rituals will call for the use of chickens or goats.

According to certain priests of black magic, the head of a black cat which has been fed on human flesh for five days is one of the most powerful items that can be included in magical circles when conjuring evil forces. Additionally, the burning of the brains of a black cat is produces an odor that is believed to summon up spirit entities connected with the planet Saturn (the planet of Time).

DISPOSING OF THE BODY

In order to rid themselves of the corpse after the blood sacrifice has been completed, priests of black magic would sometimes perform one of the following procedures:

- Eat the body parts
- Have dogs that will eat the body parts
- Cremate the body and mix the ash with blood to create magical talismans used for summoning demonic spirits
- Dispose the body parts in a secluded area
- Go to a cemetery the day before a funeral and find a grave that has been dug.; then dig about a foot down more. The black priest would then put the body or body parts in it and cover it up lightly.

Sometimes infant bodies are boiled down for the fat, and then used for making “flying ointment.” Other schools of black magic use rituals that include leaving animal carcasses (decapitated roosters, dead goats, human skulls, etc.) at the entrance of a business or home, or that involve preparing special hexing dolls stuffed with magical items (bones, pendants, herbs, names of people, etc.) that are kept in the priest’s basement.

USING A CEMETERY BONE

Practitioners of black magic traditionally use cemetery bones in order to command ghosts and spirits. In this esoteric practice, the priest first procures a miniature coffin in order to store a piece of bone taken from any part of a corpse that has been buried in an unprotected grave site. According to ritual, the cemetery bone must come from a deserted grave and must be removed secretly. A magical ritual is then performed in the cemetery in order to invoke and attach any wandering spirits that are currently lost within the cemetery compound.

Once the ritual is completed the miniature coffin is brought back to the priest’s altar for forty nine days. Several drops of blood (from the priest’s right hand ring finger), are offered in a daily ritual in order to energetically feed the piece of cemetery bone. After the forty nine day ritual, the priest only needs to feed the cemetery bone with blood once a week. The once a week feeding ritual must be consistent; otherwise the ghost will become

unreasonable and angry if no blood offering is presented. In this magical practice, a specific talisman is also placed outside the miniature coffin to prevent the ghost from wandering, and a mantra is recited to bind the ghost should it try to disobey the priest's commands.

It is important to note that when performing these types of Cemetery Bone rituals, priests can choose to use either human or animal bones in order to imprison a wandering spirit. The choice depends on the exact needs of the priest. For example, sometimes animal bones are selected and used for creating powerful spirit guardians and protectors, other times human bones are chosen and used for creating spirit messengers and servants.

CREATING A BLOOD SPIRIT

The use of Blood Charms created from animal sacrifices is still prevalent in China today. The more rare and powerful uses of Blood Magic however, are mainly confined to priests who practice ancient Chinese Folk Magic. These priests continue to experiment with many forms of Blood Magic, using the energetic properties of Nature Spirits, trees, plants, and certain animals.

In order to energetically alter and increase the power gathered and cultivated through the use of Blood Magic, certain priests will create a Blood Spirit. The creation of a "Blood Spirit" is a powerful ancient magical ritual that was performed in two parts: the Fusion Ritual and the Renaming Ritual. These two rituals used for creating a Blood Spirit are described as follows:

- **The Fusion Ritual:** The "Fusion Ritual" required the priest to use a specific magical spell and incantation that fused the energetic nature of an Elemental Spirit, Animal Spirit, or Human Spirit together with the energetic powers of a Nature Spirit. This energetic fusion was designed in order to transform and unite both spirits into one powerful entity, known as a "Blood Spirit." This new and powerful type of spirit entity would then be charged with protecting the priest from all forms of hostile psychic attacks (i.e., initiated from other powerful priests who might dispatch

conjured demonic spirit entities). In order to feed and maintain the immense power of the Blood Spirit, the priest's own blood had to be continuously shed in magical rituals (Blood Spirits use the spiritual power released from blood to rebuild their energetic fields).

- **The Renaming Ritual:** Renaming the Blood Spirit completely and irrevocably changed its original (true) energetic pattern. This allowed the priest to imprint and reprogram the Blood Spirit for its new purpose of existence and bind the spirit into his or her service.

It is important to note that, although Blood Magic may be used in a Renaming ritual, using Blood Magic on a person, place, or thing that has already received a ritualistic Blood Magic empowering spell will have unpredictable effects. Therefore, renaming a person, place, or thing with a Blood Magic ritual, and then renaming it again with another Blood Magic ritual could be disastrous.

ABORTIONS, BLOOD SACRIFICES, YINGLING, AND SORCERY

Known in modern times as Infanticide (the killing of an infant), the termination of a fetus is generally performed within the first twenty-four weeks of pregnancy. There are even ancient Chinese records found dating as far back as the Zhou Dynasty (1028-221 B.C.) that speak of ingesting certain substances in order to induce an abortion and terminate a fetus.

In the Chinese culture, an individual's age is determined not from the date of birth, but from the date of conception (when the Eternal Soul enters the energetic vortex of the egg and begins to establish its residence). An abortion was therefore considered in ancient China to be a type of blood sacrifice. This is because the energetic act of an abortion immediately releases the spirit soul of the fetus, creating the energetic formation of a Phantom Embryo (see Chinese Medical Qigong Therapy: Volume 4, Chapter 53).

In order to gather the Xiaogui ("Little Ghost") and use it as a "spirit servant," a priest of black magic would wait until after this type of blood sacrifice has been completed, then energetically

capture the victim's discarnate spirit from the tissues of the dead fetus. This type of magical practice was traditionally known as "Fetus-Demon Sorcery," and was a common practice used by ancient priests of Daoist black magic. In ancient China, Fetus-Demon Sorcery was considered to be an unorthodox offshoot of the magical workings involving capturing and utilizing Nature Spirits and Elementals.

THE YINGLING

The term Yingling (meaning magical spirit/soul of a baby/infant) is sometimes used to describe the ghosts of a fetus, young infant, or small child (up to two years). Yingling is often translated as "Fetus Ghost," or "Phantom Embryo." According to ancient Daoist teachings, the Eternal Soul is drawn to the intense light caused by mortals engaging in sexual intercourse. Once the spirit enters into the mother, it occupies the newly fertilized egg. Because the Jing, Qi, and Shen of both parents are responsible for the physical, energetic, and spiritual construction of the embryo, after an abortion, the Yingling is thought to express concern over the feelings generated from both parents involved in the abortion. The ancient Chinese believed that a Yingling could come from a miscarriage, an abortion, or from a young child who has died in infancy.

Some Yingling will remain and haunt a location (usually the area, clinic, or hospital where they were aborted), rather than a person. This could be either because the mother died during the operation or because the Ming (destiny) with the mother was not strong. This type of fetus ghost is generally considered to be mischievous rather than malevolent.

The ancient Chinese believed that other Yingling became vengeful spirits, angry about being murdered and losing their chance to enter into the physical world. This type of malevolent spirit is highly dangerous, seeking out revenge by causing nightmares, illness (i.e., pain in the stomach, nausea, headaches, etc.), insanity, and sometimes even death.

The ancient Chinese believed that when a woman gets pregnant and then has an abortion,

the aborted child's spirit would continue to stay by its mother's side, waiting for the moment when its mother would become pregnant again. At this time, the child's spirit will take the first opportunity to enter its mother's womb to be reborn as her next child.

Traditionally, it was considered to be extremely bad for a victim's health to have a Fetus Ghost "hanging around." It was believed that the Excess Yin constitution of a Fetus Ghost's energetic form could naturally cause severe physical and psychological illness.

After its death, a Fetus Ghosts never remains as a fetus in the afterlife. Instead, it is usually represented as having matured to the physical age of somewhere from one to five years old. Because its mental capabilities reach far beyond the "normal" range of intellectual powers, and it lacks the maturity to balance this knowledge, a Fetus Ghost is considered to be especially dangerous.

USING A YINGLING FOR SORCERY

If a Fetus Ghost is captured by a priest, it can be energetically transformed into a Fetus Demon, and used as a "tool" of black magic. By using the energetic matrix of the Fetus Ghost as a vessel, the priest will now have a means of creating and casting evil spells of great power. Normally, the Fetus Demon is also used as a servant, spy, and spiritual bodyguard.

Once captured, a Fetus Ghost is generally held prisoner by the priest in much the same way that an animal spirit or human spirit is captured and imprisoned. For example, once the energetic form of the Fetus Ghost has been captured, it would then normally be kept in a magical gourd or clay pot and then transformed into a Fetus Demon through Blood Magic. For example, the priest would place (or grind up) specific parts of the fetus's body (i.e., the brains, heart, etc.) and keep it in the clay bottle or gourd. The Fetus Demon is then fed on human blood in order to enslave it. It is then dispatched whenever the priest needs specific errands to be run. For example, if a "client" comes to the priest seeking revenge, the priest will bind the Fetus Demon to that specific task and then release it to fulfill the client's specific desires.

A Fetus Demon was considered to be such a precious spiritual commodity that, in ancient China certain priests would seek out pregnant woman who had died in drowning and other accidents. The primary goal was to harvest the brain fluid and/or blood from the heart of a dead fetus in order to catch the baby spirit's soul. It was believed that with this brain fluid or heart blood the priest could write a powerful magical talisman, and then use it to summon the Fetus Ghost.

Another method used in Fetus Demon Sorcery was to use the physical body of an infant that has been buried for a long time. Since the child's bones had been buried for several years, it was believed that the corpse would naturally absorb the Ling-shen (spirit energy) of Heaven and Earth, Sun and Moon, and Soil and Water. Together, the combination of these six spiritual energies (i.e., three Yin and three Yang) allows the magical power of the child's bones to become extremely strong. In order for this esoteric practice to be of any use, the priest could not use just any bone. He or she must harvest only the bones that contained part of the child's 3 Hun and 7 Po (i.e., the skull, sternum, and the pelvic bones of the Three Dantian areas). These bones were thought to contain enough of the child's essence to make the magic possible. Once these bones have been obtained, the priest would present special offerings and blood sacrifices to a specific deity of the Underworld. Only then could the magical spell become fully effective.

Fetus Demons are thought to be extremely powerful. This is because they are believed to exist within an energetic state that allows them to perceive the most subtle energetic sensations and spiritual perceptions. It was believed that, while in this subtle energetic state, the Fetus Demons remained in touch with the secrets of the natural universe, and could commune with the Elements and foundational powers of nature in ways that an adult ghost could not. This magical ability gave the Fetus Demon access to the knowledge of any individual's darkest secrets, as well as the ability to cause problems within any home (i.e., bringing

snakes, rats, cockroaches, spiders or mosquitoes into anyone's house).

Because the Fetus Demon are famous for knowing things about the future or about an individual's fate, in Asia today, there are certain spirit mediums (Lingmei) and Daoist priests (Wushi) who will buy the removed remains of a fetus from aborting mothers in exchange for providing memorial plaques for the baby's soul. The spirit medium will then create a Fetus Demon and feed it human blood twice a week. In exchange, the Fetus Demon will work hard for the spirit medium. However, because the fetuses must be reincarnated, this arrangement traditionally lasts only two to four years. At that agreed time of termination, if the priest becomes greedy over the Fetus Demon's power and does not release it, the Fetus Demon would turn on its master, inflicting great harm, or possibly even killing the priest. There is an ancient Chinese saying that states, "the Fetus Demons are dangerous to others if the priest knows what he is doing; but lethal to the priest if he is careless or untrained."

Some ancient Chinese priests used human fetuses for constructing black magic potions. Other priests also used talismanic writings in order to command the Fetus Demon to control a victim's Shen (thoughts and emotions). There are even ancient writings that describe the belief that the bones of dead infants or children could be used by women to magically kill their husbands.

Daoist rituals for expelling Fetus Demons date as far back as the Qin Dynasty (221-206 B.C.). These rituals include scattering yellow soil in order to dispel Fetus Demons.

OTHER METHODS OF GATHERING THE FETUS'S SOUL

Several Chinese mystic scholars have written on the fright syndrome that causes the individual's soul (Hun) to leave their physical body. Newborn infants are considered to be particularly susceptible during the first one hundred days after birth, and for this reason they are sometimes targeted by priests of black magic.

BINDING A FETUS'S SOUL INTO A HAUNTED DOLL

In ancient China, there were many priests who could summon and command ghosts and spirit entities. Once a priest could command a ghost or spirit, the mystic could then order it to assist him or her in gaining fame, wealth, success, preventing obstacles, defeating enemies, protecting the household, etc. One technique used in Daoist black magic for summoning and commanding the soul of a fetus required binding its spirit to the image of a doll.

The ancient method of creating a Haunted Doll could be terrifying. The priests had to go to the cemetery alone in the night, dig up the corpse of a deceased pregnant woman, cut the corpse's abdomen, remove the dead baby, and then proceed directly to the nearest temple outer area for the roasting processes (the temple was considered to be a place that is so sacred that no ghosts or spirits could enter). The temple's outer area was thought to protect the priest from the ghost mother who might chase after the priest and try to bring her baby back. It was also important to chant a certain sacred mantra in order to invoke the spirit of the baby while roasting its dead body on a fire.

A Haunted Doll, when properly created, would actually contain the spirit soul of a dead infant, which had been transferred into the form of a doll (composed of various materials, such as wood, straw, paper, or clay). The main purpose of creating a Haunted Doll in ancient China was for protection. The ghost trapped within the Haunted Dolls could be activated with a secret mantra to emerge and fight the priest's enemies or act as a guardian that protected the owner's treasures.

When creating Haunted Dolls, some priests would invoke the wandering souls of aborted fetuses. The souls of aborted fetuses are believed to be in great suffering, trapped in limbo as lost earthbound ghosts. By chanting a specific mantra, the priest could invoke and summon the soul of an aborted fetus to the altar area where an idol (i.e. a doll) of a child is placed. The priest then binds the aborted fetus, forcing it to reside within the body of the doll as his or her spirit servant. Offerings are made daily to the doll, including milk, sweets, and other edible foods.

CREATING A WILLOW DOLL SPIRIT

According to certain ancient Daoist Folk Magic Divination practices, capturing and raising spirits was an essential part of the magical teaching. One way through which to capture and control a spirit, and have it work for you, was through creating a Willow Doll Spirit. This secret magical ritual is described as follows:

- This special method of Daoist black magic required a sorcerer to first locate a pregnant woman (the spirit of her growing child will become the targeted victim of this magic ritual); and then obtain a fresh raw human placenta.
- Next, the sorcerer will cast a spell on the human-placenta, in order to "draw the living baby's spirit." The time of casting the spell, requires that the spirit baby's Four Pillars be "born" (magically activated) on a Yin-year, Yin-month, Yin-day, and a Yin-hour.
- Because it is magically linked to the supernatural powers of the Moon, the sorcerer will locate a Willow Tree (Figure 1.504) that is facing the Northern direction. It is important that the Willow Tree be able to absorb the energy of both the Sun and the Moon daily. This will ensure that the baby's spiritual energy regenerates, once the raw placenta is buried under the tree.
- A magic talisman is then created and burned, and both the human placenta and a magic talisman ash are planted together under the Willow Tree. The purpose of the magic talisman is to be able to raise the baby's spirit once it has been summoned through the magic ritual; it is also used to empower the Willow Spirit, and enhance the spiritual power of it's Ling Shen (magical spirit).
- Every day, at the hour of "Shen" (sunset: 3p.m. - 5 p.m.), the sorcerer will stand in front of the Willow Tree and present offerings of incense, while reciting a special incantation.
- At the exact location where the placenta and talisman ash was buried, the sorcerer will pour Yin-Yang Water, and continue to recite the special incantation. This part of the ritual must continue for 49-days without stopping.
- During this time period, a red scarf (6 inches wide and 8 feet long) must also be tied onto



Figure 1.504. The Willow Tree (Yin)

the tallest branch of the Willow Tree. This is used to bind the energy of the baby spirit to the Willow Tree, and keep it from running out from the ritual boundaries.

- The ritual is performed everyday, for 108 days. During this time period, the placenta will dry up, and part of the baby's soul will remove itself from the mother and begin to merge together as one with the Willow Tree.
- On the last day of ritual, the sorcerer will prepare a large black cloth through which to cover the entire Willow Tree; then, the sorcerer will set up an altar table.
- Next, the sorcerer will present the incense offering, repeat the incantation used to invoke the baby's spirit, and then bind it to the magical talisman created in order to control it.
- During the hour of "Zi" hour (11p.m. - 1a.m.) the sorcerer will go inside the black cloth and look carefully at the tree. He should observe one part of the tree glowing in a bright green color.
- At this point in the magic ritual, the sorcerer will cut the glowing part of willow tree into a three inch block of wood, and immediately carve it into the shape of a human child.
- Next, the sorcerer will magically activate and empower the human-shaped willow carving, by brushing it with a magic brush dipped in the blood of a rooster. This is performed in order to empower and give life to the Willow Tree Dolls internal organs, and magically activate its eyes, ears, mouth, head, hands and feet.
- The sorcerer will then exhale three times, blowing a special Breath Incantation onto the face of the Willow Tree Doll.

- The doll will then be wrapped in black silk and taken home, to the sorcerer's personal altar space, and the bathing in rooster blood and Breath Incantation will be repeated each night for seven more days.
- Once the empowerment and magical activation has been completed, the baby will die inside the womb of pregnant mother, and the new "orphaned" soul, will become spiritually bound and contained inside the Willow Tree Doll.
- The sorcerer must keep his altar area located somewhere in the dark. In this type of black magic ritual, it is important to not allow any sunlight to enter into the altar area.
- Every day, the sorcerer must make offering to the Willow Tree Doll, with blood pricked from the ring finger (a man will use his left hand; a woman will use her right hand). This must be done two times a day, morning and evening, in order to energetically "feed" the doll.

Note: For female practitioners, it is forbidden to go near the altar room during her menstrual cycle. Alternatively, female practitioners can ask for assistance from a male sorcerer to feed the spirit doll with the blood of a bat.

The Sorcerer can begin communicating with the spirit immediately, asking it to perform specific tasks. It is important to not overload the spirit entity, and each time the spirit has completed a given task, it must be rewarded.

USING BABY SPIRIT OIL

Some priests used the practice of containing the spirit of a fetus in what is known as "baby spirit oil." In order to create "baby spirit oil," a bottle was used that contained a small wood carving of a baby's body. The wood was painted half black and half white, and was soaked in a special type of oil that had been extracted from certain magical trees and combined with various types of herbs. The baby spirit's soul was then summoned and made to reside in the bottle. The bottle was then kept inside a miniature Chinese coffin and hidden from the public. This magical practice required the "feeding" of fetus spirit from the blood of the priest's right hand ring finger.

USING BLOOD MAGIC FOR INITIATING FAMILY CURSES

In ancient China, if a family had been terribly wronged by an individual, the victimized family could hire a Daoist priest to use Blood Magic in order to invoke revenge on the assaulting individual's family for all generations. This type of blood curse was initiated as follows:

- First the priest carved a certain talisman out of wood. The carved talisman would include certain planetary patterns along with special magical characters surrounding the victim's family surname.
- Next, the priest would fill the crevices (spaces carved within the wood) with blood gathered from one of the intended victim's relatives. Generally, a blood sacrifice was also offered to a powerful spirit deity as part of the pact.
- Finally, the priest would place a magical seal over the talisman in order to activate its power. This blood talisman could then be used to affect anyone within the victim's family, tribe, or clan, causing them sickness, disease, injury, or death.

COMBINING BLOOD MAGIC WITH SEX MAGIC

The sex organs contain powerful transformational energy; therefore many priests believe that released sexual energy is an excellent way to reach higher states of consciousness. However, Sex Magic can also be used to create powerful energetic forms of spirit entities. For example, priests of black magic believed that the powerful effect of the life-force energy being released during an animal or human sacrifice, combined with the culminated sexual power released during group orgasm, could greatly increase the magical power contained inside the Magic Circle. This combination of Blood Magic and Sex Magic set a foundation for many powerful interactions with demonic entities.

The following are examples of two ancient magical practices that used the combination of Blood Magic and Sex Magic to create the energetic forms of powerful spirit entities used for hexing and psychic attack:

BLOOD SACRIFICES AND SEX MAGIC

When performing "Sex Magic" with a partner, in order to create a more powerful spirit entity used for hexing, a male priest would choose to have sex with a female during the beginning time of her menses. This type of magical ritual is considered to be a dark or sinister form of Blood Magic, and was practiced as follows:

- After summoning all of the various Elemental powers to the altar area, the priest would place the woman supine (on her back) on the Earth altar table. The woman would be completely naked except for a black cape that was draped around her neck and back.
- Next, the priest would draw a talisman on the woman's Lower Dantian (lower abdominal area) with specific Blood Ink and ash while speaking special magical incantations. The Blood Ink was to be gathered from the recent sacrifice of a white rooster.
- The priest would then place a magical talisman that had been written in vermilion ink on yellow paper onto the woman's Lower Dantian (over the skin talisman). The paper talisman (containing planetary icons, special symbols, and magical instructions used for summoning and dispatching the spirit entity) had been previously written in preparation for this magical ritual.
- The priest would then begin to engage in sexual intercourse with the woman. At the height of sexual climax, when both began to achieve orgasm, the priest would immediately remove his penis from the woman's vagina and ejaculate his sperm onto the paper talisman.
- While ejaculating the sperm, the priest would speak a specific summoning breath incantation.
- After wiping the woman's menses blood off of his penis onto the paper talisman, the priest would then spit onto the paper talisman and blow hot air while speaking a sealing incantation into the combined mixture of body fluids.
- Next, the priest would wad-up the paper talisman (now containing blood, semen, saliva, and breath) and burn it over the alter candle

fire. These candles were not the traditional red (used in Daoist magical rituals for summoning the celestial gods), but were instead white (used in Daoist magical rituals for summoning the spirits of the dead and gods of the Underworld). It is important to note that some systems of western sorcery use black candles when performing this type of magical ritual. The candles were to be lit and positioned to the right and left of the woman's body during the entire ritual. The candle fire was used to complete the final act of the "creation" and energetic "activation" of the magical talisman to summon the spirit entity.

- The priest would then give the spirit entity a "summoning name" and initiate a specific magical Hand Seal with which to summon it.
- The spirit entity was then given a specific function (its "task" and purpose of existence). At this time, the priest would also describe how the spirit entity would energetically "feed" itself (e.g., attach itself to the victim's Wei Qi field, etc.). If the spirit entity is not given specific instructions in how to replenish its energetic form, it would naturally choose to energetically sustain itself by "vampiring" the priest's Wei Qi fields at night when he or she slept. In ancient Chinese sorcery this act was known as "the child feeds from its mother."
- Once the spirit entity was dispatched, the karma created from the hexing was finally set into motion.

BLOOD SACRIFICES AND GROUP SEX MAGIC

Performing Blood Magic as a group in order to summon and dispatch an extremely powerful spirit entity required the orchestration of usually four to five couples (i.e., eight to ten priests). The magical ritual was performed in conjunction with a grandmaster responsible for leading the group and personally performing the Blood Sacrifice. When performing this type of magical ritual, the priest who leads the group (either a male or female) would usually proceed as follows:

- After drawing the Magic Circle and placing the four couples on stools (each stool is positioned in one of the four directions), the priest leading the ritual would begin to sum-

mon all of the various powers to the altar area. The male priests would be completely naked except for a brightly colored silk cape. Each cape is used to represent one of the four specific Element colors and their directions of power (Red-South, Black-North, Green-East, and White-West), although in certain magical traditions, sometimes only four black silk capes are used when performing this type of magical ritual. All of the men should be facing the center of the circle, with the women (who are to be completely naked), straddling the men on the stools.

- At the direction of the priest leading the ritual, all four couples would begin performing sex, using forceful sound exhalations generated to a specific cadence. Performed properly, this rhythm resembled that of a strong group panting. The resonating sound of this group interaction would allow the sexual energy to gather greater momentum and would facilitate a powerful energetic release from the four couples inside the Magic Circle. As the sexual energy gathered momentum, a thick energetic mist was generated inside the Magic Circle.
- As all four couples continued to engage in sexual intercourse, the lead priest (positioned in the center of the magic circle) would approach the Earth Altar with an animal to sacrifice (usually a rooster or chicken is sacrificed, however certain schools of black magic would use a snake or a human). There would also be an Altar Cup filled with red wine positioned on the center on the table.
- The priest directing the magical ritual would continue speaking certain incantations, allowing the sexual energy to build. The lead priest would wait until the couples begin to energetically discharge the sexual Qi during orgasm before slicing the animal's neck.
- At the point when all four couples simultaneously climaxed, the animal's neck (or human's neck) was immediately slashed and the animal's or human's released spirit, blood, and sexual energy (Shen, Qi, and Jing) were combined into the cup of red wine placed on the Earth Altar table.

- The priest then offered the blood wine to the specific demonic or underworld deity that he or she was summoning. Then he or she drank the wine and requested the assistance of demonic entity in the accomplishment of the desired task.

USING BLOOD MAGIC FOR TRAINING PLANT SPIRITS

In ancient China, a priest living in the deep forest or jungles would sometimes use blood magic in order to create an enchanted black bush (Figure 1.505). A full grown enchanted black bush serves as a powerful magic tool for the priest. This is because when you charm a black bush, it develops an animal soul. As it matures, the animal soul contained within the plant begins to crave meat.

Enchanting a black bush requires the priest to patiently work with the plant in progressive magical applications. This is described as follows:

- First, the priest must travel into the forest or jungle and find a black bush.
- Next, he must dig it up, bring it home and then transplant it in a safe location.
- Then, the priest must draw a magic charm over it and say a special incantation once a month for a year.
- The priest must draw the same charm twice a month for the second year.
- The priest must draw the same charm every other week for the second year.
- The priest must draw the same charm once a week for the third year.
- The priest must draw the same charm three times a week for the fourth year.
- The priest must draw the same charm every night for the fifth year.
- During the sixth year, the priest will start to give the enchanted black bush an egg to eat. Little by little the leaves start to move towards the direction of the egg. Eventually, one day, the leaves will wrap themselves around the egg and begin to eat it in its entirety.
- During the seventh year, the priest will begin



Figure 1.505. An Enchanted Black Bush

to feed it baby chicks.

- During the eighth year, it can be fed a young chicken.
- By the tenth year, it will be able to eat a full grown chicken. By then, the enchanted black bush is extremely powerful and can be used for many kinds of magic (i.e., countering spells, paralyzing spirits, etc.).

When the priest is feeding the enchanted black bush a full grown chicken, as soon as the chicken hits the center of the plant, it immediately becomes paralysed. Although the chicken will continue to make noise, it cannot move. Additionally, there is generally a strange sound (like hissing) that come from the bush as it consumes the chicken. If you look into the center of the enchanted black bush as it eats, you can actually see its leaves rippling, moving, and wrapping around the motionless body of the chicken. By morning, all that will be left is a pile of feathers.

It is important to note, that if you don't feed the enchanted black bush a chicken once a week, it gets very hungry, and can become extremely dangerous. If it is hungry and you forget to feed the plant, it could potentially burn your flesh down to the bone on the spot where you touch it. In this type of enchantment, and you cannot wash the poison off.

ANIMAL BLOOD SACRIFICE RITUAL

According to ancient Daoist teachings on Thunder Magic, when prayers and requests are made in order to crusade against an "Evil Temple," and expel any and all wicked and cruel elements created by such a place, the priest must use Blood Sacrifices in order to appease the Thunder Generals and achieve a fast response.

The method of "Sacrificing in Open Air," is traditionally used when performing this type of Blood Magic, and can be successfully employed in order to initiate the appropriate response of the lower Thunder Generals, who are wild and fierce.

The Blood Sacrifice has to be presented in open air, located on top of a high mountain, in a secluded place. According to ancient Daoist teaching, if the magic ritual must be performed within a market place, the priest must then choose a separate, single room, in the position of the South-East. The private room must be locked, and the blood sacrifice secretly presented inside.

- According to ancient Daoist tradition, when setting up the sacrificial altar, the priest must first take white chalk and mark out the altar space on the floor. When marking the altar space, it is important for the priest to create three Terraces (corresponding to three celestial platforms or stairs) facing the direction of the Xun Trigram (Human Door).

The upper platform of the altar should be broad, about 9 feet in dimension; the middle platform of the altar should also be broad, about 12 feet in dimension; and the lower platform of the altar should additionally be broad, about 15 feet in dimension (Figure 1.506).

- Next, the priest must take one white rooster and firmly bind its legs with a dark red silk string or cord.
- Then, the priest will take 5 big wine cups, one bottle of wine, five thousand pieces of golden spirit money, five colored Command Flags (i.e., green, red, yellow, white, and black), one sharp-edged Magic Sword, and Frankincense powder (to be used inside the incense burner).

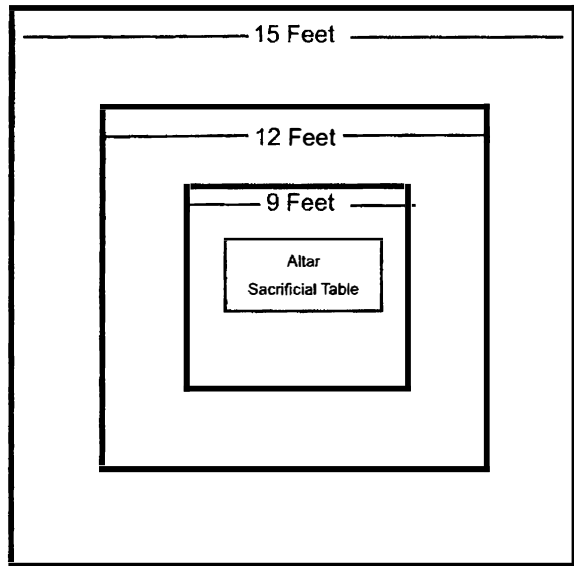


Figure 1.506. The Dimensions of the White Chalk marks of the Open Air Blood Sacrifice Altar

- When it is time to perform the magic ritual, the priest will wear his hair in a dishevelled manner, and look towards the direction of the South-East. While barefooted, the priest will perform the "Crush the Earth and Summon Magical Forces" Star Stepping.
- Next, the priest will ascend to the altar and present the incense.
- With his left hand forming the "Summon the Thunder Emissaries" Hand Seal, and his right hand holding the Magic Sword, the priest will look towards the South-East direction and say in a loud voice:

**"I------(Daoist Name)---, Your Disciple,
Respectfully receive the decree
by the God-Emperors,
to summon the Thunder Emissaries of
Barbarian Thunder of the Five Directions!**

**I request that they quickly approach
the ----- location,
to punish and behead
all evil spirits and demonic thieves
at that location!**

**Quickly, Quickly in accordance
to all laws and statutes!**

- Next, the priest will say the following:

**"I call to the Heavens,
to send down its sweet rain,
and order Wind and Fire
to come quickly!**

**Today I have prepared,
heeding the Rules,
the blood of a White Rooster,
wine, Sacrificial Money, Bright Incense,
Sacrificial presents and other items!**

**The time has come,
and nobody must challenge my orders!"**

- After speaking the incantation, the priest will stab the white rooster and let the fresh blood drip into the 5 wine cups. The 5 wine cups are to be placed according to the magical pattern of the five directions (North, South, East, West, and Center).
- Next, the priest will pour wine into the 5 cups and use his Magic Sword to stir the wine, mixing it with the rooster blood inside to five cups.
- Then, the priest will burn all of the Spirit Money.
- Next, the priest will take the sacrificial offering (i.e., the Spirit Money ash, Blood Wine, the body of the white rooster, etc.) and bury them all inside a three feet deep hole, dug into the Earth, at the South-East direction (Human Door) of the altar table.
- Then, the priest will say the following:

**"I am in front of the altar,
and my Magical Sword is ready!**

- Next, the priest will take his Magic Sword and thrust it upright into the Earth, where the sacrificial items were buried.
- The priest will now slowly back away from the Magic Sword, and again approach the altar table. According to ancient Daoist teachings on Thunder Magic, at this time in the magic ritual, storm clouds will immediately begin to come to the altar area, and rain will start to fall.

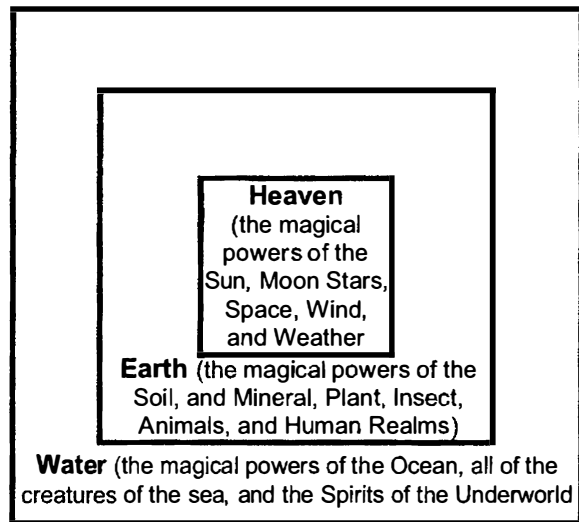


Figure 1.507. The "Three-Tiered" Thunder Altar

According to my teacher, you must not often perform these type of Blood Magic Sacrifices. When performing this magic ritual, however, it is important to have a magical protection talisman fastened at the center of the altar table. When burying the sacrificial items in the Earth, the magical protection talisman must also be buried along with the other sacrificial items.

Additionally, when performed in a secluded space outside, a second type of altar, called the "Altar of the Eight Trigrams, Nine Palaces, and Ten Directions" can also be used for this type of magical ritual (Figure 1.507). This sacred altar can be constructed of three superimposed square mounds of Earth. The three mounds represent Heaven (the magical powers of the Sun, Moon and Stars, as well as Space, Wind, and Weather), Earth (the magical powers of the Soil, as well as the Mineral, Plant, Insect, Animal, and Human Realms), and Water (the magical powers of the Ocean and all of the creatures of the sea, as well as the spirits of the Underworld). In ancient China, these three magical realms were considered to be the Three Worlds.

ABOUT THE AUTHOR

- **Zhuchi (Senior Abbot) of Tian Yun Gong:**
Currently residing as the Zhuchi (Senior Abbot) of Tian Yun Gong," in Monterey Ca.;
- **Senior Priest in Zheng Yi Daoism:**
Accepted as a Daozhang (Daoist Abbot) and received second Lu Ordination (Level 5-4) at the Celestial Master's Mansion in Jiangxi Province - October 2008.
- **Ordained Priest in Zheng Yi Daoism:**
Accepted as a Daoshi (Daoist Priest) and received his first Lu Ordination (Level 7-6) at the 900th Year Anniversary of the Founding of the Celestial Master's Mansion in Jiangxi Province - October 2005.
- **Disciple of Tian Shi Daoism:**
Accepted as a formal Tudi (Apprentice) and received as a 66th Generation Disciple (Level 9-8) in the Celestial Master Daoist Sect (Tian Shi Pai), from the Long Hu Shan Daoist Monastery, in Jiangxi Province.
- **Disciple of Shang Qing Daoism:**
Accepted as a formal Tudi (Apprentice) and received as an 80th Generation Disciple (Level 9-8) in the Upper Clarity Daoist Sect (Shang Qing Pai), from the Mao Shan Daoist Monastery, in Jiangsu Province.

Background

Professor Jerry Alan Johnson was ordained and licensed at the Celestial Masters Mansion in the Longhu Shan Zhengyi Monastery in Jiangxi Province, through the Peoples Republic of China's Ministry of Religion. He is currently the Senior Abbot (Zhuchi) of Tian Yun Gong (The Temple of the Celestial Cloud), located in Monterey California. As of November 2011, the Monastery at the Celestial Master's Mansion has ordained more than 38 Tudi (Apprentices), 48 Daoshi (Priests), and 8 Daozhang (Abbots) from the Tian Yun Gong, under the special teachings of Senior Abbot Luo Sheng (Dr. Jerry Alan Johnson).

To date, he has been studying Daoist Mysticism for over 40 years, including the Shang Qing Pai, Tian Shi Pai, Ling Bao Pai, Bai Ji Pai, and Long Men Pai systems of esoteric magic.

He has written over 7 instructional books on Daoist Magic, including:



The 65th Celestial Master Zhang Jing Tao and Senior Abbot Dr. Jerry Alan Johnson (Author) at the Celestial Master's Mansion in Jiangxi Province

- **Daoist Magical Incantations, Hand Seals, and Star Stepping**
- **Magical Tools and the Daoist Altar**
- **Daoist Exorcism: Encounters With Sorcerers, Ghosts, Spirits, And Demons**
- **Daoist Mineral, Plant, and Animal Magic**
- **Daoist Weather Magic and Feng Shui**
- **Daoist Magical Transformation Skills, Dream Magic, Shape-Shifting, Soul Travel, & Sex Magic**
- **Daoist Magical Talismans**

Doctor Johnson is also a Professor of Traditional Chinese Medicine, licensed through the Peoples Republic of China's Ministry of Health, and is internationally renowned as a Shifu (Master Instructor) in several styles of Chinese Wudang Martial Arts.

www.daoistmagic.com

or

www.qigongmedicine.com